



*The Christian guardian (and  
Church of England magazine).*



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THE  
CHRISTIAN GUARDIAN,  
AND  
CHURCH OF ENGLAND MAGAZINE,  
FOR  
MDCCCXXX.

THE LORD'S VOICE CRIETH UNTO THE CITY, AND THE MAN OF WISDOM  
SHALL SEE THY NAME: HEAR YE THE ROD, AND WHO HATH  
APPOINTED IT.—MICAH vi. 9.

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1830.





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THE  
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AND

Church of England Magazine.

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JANUARY 1830.

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REFLECTIONS ON THE PAST, THE PRESENT, AND  
THE FUTURE.

In a long-continued and extensive voyage, the skilful navigator will often as it were pause in his career, and embrace every favourable opportunity of ascertaining the progress he has made, of correcting his observations by known and determined standards, of anticipating and preparing for the opportunities, advantages, or difficulties which may reasonably be expected; and of thus in various ways deriving knowledge from the past, and making provision for the future. Such indeed should be our conduct through life; as we pass from one stage to another, as we enter upon each successive period, we should strive to acquire wisdom from the past—to apply that wisdom with reference to the future. And whether it be the close of another year of our existence, the termination of some larger period of time, or the arrival of some fresh era, we shall do well to consider our ways—to raise anew our Ebenezers, acknowledging that hitherto the Lord hath helped us; to set up our way-marks, and to endeavour thus by every prudent measure to advance the real interests of ourselves and of all with whom we are in any way connected. To such conduct we are especially called at the present moment. We are now entering on another year—a new, an untried, an uncertain period;—and we enter on this year under

circumstances, both as a church and people, if not absolutely unprecedented, yet widely different from those which have usually or recently existed. Perhaps, therefore, some few remarks with reference to the past, the present, and the future, may neither be irrelevant, inexpedient, nor unprofitable.

It is now, we may observe, about 1800\* years since our Lord and Master having died, and risen, and ascended into heaven, vouchsafed to pour down the Holy Spirit in rich abundance on those whom he had before commanded to “Go into all the world, and preach the Gospel to every creature”—to “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you always even unto the end of the world.” The disciples were, as we well know, not disobedient to the heavenly precept; they went forth and preached every where, that men should repent and return unto God; that they should believe on the Lord Jesus Christ, and devote themselves unto him; and we know also, that the Lord worked with them, “confirming the word with signs following;” and rendering that

\* Most chronologers consider the birth of our Lord to have taken place four years before the common era.

word effectual ; so that in the course of that generation, the gospel was preached through the then known world, and immense multitudes of Jews and Greeks, Barbarians and Scythians, bond and free, were subdued to the faith of Christ. The records of history, indeed, are too scanty to enable us to estimate the numerical amount of those who became obedient to the Gospel, or the proportion which they sustained in comparison with the multitudes of unbelievers ; but the testimonies of ancient writers, after every deduction which can be made in consequence of the circumstances under which the statements were made, clearly demonstrate an immense and rapid spread of the Gospel of Christ. ' There is not,' says Justin Martyr, ' a tribe either among the Greeks or foreigners, even among those that live without any permanent places of abode, by whom praise and thanksgiving are not offered to the Father and Creator of the universe, in the name of the crucified Jesus.'—' The number of culprits,' says Pliny in his remarkable letter to Trajan concerning the Christians of Bithynia, ' is so great as to call for serious consultation. The contagion of the superstition hath spread not only through cities, but even to villages and the country ;' and he afterwards intimates, that through its influence ' the temples of the idols were once almost desolate, the sacred solemnities had long been intermitted, and the sacrificial victims could scarce find a purchaser ;'\* while a Christian apologist speaks in glowing terms of the desolations which would ensue, were the disciples of Jesus to withdraw from the cities and provinces of the Roman empire. Christianity in the fulness and freshness of its youth triumphed over every enemy, and its holy and

self-denying precepts, unaided by any human arm, subdued the existing superstitions entwined as they were with the earliest recollections of their votaries, and supported by all the corruptions and depraved affections which are natural to the human heart, and which were not only tolerated, but many of them specifically enjoined and encouraged by that system of idolatry and licentiousness, which the wisdom of Greece and the power of Rome combined to extend and perpetuate.

This rapid progress of Christianity is inexplicable on any human hypothesis ; it affords a strong and decisive testimony of the divine origin of our faith ; it perplexes and confounds the advocates of infidelity. Gibbon tried, with all the sagacity of his powerful mind, to account for the unquestionable fact ; but his subtle and learned argument can only satisfy the superficial, or tranquillize those who seek for repose in scepticism. It fails the moment it is examined ; and a few strokes from the pen of Milner and of Watson, convinced the unhappy historian that to attempt the support of his hypothesis would only publish its complete overthrow. The infidel has yet to discover some plausible account of the origin and propagation of Christianity, before he can plead innocent of the charge of wilful rejection of the divine testimony.

It may not, however, be foreign from our purpose to advert to those means which our heavenly Father condescended to use for this rapid extension of his dispensation of mercy. Among such means, unquestionably, were the gifts of tongues and of miracles ; the one enabling the earlier teachers of Christianity to overcome the difficulties of communication, which commencing at the confusion of Babel have ever since existed ; the other affording a decisive testimony of a divine commission. But effectual as these means were,

\* See the whole letter in Milner's Church History, Vol. I. 146.

the history of the church evinces that of themselves they were insufficient; for many heard the Apostles, and witnessed their miracles, who yet remained unconverted; and the sacred volume informs us that the Gospel was commended to those who heard it, by other and equally convincing testimony. "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia; for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing."\* It was therefore the holy lives, the self-denying conduct, the living exemplification of scripture truth evinced by the Apostles and primitive teachers, contrasted as we may well conceive, with their former proceedings, and with all the flagrant and prominent licentiousness of heathen practice, which constituted a grand moral miracle, such as the world had never before seen; and which, applied to the heart of the spectator by the power of the Holy Ghost, compelled him to say, "God is with you of a truth." It was thus the pre-eminently holy lives and conversation of the primitive preachers and professors of the Gospel of Christ, together with their patient endurance of persecution and martyrdom for his sake, which became, under the divine blessing, the grand means of converting the Gentile world; while the exact fulfilment of the types and prophecies of the Old Testament in the person, character,

work, and offices of the Redeemer, explained and exhibited by the discourses of the Ministers of Christ, as recorded in the Acts of the Apostles and the Epistle to the Hebrews, constituted the grand means of the conversion of the Jews.

The lively anticipations, however, which the rapid progress of the Gospel in primitive times excited, were early checked by the prediction of an approaching falling away when the Man of Sin should be revealed; and the corruptions and deceitful heresies which so early sprung up in the visible church, prepared the way for the approach of Antichrist with fearful rapidity. The stream of human depravity in every age counteracts and opposes the kingdom of our Lord and of his Christ, and it is only by the especial influence of Divine grace, that either individuals or churches overcome this powerful tide of corruption. It is, however, the part of true wisdom to observe the various circumstances which promote or retard the advance and progress of evil, that we may thence derive hints with reference to our own conduct or that of others, in succeeding periods: and it will therefore not be any unprofitable speculation, if we briefly glance at some of those secondary causes which impeded the progress of Christianity, and opened the door to wide-spreading heresy and corruption.

The first Evangelists were the Apostles and disciples of our Lord and Master; and many, if not most of their fellow-labourers and successors, were either persons of Jewish extraction, or whose parents, if not themselves, had been proselytes of the gate, and worshippers at the synagogue. These early teachers, therefore, were intimately acquainted with the Old Testament Scriptures, and in great measure ignorant of the vain philosophy which at that period prevailed in the Gentile world. As, however,

\* 1 Thess. i. 5—8.



Christianity advanced, the wants of the churches called forth many instructors of Gentile race, whose opportunities of attaining scriptural knowledge had been very small and confined; who possessed, perhaps, only scanty and imperfect portions of the inspired volume, and who were more intimately acquainted with heathen philosophy, than with the oracles of truth. Hence some of the Christian fathers *platonized*; that is, instead of receiving with simplicity and humility the divine declarations, and contemplating the divine character, perfections, and operations, as revealed by inspiration of God, their views were lowered and debased by the deceitful lights of Plato and other Gentile teachers. Way was thus opened for the introduction of corrupt sentiments; and Montanus, Arius, and the whole host of early heretics found easy access, and prepared in their turn an entrance for the man of sin—the Eastern and the Western Antichrist, the Mahomedan and the Papal abominations and delusions.

The inroad of these fatal and destructive evils was thus accelerated and promoted by a gradual and rapid departure from the purity of a scriptural faith; by the laxity and corruption arising from that peace and prosperity which ensued on the, at least, nominal conversion of the Imperial Power to the faith of Christ, and by the inroads of all those fierce and barbarous nations who overwhelmed the Eastern and Western empire. How extensive the corruption which ensued; what wretchedness and misery overwhelmed the earth during the dark ages, how entirely the progress of Christianity was checked and terminated; and what monstrous systems of impiety, iniquity, and heresy, took possession of those very places where the Gospel had once been proclaimed, are recorded in the pages of history, though they cannot on the present occasion admit of even a brief review.

From this awful state, multitudes were recovered at the era of the Reformation. The character and conduct of those distinguished and pious individuals by whom, under the divine guidance and blessing that reformation was effected, have already been detailed in these pages, and may in fact be described in one short sentence, namely, *a return to Scriptural Christianity*:—the rejection of every thing not founded on the Word of God, and the belief of everything revealed in that Word, constitute the basis of Protestantism, the distinguishing feature and characteristic of the Reformation. That striking period was at once marked by the revival of literature, and the reformation of the nominal Christian church; but it was the return to scriptural truth, which led especially to the cultivation of sound literature; the study—the translation—the commenting on the inspired volume was the business of the divines and scholars of that interesting period; and ignorance, vice, and corruption, shrunk from the light which was thus mercifully evolved.

Alas! the bright prospects which then opened upon the church, have not been realized. The reformation so happily commenced was checked in its progress; and instead of ranging over the whole extent of the papal empire, has only acquired a comparatively scanty portion; and even there, where Popery has been dethroned, much that is Antichristian still remains; and he must be either lamentably deficient in christian feeling, or grievously ignorant of what is daily occurring in our own and other protestant countries, who is not often pained at that deficiency in principle and practice which so extensively prevails.

An inquiry into the causes which retarded the progress of the Reformation, and prevented a work so happy and hopeful in its commencement, from proceeding to a full and final completion, would, if

fully pursued, lead to an inconvenient length. It may suffice for the present to observe, that our own reformation was materially impeded, and the character and influence of our Protestant Church and country lowered in the estimation of foreigners in general, and especially of Roman Catholics, by the melancholy display of cupidity evinced by the counsellors of Henry and Elizabeth, by the secret hankerings of the Stuart Family after Popery—and by the violence, licentiousness, and intolerance which were displayed in different directions during the great Rebellion, and at and after the Restoration. Roman Catholics were astonished when they saw the property devoted to pious uses, and dedicated to the service of God, diverted from its original intents, and instead of being employed in the support of another church, in relieving the poor, or educating the ignorant, profusely squandered on needy and designing characters. England soon felt the want of a better-instructed and more enlightened clergy, which the revenues of the religious houses, properly applied, would have provided and maintained. The Jesuit Priests, introduced by foreign alliances, seduced many influential persons from the Protestant faith. The two-fold ejection of ministers, which took place when the commonwealth dismissed from their livings all who conformed not to their views; and when the counsellors of Charles II. in bitter and cruel retaliation, ejected all who complied not with the act of uniformity; deprived the Church of England twice in one generation of her most able, respected, and influential ministers. And the torrent of ungodliness, licentiousness, and infidelity, which accompanied the abandoned monarch and his unholy court from that land of infamy where they had so long sojourned, inflicted a wound, which towards the close of the seventeenth

century, threatened almost to extirpate Christianity from the land. How low religion had fallen, is painfully delineated in the history of those days, is seen in the heathen morality contained in the sermons and writings of what is frequently regarded as the Augustan age of English literature, and is displayed in all its native deformity in the journals published in the last century by Whitfield and Wesley, and in the gross and disgraceful language and insinuations which appear in the writings of some of their dignified opponents.

Yet then when religion seemed almost reduced to its lowest estate in this country, and when a dark cloud was impending over the rest of Christendom, the first dawn and symptoms of returning light appeared. The rapid progress of vice and immorality led to attempts being made for its suppression; and the close of the seventeenth century witnessed the formation of Societies for the suppression of vice, for the propagation of the gospel in foreign parts, and the promotion of christian knowledge. Some slight revival of religion accompanied these efforts; but nearly another century elapsed before any very vigorous attempts were made for the extension of the Redeemer's kingdom throughout the world.

The close however of the eighteenth century constitutes a new and striking era. The grand and important duty of communicating the knowledge of the Gospel of Jesus to those who are perishing in ignorance and sin, became distinctly recognized. The establishment of Sunday Schools, the institution of the Naval and Military Bible Society, the successive formation of the Baptist—the London—the Church Missionary Societies, the commencement of different Tract Societies, of the Hibernian, Lancasterian, and National Societies, of the Society for promoting the conversion of the Jews, and

above all, of that most magnificent and benevolent institution, the British and Foreign Bible Society, distinguish the twenty-five or thirty years commencing with 1788, as the brightest period in British Ecclesiastical History. Not only have numerous Institutions been formed and established, but their formation has imparted renewed vigour and activity to Societies previously existing; and while some of the friends of older institutions regarded the new Societies with jealousy and hostility as about to weaken or extinguish the benevolent feelings with which the earlier establishments had been cherished, the rapid increase of the funds of older institutions demonstrated the unreasonableness of the fears, and the folly as well as the impiety of that hostility which many entertained. Thus while the Bible Society, commencing in 1804, gradually advanced to an income of nearly £100,000, the Society for promoting Christian Knowledge, whose expenditure in 1809 was only £17,910, arose in 1819 to £52,684, and in the last year to £72,212, an increase the more encouraging, when it is reflected that while the Bible Society was aiding the operations of the Society for promoting Christian Knowledge, by extensive issues of the Holy Scriptures, the other objects long contemplated by the older Society, as Missions to the heathen, Prayer Books for Home and Colonial supply, and Tracts for School and Parochial distribution, had each been aided by distinct Societies, under independent management, and each promoting its specific and defined object.

Were the increase of religion indeed to be estimated by the enlarged resources of charitable institutions, there would be abundant cause for lively congratulations. The whole sum raised in this country for the promotion of Christian knowledge, and the

propagation of the gospel among the heathen, amounted, in 1800, to only a very small part of what has been collected for these purposes in the last year; while our zeal has provoked many others; and multitudes throughout the world are following, if not rivalling, us in the works of mercy in which we are engaged. A very erroneous idea however of the progress of religion would be entertained, were we to estimate its advance by any such proportion; the real value of money, compared with its nominal amount, continually changes, and the collections of the present day are probably therefore of little more intrinsic value than those of half the amount at no very distant period; while through the rapid increase of population, the numbers of contributors to Christian Institutions may considerably advance, and yet the relative proportion of the religious and irreligious may not materially alter.

We trust indeed that true piety has greatly advanced among us. The number of evangelical clergy in our own church has been for some years rapidly increasing; and not only so, but there has been a considerable improvement in the principles and conduct of those who would prefer being distinguished as the moral and the orthodox. We have often been gratified at hearing, in places where we least expected them, such statements concerning man's depravity—justification by faith in the merits of a crucified Redeemer, and the nature and necessity of divine teaching, as would, within our own recollection, have inevitably exposed the persons by whom they were made to the charge of Methodism, Calvinism, or enthusiasm. The clergy of the Established Church are thus, we trust, rapidly advancing in purity of faith and holiness of life. The number of ministers of other denominations has also been exceed-

ingly enlarged, and though it has been said that instances of deep devoted personal piety are less common now than in some former periods, yet none can deny that religious knowledge and profession are more generally prevalent now than in the days which are past.

This improvement in principle and practice may be attributed, under the divine blessing, to various causes, but more especially to that general spirit of inquiry, and that extensive communication of information which has been excited and kept alive by public meetings for the establishment and support of Bible, Missionary, and School Societies. Many indeed have objected to such meetings, and various evils have been specified as resulting from them; and it would imply much hardihood, should any one attempt to defend all that has been said and done on such occasions: but the introduction of these meetings first, as it were, disturbed that dead calm which was in fact the silence of death; it first taught multitudes that there were men of different, of despised denominations, who were actively engaged in the cause of benevolence—who had some reasonable ground for the sentiments and the conduct which they had adopted; who were not so absolutely weak or so superlatively wicked as the determined opposers of evangelical sentiments had insinuated; it broke down the privileged circle of barren orthodoxy, and assumed-high-churchmanship, and evinced that there were men still existing who believed that our established church was founded on the Word of God, and that its interests would be advanced, and its cause promoted, by the circulation of that word. And the result has been, that many who came if not to oppose, yet with somewhat of a hostile feeling, a purpose to spy out the weakness, the nakedness, the folly of enthusiasm, have been taught a more excellent way, have

been led to assume another and more decided line of conduct. The friends and supporters of the Bible Society might triumph if such were their object, in the testimony given to the wisdom of its advisers, by the introduction into the Society for Promoting Christian Knowledge of District Societies, closely imitating the Auxiliaries formed by the Bible Society; while the opposers of Public Meetings may well pause at discovering that the highest authorities in church and state have deemed it expedient to convene and engage in such meetings for the support of the Societies for Promoting Christian Knowledge, for Propagating the Gospel, for establishing National Schools, and for similar benevolent purposes.

Yet after all there remains very much land to be possessed. When we compare the present increased attention to religion with that which formerly existed, we may well rejoice with holy gratitude at the progress already made. But when we compare it with what might justly and reasonably be expected, there is indeed cause for the deepest humiliation and concern. The aboundings of iniquity in this our land, notwithstanding our privileges, advantages, and opportunities may well excite our most fearful apprehensions, and should stimulate us to exertion and prayer; and the vast multitudes throughout the world who have never heard the name of Jesus, should fill our souls with the tenderest compassion, and call forth our energies in attempts to communicate to them the word of life.

The number of the inhabitants of the earth has been variously estimated: nor is it by any means easy to determine which is the most correct opinion. M. Balbi considers the globe as inhabited by 737 millions, and arranging them according to the governments under which they are placed, he states that there are under the controul of

## CHRISTIANS.

Protestants	193,624,000
Rom. Caths.	134,164,000
Greek Church	60,000,000
	387,788,000
MAHOMEDANS . . . . .	72,000,000
HEATHENS OR PAGANS . . . . .	277,212,000
	377,000,000

A German publication, printed at Darmstadt, estimates the whole number of the inhabitants of the earth at 828,445,000. Of these there are supposed to be

## CHRISTIANS.

Protestants	57,694,000
Rom. Caths.	129,550,000
Greek Church	41,375,000
Minor Sects*	6,276,000
	234,895,000
Jews . . . . .	2,650,000
MAHOMEDANS . . . . .	115,120,000
PAGANS . . . . .	475,780,000
	828,445,000

The most recent account, however, and perhaps the best, is extracted from the Eclectic Review, which estimates the entire population at 945 millions, and arranges them as follows—under

## CHRISTIANS.

Protestant States.	
Great Britain	150,000,000
America (U.S.)	11,000,000
Prussia,	} 29,000,000
Sweden, &c.	
	190,000,000
Greek Church	60,000,000
Romish Ch.	135,000,000
	195,000,000
MAHOMEDANS . . . . .	90,000,000
HEATHENS.	
China, Japan	270,000,000
Other Pagans	200,000,000
	470,000,000
	945,000,000

Now a very slight glance at these calculations proves that, while one half or one third of the inhabitants of the earth are under the control of Christian states, the number of Protestants is not more than one twelfth or one fourteenth of the human race. We know, alas! that only a small proportion of nominal Protestants are under

\* Jacobites, Maronites, Armenians, Nestorians, who might be classed with the Greek Church.

the dominion of vital religion; and all the information we can by any means obtain as to the existing state of the Greek and Romish churches only increases the conviction that spirituality is there rarely to be found. When, then, we estimate the present state of mankind in the balance of the sanctuary, how depressing is the view! Infidelity may dote on the innocence of the Hindoo, or the virtue of the Chinese, and on the perfectibility of many of the savage tribes; but history demonstrates that instruments of cruelty are in their habitations; they have not yet learnt, by human reason or worldly wisdom, to abstain from gross and crying abominations: the blood of slaughtered innocents, of murdered parents, of widows burnt upon the funeral pile, cries aloud for vengeance. Every abomination which my soul hateth, says Jehovah, have they done to their gods; and the believer in the divine authority and inspiration of holy writ is compelled to feel, that the apostolic address to the Ephesians, with reference to their unconverted state, is now strictly and incontrovertibly applicable to the 3, 4, or 500 millions of Pagans and Mahomedans of the present day; "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise—*having no hope, and without God in the world.*"

Such then is the appalling view: and surely it ought deeply to affect our hearts and powerfully to stimulate our conduct. And yet how many seem insensible to the painful conclusion—How many, shrinking from the awful consequence, persuade themselves that some amongst these immense multitudes are exempt from such fearful dangers; that if some are not thus in this imminent, this awful peril, possibly many others may also escape; and thus notwithstanding the solemn declarations of Holy

Writ, notwithstanding the self-devoted and heroic conduct of Apostles, Saints, and Martyrs, a conduct inconceivable on any other ground than that sinners without Christ must perish; many are led by the temptation and delusion of the great enemy of souls to conclude, that the heathen shall not surely die! Alas! when will men cease to be wiser than God? when will they bow implicitly to his declarations? When will they, deeply convinced that there is no other name given under heaven whereby we may be saved, but only the name of Jesus, and that there is salvation in no other, go forth and preach every where, that men should repent and believe in him?

However, amidst the delusions and specious pretexts of a false charity, increasing numbers, as we have already intimated, are, through the divine mercy, led to form a more correct judgment, and are in consequence most anxious to communicate to their fellow sinners the message of life and salvation. Their utmost exertions however are obviously inadequate to the necessities of the case. Increased and multiplied as Missionary, Bible, School, and other Societies have been of late years, and enlarged as the funds of almost all institutions now are, they are not able to answer the cry of those who are continually exclaiming,—Come over and help us; much less are they adequate to “search out that which is lost, to arouse the slumbering, and communicate to millions of ignorant, thoughtless, and perishing men the warnings which they severally need. Some new, extensive, and systematic mode of proceeding appears necessary to meet the exigencies of the case; and he will be a true philanthropist, who can discover some plan by which the energies of Christians of all denominations may be systematically and effectually directed to the grand object which we are

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taught to pray for and anticipate, even the subjugation of the kingdoms of this world to the dominion of our Lord Jesus Christ.

The time for this universal submission to Christ is obviously nigh at hand. Some of the events to which we have previously referred, appear to us as faint streaks of light in the distant horizon, indicating the approach of a more glorious day. It is not for us to know the times and the seasons; nor is it for us to say in what particular manner the latter-day glory shall be introduced; but we know that “as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall the word of Jehovah be—it shall not return to him void, it shall prosper in the thing whereunto he hath sent it.” We know from history that every extensive revival of true religion has been connected with an increasing dispersion of the written or the preached word; and we therefore anticipate that the present exertions for the communication of the Holy Scriptures to all nations, and for accompanying those Scriptures with living Teachers, shall most materially contribute to the advancement of the divine purpose, and shall thus prepare the way of the Lord. And we therefore intreat all our fellow Christians, to commence the present year with enlarged contributions to Bible, Missionary, and Education Societies; with increasing exertions to communicate to others the word of life; with renewed and fervent prayers, that our Lord and Master would take unto him his great ‘power, and come amongst us, and with great might succour us’—subduing the nations to the obedience of faith, and reigning and ruling in the minds of all by the power of the Holy Ghost. Amen.

C

## THE GOOD AND FAITHFUL SERVANT.—MATT. XXV. 21.

EXTRACTED FROM A SERMON OCCASIONED BY THE DEATH OF MRS. ANN W——.  
PREACHED AT THE EPISCOPAL CHAPEL, OF G——T.  
ON SUNDAY, NOVEMBER 15, 1829.

Mrs. W. whose death has given occasion to this discourse, was little known to the world. She never was more than a very few miles from this her native village; she died in the house in which she was born, and in which she had lived for more than eighty years. For some time past she has so seldom been beyond her own door, that it may be questioned whether there are not many persons in the village who never saw her, and some perhaps who never heard of her. Such was the person for whom (backward as I am to make such discourses) I always said, if I outlived her, I would preach a funeral sermon. And I at once avow my reason for this. It was not because she was of rank, or possessed of a fortune that demanded such a token of respect from the minister of the place; but it was because after having known and closely marked her character for almost twenty-four years, I have looked and still look upon her as one of the most pious and holy persons, I have had the happiness of meeting with in my ministerial course. I am not going to exalt her at the expense of truth, and regard to scriptural doctrine. Were I to say she was without sin, could she hear the false assertion in her grave, she would be the first to contradict it. No! we have often heard her bewailing her sins, her negligences and her ignorances. Some of them were visible to others, as well as to herself, and it is no part of my object to vindicate them. I describe her as a christian and an eminent christian. But a christian in this world, is not one who has "attained, either is already perfect," but who is pressing onward; "Forgetting the things

that are behind, and reaching forth to those things which are before, he presses toward the mark, for the prize of the high calling of God in Christ Jesus our Lord." This it was which constituted the true eminency in christianity of St. Paul; such was the excellency of our departed friend.

In seeking for a passage of scripture on which to ground the remarks I intended to make, I was so struck with one clause of my text, as so exactly descriptive of her case, that I could look no further. "*Thou hast been faithful over a few things.*" It is this particular point I now mean to illustrate by a reference to the conduct and character of our departed friend and sister in the Lord: or in other words, to shew how a person in a very humble sphere and with few opportunities for exertion, may yet shew himself a good and faithful servant.

It has been before remarked, that Mrs. W. lived beyond the usual age of man: and consequently it is not easy to obtain any accurate knowledge of her early life. Nearly all the companions of her youthful days have gone before her to the grave; and the few that remain are so enfeebled in their faculties, that it is difficult to obtain any correct information from them. Thus much however we may discover, that in her youth, though strictly moral and well-conducted, she was not *religious*. The world had her heart. She loved it and the things of it; and like most other young persons, she doubtless promised herself much happiness. But in her case as in thousands of others, all these expectations proved vain. Her life was indeed lengthened out, but it was any

thing but a life of enjoyment. When, as I suppose, about twenty years of age, she was visited with a disease of a very peculiar kind, which effectually debarred her from enjoying what is usually called pleasure. Under the effects of this extraordinary attack, she suffered to the end of her days, so that she seemed to drag on a wearisome existence.

But shall we conclude that she was indeed an unhappy woman, because she was burdened with pain and sickness, and shut out from all the ordinary sources of gratification? Oh! ye young people, who fancy that scenes of gaiety and youthful pleasure are closely connected with happiness, how strangely are you mistaken in your estimate! Amidst all these things, you know that you *can* be, and often *are* most wretched; but had you paid a visit to our departed friend, you would have found her, though cut off from all external sources of amusement, and subjected to a disease whose natural tendency is to depress the spirits, you would I say, have found her more contented, more cheerful, more happy than either yourselves or any of the companions of your gayest hours. Do you ask me how this could be? I will tell you in one word. When it pleased God to break all her cisterns of earthly enjoyment, he led her to the fountain of living waters. Nearly as I can conjecture, about the time when the first violence of her disease abated, it pleased God to send a Minister to the parish church, who seems for a short time to have proclaimed there the precious doctrines of the Gospel, with great earnestness and with very signal effect. Among others who felt the power of divine truth, was she of whom we are speaking. The word reached her heart. She *felt* what she had often confessed, as thousands do *without feeling*, that she

was a sinner—a miserable sinner—a condemned sinner: condemned by her own conscience, condemned by the word of God, and only waiting for condemnation at the day of judgment. Had the discoveries she made stopped here, far, far indeed would she have been from that cheerfulness of which I have been speaking. For a man really to discover and to feel that he is a condemned sinner is more dreadful than I can describe or you can conceive, unless you have experienced it yourselves.

But when our departed friend had learned her misery, learned also where mercy was to be found, she heard "the faithful saying, which is worthy of all acceptance that Christ Jesus came into the world to save sinners." She listened to the declarations of her dying Saviour's love, and it was like a healing balm to her wounded soul. She believed in the Lord Jesus Christ. She sought his grace—she gave herself up to him, and her future character was that of a humble and devoted servant of God.

So far as I could judge, her mental powers were naturally of a high order, though they felt the debilitating effects of long disease; and I always considered her judgment exceedingly correct, while she exhibited that instinctive perception of right and wrong which often marks a mind exercised unto godliness. She had to a degree which, considering her situation, was extraordinary, improved herself by reading books on a variety of subjects, and always manifested a thirst after information, such as is rarely met with. But the Bible was her main study; other things were subordinate to this. "All the day long was her study in it;" and she might say that by it she was made "wiser than her teachers;" for there were few, even of those who are well versed in matters of religion, who could converse with her without learning some-



thing more out of these treasures of wisdom and knowledge than they had known before. But especially they might see in her how the truths of the Bible become food to the soul of the spiritually-minded student. There was a feeling and an interest in the way in which she spoke on religion, that showed it was the "very joy of her heart;" the treasure of her soul; her comfort in life, and 'the antidote of death.'

It had pleased God in his kind providence to afford her a *sufficiency* of those things that are needful for the body. Yet were I to tell what that sufficiency was, it would be considered by many as absurd to apply the term to such a sum. But she had formed habits which rendered her wants few and easily satisfied.

I have now placed before you, my friends, a person always ill, so ill that I apprehend for *sixty years* she scarcely enjoyed one day's exemption from pain and sickness; so ill as scarcely ever, for many years past, to be able to come to the house of God, though her heart longed to be there. Seldom seen beyond her own door, and possessed only of what was barely sufficient to provide her the necessities and a few of the comforts of life, in the station in which it had pleased God to fix her lot; yet in this person, so situated, I present you an example of a "good and faithful servant" of God: faithful indeed only "over a few things," yet still so faithful as to "receive a full reward." It will be necessary to explain this by entering into a few particulars.

1. Our departed sister showed herself a good and faithful servant, by an *anxiety for the glory of God and the salvation of immortal souls.*

This was evident to all who were acquainted with her. They well recollect the deep interest she took in hearing of the success of our different Bible and Missionary Institutions — Institutions which

were not heard or thought of when first she entered on her religious course. They all had her cordial wishes, her fervent prayers, and, as far as her ability extended, her liberal support. But it was not only these great and extended efforts for doing good which engaged her affectionate regard. The smaller exertions made in our own village — our Sunday Schools, and the preaching of God's word in this place — called forth her mingled prayers and thanksgivings. It was with most pleasing emotions that I heard that amidst the extreme debility which attended the commencement of her last illness, that she found one source of comfort and consolation, in recounting the instances in which she thought there was reason to believe that the preaching of God's word here, since the founding of our Chapelry, more than twenty-three years ago, had proved mighty through God to the salvation of immortal souls. Oh! that her joys on this account had been increased an hundred fold. To me such a review is sometimes painful, because the cases are so few in which we see the sinner turned to God. But as she stood on the verge of eternity herself, the immortal soul seemed so to rise in value, that her heart was expanded with joy and gratitude, when she contemplated the little band, who, we trust, have here been translated "from darkness to light, from the power of Satan to God." Such, my brethren, is the spirit and feeling of the good and faithful servant.

2. But there was, in our departed friend, not only a readiness to rejoice in good being done by others, but there was also a *disposition to exert herself in doing it.*

When her circumstances are considered, this would seem impossible; but did my time permit, I could prove that such was the case, by adducing many instances. Indeed my principal object is now

to show that the good and faithful servant can scarcely be placed in any situation where he will not improve his talent. If it be wrapped in a napkin and buried in the earth, the fault is in the heart and not in the outward circumstances. I will therefore observe, with respect to her of whom I have been speaking, that *her liberality was remarkable*. I have already remarked that though she had a sufficiency it was a *bare* sufficiency. Her acts of kindness and charity were therefore the result of *saving and self-denial*. This was a part of her system; she denied herself, that she might "have to give to him that needeth," and be enabled to contribute her mite toward every design of which the object was to do good to the bodies or the souls of men. I cannot tell of the many instances in which I knew this to be the case, without betraying the confidence she placed in me. Her works were not done to be seen of men; they were secret and retiring, known only to those from whom they could not be hid. Could I tell how scanty her pittance was, and how many and great her acts of Christian generosity, how would it shame some to whose stewardship God has intrusted a much larger portion of this world's good! Here then, I say, our departed sister was indeed "faithful over a few things."

3. *Her personal exertions were great*. I have before said she was *always ill*—always so ill that most of us, in such a state, would think that we were wholly incapable of exertion, and therefore excused from it. Yet under all this, did she not only exhibit uniform patience and cheerfulness, but even under circumstances of great suffering, she still would *labour* to do good. I remember that once her attention was drawn to the very great difficulty we have always had in procuring suitable instructors for the girls in our Sunday School.

She said nothing at the time; but after thinking over the subject, she offered to receive a class into her own cottage to be instructed by herself and her attendant. And though she always found the exertion very fatiguing, and commonly could scarcely sit up or speak during the whole of the Monday, yet so did she delight in the employment, that she said she *lamented* she had never thought of it before. Here, she added, was a way in which I might have been doing good; but years had glided by without her ever once thinking of it. And she persevered in the practice, till it was so evidently too much for her feeble frame and declining strength, that her friends urged it upon her as a *duty* to give it up. She at length very reluctantly followed their advice. I doubt not I am now speaking to several young women, who well recollect the tenderness, the affection, and the piety of her instructions, as well as the earnestness with which she pressed the sacred truths of the Scripture on their attention, with the fervent hope that they might get good to their souls. Oh! may they remember her exhortations and her prayers, and turn themselves to those paths which have led their aged friend to glory.

But this was not the only way in which, in her state of seclusion from the world, she sought to do good in it. She was in the constant habit of watching for opportunities of conversing with persons, and especially young persons, on religious subjects. Some she warned in the most faithful manner of the consequences of sin, and especially the sin in which they were living. I am perhaps speaking to some who can recal to their recollection the solemn yet affectionate warnings and advice she gave them, when they were living in the neglect of religion and in the practice of those things for which the wrath

of God cometh on the children of disobedience. Some, I trust, will acknowledge, through everlasting ages, the good they received from these her friendly admonitions. And if there be any who hitherto are conscious that they have derived no profit from them, let her death, my friends, recal them all to your memory ;—meditate upon them, pray over them : and though you refused her, while on earth, the pleasure of rejoicing over your repentance, let her share the joy there is in the presence of the angels of God, when a penitent sinner's prayer is heard in heaven.

But her more delightful employment was to encourage and animate those whom she saw setting out in the ways of religion and truth. There was nothing which seemed so to cheer the heart of this aged servant of God, as when she met with young persons who were beginning to serve the Lord. She saw in them the travail of her Redeemer's soul, and seemed to share his satisfaction and his joy. But she knew their dangers. She had seen the blossoms wither under the chilling blasts of the spring. Her joy was therefore mingled with fear ; and her fears led her to pray ; and not only to pray, but to exhort and encourage them to " cleave unto the Lord with purpose of heart." Oh, let not these affectionate and Christian exhortations of your departed friend ever die away from your memory.

But again, those of her neighbours, who had long made a profession of religion, were the objects of her affectionate but anxious regard. If among them she heard of any one whose conduct was inconsistent, or who had been overtaken in a fault, how solicitous was she to restore such an one in the spirit of meekness ! How faithfully, yet how tenderly would she converse with such on the injury they were doing to others, the dishonour they were putting upon God, and the sorrow

they were laying up for themselves ! Thus did she often lead the wanderer back into the paths of peace and pleasantness, from which he had gone astray. Thus did she evince her love to her brethren, and prove that she was a good and faithful servant to her heavenly Master.

When I recal all this, and much more of the same kind to my memory, and then reflect that it was done under circumstances which might well have excused her in our eyes, for doing nothing, I am ready to ask, where we shall find another so faithful, so zealous, so devoted to fill up the vacancy which her death has caused among us. Oh ! what would have been the state of the church and of the world, if all " who named the name of Christ " had been as diligent in improving their talents as our deceased friend was ! How many thousands and millions might, humanly speaking, have been turned to the Lord, if all Christians had but exerted themselves as she did. Yet in nothing did we ever see her obtruding herself on public notice ; in nothing did she ever quit the humble retired path that Providence assigned her ; yet it seemed to be her constant inquiry, ' how may I do good, and how may I prevent evil ? ' My Christian brethren, let us go and do likewise ; let us be more devoted to the service of our God, then shall we be more happy and more useful.

But her work is done ! " Blessed are the dead which die in the Lord, Yea, saith the Spirit ; for they rest from their labour and their works do follow them." Her works have already followed her. Of her last illness and dying scene, I shall say nothing, but that all was *peace*. She died in a good old age, like a lamp exhausted by its own burning. In a case like hers we lay no stress on what passes on a death-bed ; we have stronger and infinitely more satisfactory proof

of her happy state. We appeal to almost sixty years of sober, righteous, and godly living, as the evidence of her faith in the Lord Jesus. She is entered into rest. She is gone to join the beloved band of her early associates in the service of her God, with whom she took sweet counsel and walked in the house of God as friends. She is gone to meet many whom she, by her pious conversation and holy example, had helped forward in the way to glory. She is gone to meet her Saviour and her God. Already has he addressed her in the language of my text, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter

thou into the joy of thy Lord." No one feels a doubt of her perfect bliss. She has had "an entrance ministered to her *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Before we close, let each one put the question to his own heart, Have I a like confidence with regard to myself, and my prospects when the Lord shall come? Is my faith like hers? Is it supported by such evidence? Am I living for the same good purposes? Am I as usefully and as holily employed as she was? May we all make these inquiries sincerely, and with unfeigned heart seek the help of divine grace, to follow her as she followed Christ.

T. S——. G.

## ON PAROCHIAL RELIGIOUS SOCIETIES.

SIR—Considering that your pages are open to correspondents from all quarters whose religious sentiments are fundamentally in unison with your own, and whose contributions are, in your estimation, calculated in any way to promote the best interests of our established Church, I venture to obtrude myself upon your notice for the sake of soliciting through you the attention of our Clergy in an especial manner to the great question of ecclesiastical reform which is now beginning to be agitated.

It cannot be concealed that a feeling of apprehension for the safety of our church establishment, possesses not a few of the most pious and judicious members and ministers of her communion, who under the influence of this feeling are exceedingly anxious that some means or other should be devised, calculated with God's blessing, to avert the fearful calamity which its overthrow would, in all human probability, prove to this country and to the world.

It is not my intention, Sir, to

investigate the various causes out of which this apprehension arises, and to devise what I might consider a specific remedy for every such existing evil. A commission of inquiry, it seems, is about to issue from government for this purpose. It is devoutly to be wished that the Commissioners may succeed in their arduous undertaking, and that their exertions may lead to a better arrangement of the secular concerns of the church; but I would call upon the pious clergy to consider whether they may not reform some points to which the powers of this commission are not likely to extend, whether, while government is attempting to mollify and heal the external wounds of our church, they cannot turn their attention to its internal disorders, and find means to improve the tone of its spiritual constitution, and so to strengthen its whole system, that it may successfully defend itself against the assaults of its enemies, and exert the commanding powers it possesses, to unite and increase the

number of its friends, recover the ground it has lost, and maintain the pre-eminence to which it is entitled.

It cannot but be matter of deep concern to all conscientious and faithful ministers of large and populous parishes, to know that a multitude of evils exist, which it is their heart's desire to see removed, and that, after all their efforts to provide for the spiritual wants of their people, a conviction is felt that very much remains undone, which they anxiously desire to see done. If they look at their Sunday Schools, they discover a sad want of success occasioned by a deficiency of teachers qualified to explain and to apply the Sacred Scriptures to the understandings and hearts of the children. If they consider the number of sick and distressed in their parishes, they are grieved to think how partially and unsatisfactorily they are visited, owing to their time being almost wholly taken up with various other ministerial duties. If they look around their congregations for the fruits of their ministry, for those whom it has pleased God to awaken and convert through their instrumentality, how often are they pained to miss them from their places, and to hear that they have been prevailed upon to join other communions.

When, as ministers of God, they feel it imperative on them to establish associations in their parishes, in aid of Bible, Missionary, and other Societies whose object it is to promote the cause of God at home and abroad, how difficult in all cases, and how impossible in many, do they find it to obtain a sufficient number of proper persons to undertake the necessary and useful office of visitors and collectors from house to house; or if the novelty of an institution of this kind shall, by its powers of attraction, induce individuals to tender their services at first, how commonly do they grow weary of the work, and abandon it altogether

into the hands of a few who, though exerting themselves to the very utmost, feel their insufficiency to carry on the work with satisfaction and effect.

That this want of efficient co-operation on the part of the laity with the pious clergy, exists in a distressing degree, cannot be questioned; and that this is one great cause of the present low state of our church, is equally certain; for the consciousness of this inadequacy to carry into effect the above-mentioned and other plans of usefulness, which active clergymen might easily devise for the benefit of their parishes, and of the church and world at large, damps the ardour of their souls, and discourages their efforts to do good.

Under these circumstances, does it not behove the clergy to consider whether some means or other might not be used to acquire, as Dissenting Ministers do with so much ease and effect, the co-operation of the laity to a far greater extent than at present; and thereby remedy the evils of which they complain, by augmenting in a great degree their powers of usefulness in their respective parishes? I certainly think it does: and as those of my Reverend Brethren, to whom I would especially address myself, through you, Sir, on this interesting subject, will, I am confident, agree with me in thinking that the only way to secure this co-operation of the laity, with any prospect of success, is to promote among them the spirit of decided, active, and self-denying piety, I would beg leave humbly to suggest the importance of every clergyman establishing in his parish a private religious Society, in which those members of his congregation, who desire it, shall be enrolled, and have the opportunity of meeting their pastor collectively once a-week, for the purpose of receiving such particular instructions as may be calculated to promote the increase of true religion

in their own souls, as well as to make them feel an increasing concern for the salvation of others; and to excite them to, and fit them for, a conscientious and zealous co-operation with him in every good work.

Deeply impressed with the desirableness of resorting to something of this kind myself, I some time ago established a society in my own parish, on such a plan as I thought likely to answer the end proposed, without producing those evil consequences which often result from private meetings. And as this Society has in a great measure answered my expectations, I am induced, at the request of some highly-esteemed clerical friends, to give publicity to the plan, and recommend its adoption, to my brethren in the ministry. The rules, are these :

1. That a Society be formed in connexion with ——— Church, under the designation of ——— Society.

2. That this Society be composed of such persons only as the minister has reason to believe are pious and consistent members of the established church.

3. That no person be deemed eligible who is connected with any denomination of Dissenters.

4. That private meetings of this Society be held every Wednesday Evening from Seven till Eight o'clock, in the Parochial School House.

5. That a Register Book of the Society be kept, in which all the members' names shall be entered, and their attendance marked at every meeting.

6. That the object of this meeting be to promote a spirit of decided piety in its members, and to unite them closely to each other in the bands of Christian affection and fellowship.

7. That the principal means proposed for the accomplishment of this end be "singing a Psalm or Hymn," offering up prayer and supplication, and expounding the Holy Scriptures; which two last exercises shall be conducted solely by the minister. The members shall, however, severally be at liberty in succession to select the portion of Scripture to be expounded at the next meeting.

8. That the member whose turn it may be to name the subjects for the next exposition, shall also be at liberty to put any question for advice in any case, or for information on any subject, whether con-

nected with the concerns of the individual's own soul, or relating to the general cause of God, which question shall be answered after the exposition at the next meeting; and, at the close of the meeting, any member may request, through the medium of the minister, a special interest in the prayers of the other members, when particular circumstances seem to require it.

9. That in case a member should wish any subject that may be introduced not to be made a topic of conversation elsewhere, it must be introduced as confidential, and the members will be expected not to betray the confidence so reposed in them.

10. That any member being desirous of proposing a candidate for admission, shall make such proposition privately to the minister after the meeting is over, when any of the members may also stay for the purpose of consulting him on any matter of a private nature which could not with propriety have been introduced in the presence of the meeting.

11. That in case a member should be guilty of any scandalous offence, the name of such person shall be erased from the Register Book of the Society at the time of meeting, when the same shall be notified by the minister to the other members.

12. That a member, having been accused of any inconsistency which may be grievous to the others, shall first of all be admonished by the minister in private, and, in case he should persist in the inconsistency complained of, the evil shall be pointed out to the offender in the presence of the meeting, and if there be no signs of compunction shown, expulsion from the Society must then take place.

The advantages resulting from a Society well-conducted on these rules are obvious, of which may be mentioned—The production of union between the pastor and his flock: the promotion of enlightened and fervent piety in the church: the inducing the people to lay themselves out for the glory of God: and the preparing them, by constant religious instruction, to become useful as Sunday School Teachers, Visitors of the Sick, Collectors for Religious Societies, &c. The Parochial Pastor can inspect every part of his parish by these his representatives, and will find his powers of usefulness multiplied to the satisfaction and comfort of his soul.

I remain, Sir, your's faithfully,

CLERICUS.

## MEDITATION OF A SOJOURNER.

I am a stranger with thee, and a sojourner, as all my fathers were.—Psalm xxxix. 12.

A STRANGER, and a sojourner; I dwell in a foreign land; I have no abiding city, no permanent interest, no lasting connexions; I am here only for a time—a short time, an uncertain period. I am a stranger with thee, and a sojourner, as all my fathers were.

O let me ever remember that this is not my home; and let me not, therefore, set my heart and affections on things below, or be captivated with present pleasures and enjoyments. The land of Egypt had many attractions, and Moses might probably have enjoyed the fat of the land, but he esteemed the reproach of Christ greater riches than the treasures in Egypt, and refused to be called the son of Pharaoh's daughter. Let me not take up my rest here, but use this world as not abusing it, seeing the fashion of this world passeth away.

I am a sojourner in a strange land, let me not entangle myself with the society, friendship, connexions of those I must soon leave. Let me be courteous to all, but let me not be unequally yoked with unbelievers: let me choose for my friends those who are indeed fellow-pilgrims, who are travelling with their faces Zion-ward, and with whom I hope to dwell in glory for ever. If by advice, exhortation, or charity, I can benefit the souls of my fellow-pilgrims, let me carefully cultivate the opportunity; but let me not form any intimate fellowship with the ungodly, lest they draw away my heart from God, and seduce me into the shameful and destructive paths of sin, as the strange wives of Solomon turned his heart away from God, and seduced him to idolatry.

I am a stranger and a sojourner; what have I to do with those petty disputes and controversies which agitate so many of those amongst

whom I live; let me study to be quiet and mind my own business; the men of the world may be anxious about its parties and its politics, but let me take wrong and suffer wrong, rather than enter into their unholy secrets.

I am but a sojourner; then let me not be elated with joy, or depressed by sorrow. Let your moderation, your patient mind, be known unto all men, the Lord is at hand; the men of this country rejected, and persecuted, and crucified my Lord and Master—shall I wonder if they in like manner oppose and persecute me? Lord, help me to copy thy blessed example, and to say of my bitterest enemies, Father, forgive them, they know not what they do.

I am a stranger with thee, and a sojourner. Truly our fellowship is with the Father, and with his Son Jesus Christ. Lord, grant me thy presence all my journey through. May the mercies I meet with bind me closer to thee in gratitude; may the trials I am exercised with bring me nearer to thee,—my help and my strength; when I pass through the waters, be thou with me, and may thine everlasting arms support me till I land on the heavenly Canaan's shores.

I am a stranger and sojourner; but I am going home—home to my own country, to my Father's house, to the society of my brethren, to the goodly fellowship of the prophets, the glorious army of martyrs, the holy society of angels, the multitude whom no man can number, the delightful employment of tuning my golden harp and singing, Worthy is the Lamb. O blessed Jesus, be with me; guide, protect, support, take me to thyself; may I for ever rest in thee. Amen.

AGATHA.

## ON PROPHECY.

Our readers are well aware that many are at present anxiously employed in investigating the general bearing and correct interpretation of the Unfulfilled Prophecies. Investigations of this nature have indeed long been carried on, and do not therefore by any means constitute, as some suppose, a sign of the times. From the commencement of our work, Prophetical Questions have frequently occupied its pages; and it would be easy to point out a succession of writers who, long before our time, had been diligently occupied in such discussions. The manner, however, of conducting these investigations has recently been changed; and much of human infirmity, ignorance, and error, has been evinced, accompanied with considerable harshness, uncharitableness, and presumption; and the consequence has been, that many, anxiously desirous of information, have been distressed and discouraged, and induced to desist from an interesting pursuit. We have therefore determined, after much deliberation, to devote a part of our work to prophetical inquiries, and purpose to insert, in regular succession, a series of papers on this subject, from the pen of a valuable correspondent. Our object is not to encourage controversy, but to communicate information: and while ready to receive and attend to the animadversions of those who may differ from our correspondent, we shall prefer continuing his communications in an unbroken succession to the conclusion of the series, rather than to interrupt the regular course by disquisitions on insulated topics. The papers will in general be short, though occasionally it may be necessary, in order to avoid the interruption of a continued and important discussion, to deviate

from this rule: but such cases will not frequently occur.

In introducing this subject however to our readers, we would briefly warn them against some of those dangers into which others have fallen, whilst eagerly engaging in this pursuit.

And, first, we would say, Beware of *becoming absorbed in this study*, so as to lose your relish for the doctrinal and preceptive parts of God's Word. However great the importance of the prophecies may seem to you—however animating the prospects of Messiah's reign—"seek ye first the kingdom of God and his righteousness;" seek that his kingdom may be set up "within you," in "righteousness, peace, and joy of the Holy Ghost." Some there are, in these days, who openly avow, not only their *preference* for the prophetical parts of Scripture, but their virtual *rejection* of all other parts; who make a belief in some expected event a *condition*, nay, the *only condition of salvation*, to the manifest and great dishonour of that Saviour who declared upon the cross the whole work of salvation to be finished, and who now proclaims by his word that "*whosoever will*, let him come, and take of the water of life *freely*." The devices of Satan are, in these instances, too apparent, we should hope, to be extensively successful.

More dangerous, because less obvious, is the temptation to give an undue importance, an unauthorized prominence to these topics. The simple message and direction given to the Apostles was, "go ye into all the world, and preach the Gospel unto every creature." They went forth and declared, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ, and hath exalted him to be a Prince and a Saviour, to give repentance and remission of sins:—



Believe in the Lord Jesus Christ, therefore, and thou shalt be saved." This is the sum and substance of the Bible.—But God has also added to this gracious message a further revelation of his purposes as they concern this world in which we live,—a revelation every way calculated to comfort and raise the hearts of his people, when perplexed with thoughts of the present universal misery of mankind, and of its long unbroken continuance. To shut up this blessed part of the word of God, would therefore be both ungrateful and foolish;—but to dwell upon it in preference to those parts in which *present* "life and immortality are brought to light by the gospel," is a still more mistaken plan, and fraught with more dangerous consequences.

Another temptation attendant on this study, is that of falling into a harsh and intolerant spirit towards those who either follow these inquiries less, or prosecute them with different results from ourselves. This is an evil very common among theological disputants of every denomination; but a peculiar advantage seems to be possessed by Satan over those who follow this study in an unhallowed or disputatious spirit; a fancied understanding of these great predictions too often leads to intolerance and superciliousness. Let us ever remember that after all our attainments, we know but in part; and when that which is perfect is come, we shall discover in how many cases we have erred and been mistaken.

We must also guard against those false inferences which Satan would lead us to draw with respect to the duty of Christians to labour for the conversion of the heathen, and the probable success of their efforts. Taking advantage of the small success which has yet

appeared to attend the general proclamation of the Gospel, and arguing from the immediate and signal interpositions of God's own hand in the judgments which, it is supposed, are to usher in the millennial state, the Deceiver would lead us to an abandonment of this plain duty; would induce us to sit down in quiet, under an idea of patient waiting for the developement of the divine plans, rather than to go forth ourselves, or encourage others by our counsel, exhortations, and contributions, to preach the gospel throughout the world. But the divine precepts, and not the divine purposes, are the rule of our duty; and the command of Christ to "preach the gospel to every creature" is too plain to admit of either doubt or evasion.

Lastly: Beware lest this study should lead to the neglect of daily communion with God by fervent prayer, for the teaching, sanctifying, consoling, and strengthening influences of the Holy Spirit. That Spirit only can "take of the things of Christ and show them unto us." Vain will be our studies and our researches, without His gracious aid; and equally vain all our discoveries, unless we ourselves enter into the realizing experience of the gospel of Christ. Let us dread, lest, like one of old, our eyes should be opened to foresee the Redeemer's glories, and our tongues unloosed to proclaim these glories to others, while yet we have neither part nor lot in the matter: but let us seek rather to adopt his language, who could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, WHOM I SHALL SEE FOR MYSELF, and mine eye shall behold, and not another."

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. I.

AMONGST those who hastily and ignorantly condemn the hopes and expectations of the Students of Prophecy, it is not uncommon to hear very decided expressions of dislike towards all endeavours to assign a consistent interpretation to the various chronological predictions of Holy Writ. According to these critics, it is an idle and vain, and consequently, almost a criminal, attempt, to discover any consistent or rational system into which these predictions may be reduced.

Perhaps, amongst the various objections advanced by these fearful or negligent readers of the inspired writings, not more than two can be so stated as either deserving or being capable of any reply. 1. The endeavour to discover a consistent and systematic interpretation is said to be 'presumptuous;'—and, 2. The prophetic writings themselves are held to be so irregular in their construction, and so obscure in their language, as to afford no certain data on which to found any such interpretation.

To each of these objections the same answer will apply. The prophet Jeremiah was inspired to declare unto the Jews, in his 29th chapter, both the certainty of their long continuance in Babylon, and also of their return from thence at the end of 70 years. And when this period appeared to be drawing towards a close, we find Daniel, the "man greatly beloved," recording, that "*having understood by books the number of the years,*" he "set his face unto the Lord God, by weeping, and fasting, and sackcloth," to pray for the fulfilment of the promise of their deliverance.

And again, when Daniel himself had by inspiration declared, that "seventy weeks are determined,—to bring in everlasting righteousness,

and to anoint the Most Holy," we find that the pious Jews who lived at the end of that period,—Simeon, for instance, and Anna the prophetess, and doubtless many others, were waiting for the coming of this great Deliverer, thus so long before predicted. In each of these instances, then, we have Scripture authority both for the propriety and for the practicability of attaining to some degree of understanding in these matters. To endeavour to understand the actual bearings of unfulfilled prophecy, is not, therefore, either *presumptuous*, or, from the obscurity of the revelation, *impossible*. Though it is declared that "none of the wicked shall understand," it is also added, "but the wise *shall* understand."

The seventy years of Jeremiah, and the seventy weeks of years of Daniel, have both run their course, and have borne their testimony to the divine wisdom, foreknowledge, and power, which first declared their "determined" limits to man, and then fulfilled, as God alone could fulfil it, all the counsel of his own will. The period upon which the eyes of Christians have long been fixed, and the past or approaching termination of which is the great prophetic question of modern days,—is that of the 1260 years, during which the church was of old declared to be destined to groan under papal bondage. This period, under the various descriptions of "1260 years," "forty and two months," and "a time, times, and a half," is mentioned in no less than seven different passages of Scripture.\* It may perhaps be objected, that although thus given with more repetition and

\* Dan. vii. 25. xii. 7. Rev. xi. 2. xi. 3.  
xii. 6. xii. 14. xiii. 5.

emphasis than the *seventy*, or the *four hundred and ninety* years,—it is yet far more uncertain in its commencing date; and is therefore a less safe and proper subject for calculation, than either of these. But if this objection be taken, it must emanate from one little accustomed to consider these subjects. Both the 70 and the 490 years might have been dated from several different events. The 70 years, for instance, might have been supposed to commence from B. C. 606, or 598, or 584, there being a carrying away captive in each of those years. The 490 years from B. C. 536, or 518, or 457, each of those years having been distinguished by a decree in favour of the Jews. Nor could the humble inquirer have rested upon any one of these dates,—until the fulfilment had decided the question,—with more certainty than the student of the present day can judge of the probable commencement of the great period of “*a time, times, and a half.*”

There remains, therefore, no plea upon which the closing up of these parts of God's word can be justified. The *presumption* is not in the seeking, in a humble and teachable spirit, to understand them; but it is rather exhibited by those who would justify their own neglect by the pretext, that God has professedly revealed for man's instruction, things which he never intended that man should even seek to understand. And as for the fancied *obscurity* of these parts of the Divine word, that is a notion which vanishes from the sight of the sincere and earnest inquirer.

Many persons, we believe, really fancy that the prophetic parts of Holy Writ are a mass of unconnected, vague, and almost incongruous propositions, having so little bearing upon each other, as to be capable of being grouped or classed in any order and according to any system that the caprice of the interpreter may choose to adopt. In

short, that there is no plan, or any thing resembling one, apparent in the prophecies of Scripture, nor any data upon which a system of interpretation can with safety be founded. Notions like these can only be classed with the ignorance which sees nothing in Leviticus beyond the literal and material temple and calves and goats of the Mosaic dispensation. The Christian world, however, has been largely instructed in the meaning of these types and shadows; but is still left in too much ignorance of the intent and bearing of the not more obscure predictions of the glories of the New Jerusalem.

It will, doubtless, surprise such readers of prophecy as these, to be informed, that it would probably be difficult for a series of predictions to be given,—in the language and style befitting the subject,—in a more regular, systematic, or intelligible manner than that which the inspired penmen have adopted, in the books of Daniel and St. John. Let us briefly state the admirable order which the first of these writers has observed, in opening his revelations to his fellow men.

The prophet Daniel records, in the book which bears his name, four visions of future times. Besides these, he is called upon to interpret a dream for King Nebuchadnezzar, the purport of which was personal to that monarch, and not general to the church or to the world; and he has also a revelation made to him of the period of the coming of Christ. But the visions of chronological prophecy given to him, are in number Four, and those four follow each other in the most natural and appropriate manner.

THE FIRST of these, relating to the kingdoms of the Gentiles, and not especially to the church, either Jewish or Christian, was very appropriately sent, in the first instance, to Nebuchadnezzar, the head of the first of the four great Gentile monarchies, and was afterwards, with its interpretation,

"revealed to Daniel in a night vision." This preliminary vision of the **GREAT IMAGE**, contains a rapid sketch of the whole Times of the Gentiles, as comprehended in the four great monarchies of Babylon, Persia, Greece, and Rome,—commencing with the subjugation of God's chosen people by the first of these empires, and ending with the overthrow of the last by the "stone cut out of the mountain without hands," the blows of which stone upon the feet of the image have even now begun to be heard. An uninspired writer, even with all the refinements of modern times, could hardly imagine any more regular or appropriate mode of commencing his history, than by such a general view as this, of the whole subject proposed to be illustrated.

IN THE **SECOND VISION**,—of the **FOUR BEASTS** which arose out of the sea,—the Prophet having again described, under a new figure, the four great Empires which should arise, proceeds to describe, under the figure of the **LITTLE HORN**, the first great Apostacy, that of the West;—the Papacy. In this vision there is the most perfect consistency with that which preceded it. Not the least discrepancy is discernible, but a new feature is added, for the instruction of the Church which is principally kept in view in this vision.

THE **THIRD VISION**—of the **RAM AND HE-GOAT**, completes the prophetic History of the Church, by setting forth another foreseen Apostacy, imaged, as before, under the likeness of a **LITTLE HORN**. The Apostacy of Rome was designated as arising among and ruling over the kingdoms of the Western Empire. That of the East is described with equal accuracy, as arising in the latter times, or decrepitude, of the Persian and Greek kingdoms, and as bearing sway over those portions of the civilized world. This vision, we may again remark,

while it adds a new chapter to the foreseen history of the church and its oppressors, contains nothing at variance with the preceding predictions. Its fulfilment has been most wonderful, in the Mahometan Imposture, whose term of continuance it fixes, and whose downfall, now so obviously approaching, it also explicitly predicts.

THE **FOURTH VISION**—of the things contained in the **SCRIPTURE OF TRUTH**, is marked by several peculiarities. Its long prefatory narrative fixes its scene of action in the neighbourhood of Palestine. Its absence of all allusion to the four beasts, or kingdoms of the Gentile times, seems to show that its action commences after theirs had terminated. And its repeated and distinct assertions, lead us to fix its date among 'the last days,'—the fall of the principal character set forth in it being immediately followed by the standing up of the Archangel Michael, and the deliverance of the people of Israel.

Thus regular, consistent, and admirably complete, is the history of events, then, and in part even now, future,—given by the prophet Daniel. Negligent or careless readers will doubtless often close the book of his prophecy in despair of gaining the least understanding of it. But to those who have brought to it the lights which the other parts of God's word, more especially St. John's Apocalypse, are calculated to throw upon it, it presents a series of the most luminous descriptions of the great moral changes which have already taken place and are yet to be expected on this earth. So much so, that could we even for a moment forget the divine origin and consequent infallibility of the writing, we should be able rationally to argue the certainty of the fulfilment of its yet future predictions, from the wonderful accuracy with which time has accomplished those which are now past.

Proceeding from the "man greatly beloved," to the "beloved disciple," we shall find, as has been commonly remarked, that the Apocalypse of St. John is but an amplification of the prophecies of Daniel. He traverses, for the most part, the same ground; but his delineations, by their fulness, add much to our means of attaining a correct interpretation.

It is rather difficult to divide or distinguish the visions of the Apostle, as those of the prophet Daniel may be distinguished. But we may say, generally, that the Apocalypse separates itself into three classes of visions or predictions, of which,

The **FIRST** is the Revelation of Christ as the Universal Bishop, supporting and counselling his Church, especially in the hour of persecution. The Epistles to the Seven Churches of Asia, contained in the first three chapters of the Apocalypse, are of this description. It is the general opinion of interpreters, that the period of time especially contemplated in these chapters, is that commencing with the Apostolic age, and ending with the accession of Constantine, A. D. 324.

The **SECOND SERIES** of Visions is very extensive, commencing where the former terminates, and continuing its narrative down to the times in which we now live. It depicts, first, the Christian Empire of Rome, its decline and fall under the *Seven Seals*. It then, leaving the Western Empire for the period of 1260 years under the dominion of the Papacy, passes to the Eastern, the desolation of which is most accurately predicted under the *Seven Trumpets*. But the Seventh Trumpet is announced to be the "finishing of the mystery of God," which "he had declared to his servants the Prophets;" and this *mystery* may be reasonably supposed to be the captivity, or subjection, or wil-

derness state of his church, during the 1260 years. From which we should naturally infer, and correctly, as the sequel shows, that this Seventh Trumpet is not, like the preceding six, confined to the Eastern Empire, but is general in its scope and meaning, sounding its warning, and pouring forth its judgments to the entire destruction and "finishing" of the existing state of things on the whole prophetic earth. Commentators agree, with almost entire unanimity, in fixing the smiting of the Great Image of Daniel by the stone cut out without hands; the sitting of the judgment on the fourth beast and its little horn, in the same prophet; and the sounding of the seventh trumpet of St. John, as all symbolizing one and the same period, and one and the same course of events.

The **THIRD SERIES** of St. John's predictions relate to the events following the judgments poured out upon Babylon, and describe the millennial reign, the second resurrection, the last effort of Satan, and the glories of the New Jerusalem. These wonderful prophecies appear to be so far remote, and also so far beyond our present conceptions, that we can only humbly and thankfully receive and rejoice in them, without endeavouring to obscure them by our weakness and blindness, or to reduce them, by profane accommodation, to our low and grovelling notions of possibilities and probabilities.

In our next essay, we shall enter upon a more detailed consideration of these predictions, commencing with Daniel's preliminary vision, that of the Great Image. At present we must conclude with a succinct table of the principal Unfulfilled Prophecies, exhibiting their respective periods of action, and their mutual bearing upon each other.

	00	10/00	11/00	12/00	13/00	14/00	15/00	16/00	17/00	18/00
<b>DANIEL iv. 31—</b> <b>The Great Image</b>										
	The Latter Times, 1260 years.									
<b>DANIEL vii. 1—</b> <b>The Four Beasts</b>										
	Papal Little Horn, for a time, times, and a half.									
<b>DANIEL viii. 1—</b> <b>The Ram and the He</b>										
	tries.									
<b>DANIEL xi. x</b> <b>The Infidel King</b>										
	of the Time of the end.									
<b>St. JOHN i, ii,</b> <b>CHRIST</b> <b>The Universal Bis</b>										
<b>St. JOHN iv—ix. xv</b> <b>CHRIST</b> <b>Ruling over the Kings of</b>										
	Trumpets.									
	7th trumpet. { Seven vials. duration.									
<b>St. JOHN xi, xiii, xv</b> <b>History of the Church</b>										
	h in the Wilderness.									
	1260 years.									
<b>CHAP. xi.</b> <b>The Two Witnesses</b>										
	sses prophesy in Sack cloth.									
	tion, 1260 years.									
<b>St. JOHN xix, xx,</b> <b>Destruction of the Enemy Church.</b>										
	fulfilment yet future									



## THE SAILORS' REST.

## A PLEA FOR BRITISH SEAMEN.

'What have we to do with Sailors?'

SUCH, Mr. Editor, is the unfeeling and un-English-like repulse often given to those few individuals, who in our midland counties are beginning to go forward soliciting pecuniary aid towards relieving, instructing, and Christianizing our far-famed, but most deplorably profane and ignorant mariners. In the various communications I receive from these kind individuals, it is heart-sickening to read their lamentations, and to learn the various excuses which people make for not attending to the subject of their mission. At one house they are told that the inmates are entirely occupied with Foreign Missions, at another that they are quite taken up with Infants' Schools, at another that they are deeply engaged in Sunday Schools, and in Clothing Societies, &c. &c. and added to all this, the Seamen's advocates are almost in every place met with a sort of universally adopted and well-set speech, 'My dear Miss —,' or 'My good Mr. —,' 'what have we to do with Sailors?' 'Indeed we cannot contribute, we really do not know any thing about Sailors.'

Sir, I am almost afraid to trust my pen when I sit down to give a reply to this unkind, this foolish inquiry of 'What have we to do with Sailors?' To whom, under God, do these very persons and all their kindred owe their present liberty and freedom from French spoliation? To whom, as instruments, does the nation owe all its riches of commerce, and the enjoyment of its comforts and luxuries? To its Sailors. Who brought the first heralds of salvation into our native land? and who are now

carrying the missionaries of the cross into every climate and portion of the world? Our Sailors. And to whom, when the trumpet of war shall again sound through our borders, must the nation look, under God, for its protection and its conquests? To its Sailors—Yes Sir, *they* are the men who must go forth and do what no other class of men can do; they must stem the tide of battle on the bosom of the great deep; and must there shed their blood for those who can now ask with so much apathy, 'What have we to do with Sailors?' Yes, Sir, and when every other class of people can sit at home in the enjoyment of British laws and liberty, the poor seaman must be dragged from his cottage, his family, and his friends, by the impress officers, and hurried into distant lands, and exposed to ten thousand perils, from the pestilence, the storm, and the war; perils from which the greater part of these men will return no more. And all this danger and destruction encountered in defence of these very landmen who choose not to know any thing about Sailors! There is something so unpardonably unfeeling and stupid in the inquiry, 'What have we to do with Sailors?' that I am at a loss how sufficiently to reprobate it. There was a time when I did not imagine such a feeling existed, or that such a speech could be made by any one professing to have the least share of common-place honesty and feeling about them. When I recal the scenes of other times, wherein I shared deeply in all the sufferings and dangers of a seafaring



life in defence of my country, I well remember how I often felt, while I beheld the miseries of war desolating other nations. I have stood, Sir, and looked on the dying and on the dead, sometimes the victims of the storm, and sometimes the victims of the sword, and I have thanked God that my distant country saw not, and felt not what then passed around me. I have looked on the burning villages, and the flying female inhabitants seeking shelter in the rocks and in the woods. I have heard the tale which told of slaughtered fathers and of murdered brothers, and of mangled husbands, and of violated sisters and daughters; and amidst all these desolations, my heart has felt in part relieved, while I have said to myself, 'Oh my happy countrywomen, ye know nothing of all this misery.' But, Sir, could I have then foreseen that the temporal and the spiritual wants of my brave and thoughtless comrades would at this day have been pleaded—and that the tale of their wants and woes, temporal and spiritual, would have been repulsed with a reply, 'We know nothing about Sailors'—'What have we to do with Sailors?' Could I, I say, have foreseen this, I should probably have turned my back for ever on such a land and on such a people, and responded, 'What have I to do with England?'

I cannot, now, enter on those strong reasons for an united and powerful exertion in behalf of the men for whom I plead, but I hope to do so by and by. The immediate object I would press on the attention of the public is, the *absolute starving condition* of hundreds of these brave men; who, some from circumstances over which they have no controul, and some from those irregular habits which professed Christians have done so little to correct, are homeless and houseless, without food or

shelter, and perishing in the lanes and corners of bye streets about Wapping and the London Docks. Your number for December last has given an account of the Asylum for Destitute Sailors, and has explained the nature, the utility, and the necessity of such institutions. I have now to say, that as this Asylum is utterly incapable of furnishing room or supplies to one half of the destitute seamen who are now sinking under the load of accumulated distresses, very suitable premises have been obtained in Gravel Lane, capable of housing three hundred destitute objects, and that this second or additional Asylum, called *THE SAILORS' REST* is now open; and I would intreat your readers, to send money to furnish the relief of a straw bed, and a breakfast of oatmeal porridge, and a supper of meal soup, to those brave men who now, after all their escapes from battle, and pestilence, and the sword, will actually and speedily perish for want, and that in the heart of England, unless relief be furnished. *There is no time to be lost—we must have money; the sailors must not perish under our own eyes.\** Before I conclude, I must just hint to your readers, that the various friends of seamen in and about London, have now pretty well arranged those points on which they formerly differed, and I trust, that the year 1830 will be a blessed and prosperous time, in which many a brave sailor will be saved from present starvation and from eternal misery.

Your's truly,

R. MARKS.

\* If any money is forwarded through me, I must entreat the donors to send it so that I may acknowledge it by Post; their names shall, if it is desired, be concealed—but I must decline receiving anonymous remittances; and they will not be noticed in periodical publications.

## REVIEW OF BOOKS.

*The Family Library.*—*The History of the Jews.* Vols. i. and ii. 18mo. 5s. each. London, 1829.

In recommending our labours as reviewers, we feel ourselves in duty bound to warn our readers against this dangerous and highly reprehensible publication. The Family Library consists of a series of works written with considerable talent, and published in a very attractive form; some of which are highly instructive and interesting: but this History of the Jews, though commonly reported to be the production of a Clergyman occupying a conspicuous station in one of our Universities, is, in our judgment, of decidedly infidel tendency, and, as such, justly deserving of the severest censure.

The true nature of its exceptionable parts may perhaps thus be stated:—The Bible gives a history of the Jews, and this work gives a history of the Jews in other terms. The former history is inspired, the latter uninspired. The latter treats the former with great disrespect: occasionally indeed with some degree of deference; but frequently, also, with disrespect and contempt. The prophecies accompanying and interwoven with the former history, the latter styles poetry. The language of inspiration it stigmatizes as 'fierce and vindictive.' The historical accuracy of the Divine Word it calls in question. Concerning the truth or falsehood of the statements which that word contains, it raises discussions. The divine agency therein alleged, it frequently excludes, referring the effects produced to natural causes. The characters which the inspired narrative holds forth, it depreciates and vilifies. And more especially in their execution of the divine orders it assails them as cruel;

thereby falsely insinuating, either that no such orders were given, or that there was cruelty in the Divine Giver. Some of our readers will hence perceive, that the work belongs to the unhappy school of continental infidelity. It has been characterized as a very *subtle* work, but we scarcely see room for the term. Some features it has, indeed, of more subtle mischief, which we hope, ere we conclude, to point out. But the general character of the work is in reality quite plain: and its publication is an insult, not only to those general feelings of propriety which some respect who are not awed by higher and juster motives, but also to the Majesty of Heaven.

But we must proceed to offer a few specimens. Those of our readers who wish to avoid the pain in reading, which we have felt in extracting them, may pass them over; at the same time it is in many cases necessary that Christians should know what is actually going on, and what is the character of the times in which they live. Here, however, let each judge, as before God, for himself.

Having to give a history of the Jews, not entirely identical with that already given in the Sacred Volume, the Author adopts a new, and occasionally a very different way of speaking; annexing to ancient characters, titles which are of comparatively modern invention, and which have necessarily a degrading effect: thus he observes—

This was so notorious, that Abram, though an independent Sheik or Emir, if his fair-complexioned Mesopotamian wife should excite the cupidity of the swarthy Egyptians, might apprehend the worst consequences.—Vol. I. p. 9.

He only reserved a portion for the young native sheiks, Aner, Eschol and Mamre, who had joined him in his expedition.—Vol. I. p. 12.

Among these atrocities of the later days of Herod, what is called the Massacre of the Innocents (which took place late in the year before, or early in the same year with, the death of Herod, four years before the vulgar æra of Christ,) passed away unnoticed. The murder of a few children, in a small village near Jerusalem, would excite little sensation among such a succession of dreadful events, except among the immediate sufferers.—Vol. II. p. 125, 126.

Sometimes we find quite a new way of representing facts :—

*One night as Abram gazed on the cloudless heavens, the Celestial Voice commands him to count the stars of the firmament, for even so numerous should be his descendants.*—Vol. I. p. 12.

The original and inspired history says, that “he brought him forth abroad, and said, Look now toward heaven.” Gen. xiv. 5.

Perhaps it was as much by ignorant neglect as by wanton malice, that the Philistines suffered those wells formerly sunk by Abraham to fall into decay and become filled with earth.—Vol. I. p. 28.

The original and inspired history says : “For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had *stopped* them, and filled them with earth.” Gen. xxvi. 15.

In the night he is comforted by another symbolic vision, in which he *supposes himself wrestling* with a mysterious being.—Vol. I. p. 29.

The original and inspired history says : “And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him.” Gen. xxxii. 24, 25. And afterwards : “And he halted upon his thigh.” ver. 31. Men are not apt to have their thigh out of joint, and to go lame, from merely *supposing themselves* wrestling.

Sometimes the statements of the Sacred Record are alluded to, in a way of very dubious reference.

Thus the separation of Abraham is spoken of as being ‘*ascribed* to the express command of God’ instead of being represented according to Scripture as *having actually taken place in consequence* of such command. When the household of Pharaoh was visited for his taking Sarai from her husband, it is said, ‘the king’ having discovered the relationship between Abram and Sarai, *attributed* the visitation to the God of the stranger ;’ but no intimation is given that the Scriptures expressly declare that the plague was of divine infliction. So with regard to the death of Herod, the fable of Josephus and the facts of Scripture history are recounted as if of equal authority ; and after stating that Herod was immediately ‘struck, in the language of the sacred volume, by an angel,’ the Author proceeds, ‘He was seized with violent internal pains, and carried to his palace ;’ and the apposition of these sentences would lead us to suppose that the being struck by an angel was a mere oriental or figurative expression, denoting the being seized with violent internal pains. (Compare Gen. xii. 1, and 17. with Vol. I. p. 8, 9. and Acts xii. 23. with Vol. II. p. 194.)

Thus again he speaks of the Jewish settlement on the river Chebar :

It was there that the prophet Ezekiel related his splendid visions, which seem impressed with the immense and gigantic character of the region and empire of Babylon. To the bold and rapid creations of the earlier Hebrew poets, Ezekiel adds not merely a vehement and tragical force, peculiar to his own mind, but a vastness and magnificence of imagery, drawn from the scenery and circumstances by which he was surrounded.—Vol. II. p. 4.

So that part is the ‘creation’ of the earlier poets, that is, Isaiah, &c. part from his own mind, part from surrounding objects !

It will not be expected that this history deals very respectfully with miracles. Concerning the destruc-

tion of Sodom and the neighbouring cities, it states that

The cities stood on a soil broken and undermined with veins of bitumen and sulphur. These inflammable substances, set on fire by lightning, caused a tremendous convulsion; the water-courses, both the river and the canals by which the land was extensively irrigated, burst their banks; the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by the fiery inundation; and the whole valley, which had been compared to Paradise, and to the well-watered corn-fields of the Nile, became a dead and fetid lake.—Vol. I. p. 15.

The Bible account is, that "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. xix. 24, 25.

So also with regard to Lot's wife.

Lot warned of the impending ruin, fled with his daughters; his wife lingering behind was suffocated by the sulphureous vapours, and her body encrusted with the saline particles which filled the atmosphere.—Vol. I. p. 16.

The scripture statement is, "But his wife looked back from behind him, and she became a pillar of salt." Gen. xix. 26.

For the manner in which the present work speaks of scripture characters, we might refer to the instances of Abraham and Jacob. The author urges, indeed, and plausibly, that there are many things which the Bible records without approving. But the present history betrays, alas, a very hostile spirit to many of God's distinguished and chosen servants.

This mode of depreciating the characters of Old-Testament saints, together with the disposition to extol and commend those who were less favoured, Esau, for instance, display the workings of a mind not conformed to the mind of God; and a connexion and fellow-feeling

with the Neologian school. The mode of explaining away the destruction of Sodom is altogether of the same character. The detracting from, or, as it has been happily expressed, the nibbling at, the miracle of dividing the Red Sea, at once reminds us of that class of travellers, who visit the East under pretence of seeking illustrations of Scripture, and come back armed with all the authority of eye-witnesses, to amuse us with a little local information, and to advocate that false and pernicious notion, now so prevalent, that the Bible is to be studied, not as a general revelation to man, but as an oriental book. In all these things, and in such discoveries as that the scape-goat was sent off into the desert to Azazel, the spirit of evil, so that one goat was for the Lord, and the other for Satan, and that by the command of God himself, an absurd gloss contained in the writings of a German infidel, we notice the stale novelties of continental infidelity. It sometimes excites ridicule in Frenchmen, when they see the English aping the gone-by fashions of Paris: but with far graver and far more mournful feelings, must we contemplate English divines, aping the cold rapid conceits of German neology, which even their native country is now beginning to loathe, as did Egypt her dead frogs, with which "the land stank."

Our author lays down for himself a rule, but does not follow it. 'While God is on the scene,' he says, 'the historian will write with caution and reverence; while man, with freedom, justice, and impartiality.'—Vol. I. p. 37.

Both parts of this rule he has repeatedly violated. Where man alone is referred to, he has not spoken with freedom, justice and impartiality, but with slavish bondage to infidel delusions, with prejudice and with enmity. And with regard to what was due to the Supreme

Being, he has not only, in many places, shown a fixed determination to keep all divine influence *off* 'the scene,' and totally out of sight, but has also, where this has not been done, shown much less 'caution and reverence' than was requisite. We do not quote examples, but we write with them before our eyes.

The omissions of this work are equally remarkable with its assertions. Through a large part of the history, scarcely any dates or authorities are given; we hear of traditions, of other narratives, &c. and these intimations are introduced in a way which would favour the idea that certain other chronicles of ancient times had been handed down, in which some information concerning Jewish History was contained prior to the Babylonish Captivity, and which might at least justify a comparison with the Old Testament narrative. But in point of fact, the Author knows that no such chronicles are in existence; that the father of profane history lived subsequent to the Jewish Restoration, and that whatever information we may hereafter derive from the developement of Egyptian hieroglyphics, the Bible, and the Bible alone, is the only authority on which any dependence can at present be placed, with reference to the days of the first Temple, and the still more remote periods. A position well demonstrated by Stillingfleet in his '*Origines Sacræ*.'

Were Jewish history indeed written by one who rejected Christianity, and regarded the New Testament as a fable, we might suppose that even he would, when arriving at some such period as A. D. 33, record 'about this time, the numerous professors of Christianity suppose that Jesus Christ arose from the dead, and that the other extraordinary events mentioned in the Acts of the Apostles, such as the gift of tongues, &c. took place;' and, possibly, he might very composedly state some

of the reasons which had induced certain philosophers to doubt the actual and literal occurrence of such events. Our Author has however thought proper to pass over all these, and numerous other important circumstances, without the least notice.

But we spoke of dangers of a more latent kind; and to these we now proceed.

While infidelity sometimes meets us with an almost shameless front, it is to be remembered that there are also many publications which abound with improper expressions of a similar description, yet not such strong ones as those we have now had before us. Cases of this kind, indeed, may be observed in the work at present under consideration. Not to dwell on others, we might particularly mention those, in which the writer seems to take the part of religion, yet does it in a manner that tends rather to injure, than to advance the cause which he appears to espouse. Thus, in advertng to some occurrences in the patriarchal history, he seems at first sight to be advocating the truth of scripture.

These incidents, in themselves trifling, are not without interest, both as illustrative of human manners, and as tending to show that the record from which they are drawn was itself derived from cotemporary traditions, which it has represented with scrupulous fidelity.—Vol. I. p. 34.

Here we seem at first to discern the voice of a friend of truth. But how far? Only to this point,—that the Divine Record was derived 'from cotemporary traditions!' At the next page, the author again begins to defend the Bible, showing that some are needlessly perplexed, and that others without occasion triumph because it details the failings of those whose histories it records. Yet in the midst of this seeming vindication, he reflects on the former class, be-

cause they read the scriptures 'with a kind of pious awe!' and introduces one or two other sentiments, which are insidious and bad; for instance, that the 'certain great religious truths,' of which 'the patriarchs and their descendants were the depositaries,' were only those of the divine 'unity, omnipotence, and providence:' not mentioning that other great truth, of which they were also the depositaries, the promise of the Messiah. So also, at the passage of the Red Sea, to which we have already alluded, he assumes the character of one who vindicates the miracle, and censures Josephus. (who had compared this miraculous event to the march of Alexander round a bluff headland, at the time of low water) as having written 'in his worst spirit of compromise;" yet, in the very same page, he says, 'Not to urge the literal meaning of the waters being a wall on the right hand and on the left;' and thus evinces a disposition to shrink from the language of Scripture, in Exodus xiv. 22.

Sometimes error is conveyed under the cover of a plausible argument.

Their disbelief of future rewards and punishments was represented by their enemies as leading necessarily to the utmost laxity of morals. This effect it would probably have on many of the weak or licentious; but the doctrine of the Sadducees, which fully recognized the certain punishment of guilt in this world by Divine Providence, is not justly chargeable with these consequences.—Vol. II. p. 145.

What is this, but an indirect way of telling us that the doctrine of future rewards and punishments may be dispensed with?

Such indirect attacks indeed upon religion, such mitigated expressions of unbelief or error, are common, not only in the present work but in many other books, and in books that support on the whole, a respectable character, and contain nothing so pal-

pably bad and offensive, as some of the passages which we have had before us in the early part of this article. Many of our readers must be too well aware that this is the case.

We wish to point out the evils resulting from this circumstance; and the more particularly, because we conceive that religious readers, as well as others, are exposed to them.

The first evil effect, then, produced by such books, is insensibility, SPIRITUAL INSENSIBILITY; by which we here mean, the having lost, by use, the faculty, common, in a greater or less degree, to all rightly-constituted minds, of being excited by those improper expressions to sentiments of pain and displeasure. This is a wholesome faculty of the renewed nature; it acts as a fence; and in whatever degree it is withdrawn, we lose a safeguard graciously provided for us against the entrance of much evil.

When lost, it is generally lost gradually, partly in our common intercourse through life, partly and more especially by our intercourse with books. Hence, the farther the Christian is advanced in his pilgrimage, the greater cause will he have to suspect it. Oh, it is a serious thing to a believer, to have lost this fine tone of sensibility, which makes him tender, and as it were touchy, at the approach of evil, from whatever quarter. It is thought a bad thing for a man of the world to have lost the nice sense of honour. But what is this to the loss or decline of a Christian grace, and one which is such a safeguard, for the preservation of all other graces? Things and expressions which once used to shock us, now do not shock us. We are very delicate, perhaps, upon matters of inferior importance; it is the spirit of the age, and one symptom of the case; but Christian delicacy, true spiritual refinement, this we have

lost. But how? Is it not that, in the course of reading exceptionable books, the mind becomes unconsciously callous, so that it loses that keen perception of evil which it once possessed, and is gradually coming back to the indifference of the world? "Ye that love the Lord, hate evil." How much do these words contain to instruct and to warn us!

But closely allied to this spiritual insensibility, and often produced by it, is LATITUDINARIANISM. We use the word, at present, in the sense of that false indulgence, that spirit of laxity, in which Christians are sometimes led to deal with worldly men and principles: so that they can bear with infidelity, or that which very much tends to it, both in books and persons; and that in consequence they can do, and countenance, and support, and be concerned in many things, from which a right Christian feeling would entirely shut them out. O young believer! O studious believer! O distracted and much-occupied believer! O undecided believer; but, above all, O aged believer, tremble if thou discern in thine own heart and conduct this fatal disposition. Examine thyself, be alarmed, humble thyself, pray, confess, repent, seek help from above, and call upon the name of the Lord. Tell him of this discovery of thyself which thou hast now made. Tell him that there are things which he hates, but which thou dost not hate. Alas! a book is useful, we think, or has something good in it; and for the sake of its good we tolerate its evil. There is yet one step further; and when we have come to that, it is bad indeed; namely, when we come to *palliate* what is evil. There is now, too frequently, a disposition of this kind. Men are uneasy when evil is pointed out to them by

others. And why so? why, but for this reason, that they are themselves insensible to it, nay, worse, perhaps, committed to it, and therefore do not like to be troubled about it? Let not these remarks of ours be lightly regarded. We are now laying open the disease of many hearts. We would say then, Look at the volumes now before us; view the grosser impiety which its pages present; and then remember, that finer and less obvious forms of infidelity and of error come at length to THIS. We believe that from evils which we now proclaim, many have spiritually suffered, and that but few are properly on their guard against them.

Mischief is sometimes limited in its operation. The Roman history of Neibuhr, an infidel both in classics and in religion, is happily a very heavy book. The History of the Jews is possessed of the same impediment to its being generally read. To all who delight in the style of Bible narrative, this new attempt must appear a dull production. The great object of the First narrative is to teach, of the Second to amuse: yet even for the purpose of amusement, we question whether a common reader would not find the First far the more interesting. But the book contains pictures. Your child may get it, and have its mind corrupted. Other readers may go on for a few pages, and be poisoned before they are nauseated. Therefore we have given this warning.—"The Family Library!" the thought that such a work should have been put forth for the young—this is indeed alarming. What Christian would buy this book for his children? Who could have conceived it possible that a clergyman could be found to write it? And what father of a family in this country would not join to reprobate it?

## LITERARY INTELLIGENCE.

## Recently Published.

*Lessons on Objects, as given in a Pestalozzian School at Chcam, Surrey.* By the Rev. Dr. Mayo. 12mo. 3s. 6d.

*A Glance at London, Brussels, and Paris.* By a Provincial Scotsman. 12mo. Pp. 284. Oliver. 1830.

THIS is an agreeable, unpretending narrative, in which the writer notes and comments upon the various objects which presented themselves to his view in a somewhat hasty excursion. His estimate of the character of our Continental neighbours is more favourable than usual, and he seems to entertain an idea that the habits of intemperance which so commonly prevail in this island are accompanied with equal, if not more demoralizing effect, than the gay and frivolous conduct of our Continental neighbours. His reasonings on this point, though plausible, are not conclusive; but at the same time, deserve serious attention.

*An Answer to a printed paper entitled "A Manifesto of the Christian Evidence Society." The Third Edition. To which is annexed, a Rejoinder to a Pamphlet by the same Author, the Rev. Robert Taylor, A. B. entitled Syntagma of the Evidences of the Christian Religion.* By John Pye Smith, D. D. 8vo. Pp. iv. and 92. Davis. 1829.

This small pamphlet contains a very complete demonstration of the ignorance vanity and deceit of the unhappy Mr. Taylor, and may with great propriety be placed in the hands of any who may be exposed to his mischievous and crafty insinuations.

*The Rise, Progress, and Termination of Mohammedism. A Discourse delivered at Robert Street Chapel, before the Monthly Association of Congregational Ministers and Churches.* By Henry Foster Burder, M. A. 8vo. Pp. 46. Holdsworth.

A judicious and interesting discourse, animadverting with great force and propriety on some of the strange positions advanced in Forster's *Mahometanism Unveiled*.

JAN, 1830.

*The Kingdom of God not in Word, but in Power. A Sermon preached in the Parish Church of Kingston-upon-Thames, at the Primary Visitation of the Lord Bishop of Winchester.* By the Rev. Charles Jenner Hoare, Vicar of Godstone, Surrey. Pp. viii. and 50. Hatchards.

*The Spirit of Philosophy, a Lecture delivered at the opening of the Third Session of the Southampton Literary and Philosophical Institution.* By the Rev. J. Davies. 8vo. Pp. 37. Simpkin. 1829.

*My Own Story. A Tale of Old Times.* 18mo. Pp. 168. Curry, Dublin, 1830.

The events related in this small volume occurred in the Irish Rebellion in 1798; the introduction to the narrative is somewhat garrulous and prosaic, but the close is deeply interesting.

*The Olive Branch.* 32mo. Pp. xii. and 306. Baynes, 1830.

*The Saint's Everlasting Rest.* By Richard Baxter, abridged by Isaac Crewdson. 18mo. Pp. viii. and 212. Fisher, 1829.

*The Commission, Qualification, and Duty of the Christian Minister. A Sermon preached at Guilford, on the 21st of August, 1829, at the Primary Visitation of the Right Rev. the Lord Bishop of Winchester.* By Charles Jerram, M. A. Vicar of Chobham. Pp. iv. and 32. Wilson.

*The Liturgy Revised; or the necessity and beneficial effects of an authorized Abridgement and careful Revision of the various Services of the Established Church.* By the Rev. Robert Cor, A. M. 8vo. Pp. viii. and 136. Hatchards. 1830.

*Seven Sermons; by that learned and laborious servant of Christ, the Rev. William Bridge, Minister of the Gospel at Great Yarmouth, Norfolk.* Printed 1657, reprinted 1829. 12mo. Pp. iv. and 250. Palmer.



## INTELLIGENCE.

## CHURCH MISSIONARY SOCIETY.

## WEST AFRICA—SIERRA LEONE.

A most malignant fever prevailed at Free Town and other places in Sierra Leone, during the summer months, by which above thirty Europeans died. Among whom, we regret to state, were some Methodist Missionaries. Through this trying period the Church Missionaries have been mercifully preserved, and favoured with their usual health. The Rev. Mr. Raban with Mr. and Mrs. Metzger, and three African youths, who have been under Mr. Raban's care at Brixham, sailed from this country for Sierra Leone in November, and are therefore now most probably at Free Town. We are happy to find that the African youths were preserved in health in this country, and hope that an increasing number may be brought over and trained up in that knowledge and those habits which, under the divine blessing, may fit them to become Missionaries to their countrymen. The hope of effectually evangelizing Africa must rest on the labours of native Missionaries; and we trust, among the young men trained up in the Society's Schools, some may be found who may eventually be qualified to teach others also.

## MISSIONARY REGISTER.

WE mentioned in our number for November, that the Church Missionary Society intend to publish a monthly record of correspondence, &c. and that this official publication will be given to collectors instead of the Missionary Register. It should, however, be clearly understood, that the Missionary Register will not be discontinued; that its Editor will still have access to the interesting documents of the Church Missionary Society, and that no alteration will take place in the work except that it will be printed with a new and somewhat enlarged type. Those persons therefore who wish to patronize a publication which gives a general and comprehensive account of all the leading religious institutions, will doubtless still continue their support to the Register; and we trust that many of those collectors who have hitherto received the work gratuitously, will feel it at once their duty and privilege to contribute the small sum monthly, which may be necessary to procure a work which contains a more compact and judicious detail of the proceedings of benevolent Institutions than can elsewhere be obtained.

## FRIENDS' MISSIONS.

WE are happy to find that some of the highly respectable body of Friends have been brought to see the duty and importance of patronizing Christian Missions. It is well known that the members of this Society are withheld, by certain peculiarities in their religious views, from either sending out any of their own members as Missionaries, or from contributing to the Missions supported by other Religious Communities. It would appear, however, that the principle by which this intelligent class of Christians has been hitherto actuated in this respect, is beginning to be impugned by individuals of their own Body. The following are extracts from a letter of Mr. Davis, one of that Society, which appears in the Bath and Cheltenham Gazette, the whole of which we should gladly insert, did our limits admit of it.

'It is our privilege to live in an age remarkable for beneficence: in which the degraded moral condition of the

Heathen, in distant parts of the globe, has been largely made known through the public press, as well as by other means. The deplorable state of idolatry and superstition into which millions of human beings are sunk, has called forth the sympathy and pious exertions of Christians of various denominations, who have engaged in missions, for the purpose of instructing and enlightening them.

'Bible Societies, Missionary and Tract Societies, have rapidly sprung up in most parts of this kingdom; and benevolent persons have cheerfully offered themselves to go among savages and heathens, for the benign purpose of spreading the Gospel of Christ.

'But while other Christians have been thus beneficially engaged in this great work, (for "the fields are white already to harvest,") it may be well for 'Friends' to inquire what part *they* have taken in the culture of this boundless moral vineyard. Alas! it must be confessed, that,

as a *Society*, they have done nothing; although benevolent individuals have, here and there, cheerfully imparted of their substance for missionary undertakings.

'The Public, who have always favourably estimated the character of Friends for general philanthropy, particularly for their persevering endeavours towards the abolition of slavery, and for the part they have taken in promoting the education of the poor, are at a loss to account for their apathy, in neither contributing to the missions undertaken by others, nor sending out any of their own.

'Some of our members may, however, know the reasons assigned why Friends do not unite with missions undertaken by other societies; namely, that our peculiar views respecting the Christian ministry forbid it; it being a fundamental principle with us, that the Gospel should be preached *freely*, and that the preachers of it should receive their commission to preach from the Holy Spirit only.

'But would it not be uncharitable in

#### CHURCH REFORM.

A LONG and somewhat warm controversy is now carrying on between Lord Mountcashel and the Bishop of Ferns, on [the Cork Meeting, Resolutions, Speeches, &c. which we cannot characterize better than by adopting the words of a valuable correspondent. 'It appears to me, that Lord Mountcashel does not know how to reform, nor the Bishop of Ferns to defend the Church.' Meanwhile the Cork Committee are actively engaged in issuing circulars inviting others to unite with them in petitioning the Legislature on the subject.

The agitation of this question has also excited a considerable degree of activity in other quarters. The old objections to our Church are furbished up, and appear in new and attractive forms, and have thus obtained access in some quarters where admission could scarcely have been expected; and numerous plans of revision and reform have been suggested, which only show the danger of affording an opening to unquiet spirits. Formerly we should have said, that the multiplicity of plans, objections, and suggestions which only a few weeks have produced, would naturally induce our rulers to look with suspicion on the whole question, and consequently to advance with cautious step; but at the present moment we are compelled to

us to doubt, that a great portion of Christian Missionaries *do* go forth under this precious influence? for what else could prompt them to such perilous undertakings, or support them under their deep sufferings and privations, of which we, who are surrounded by the comforts of life, can form but a faint idea?

'To suppose that these devoted servants of the Gospel are actuated by motives of interest, would be absurd, since many of them do not obtain a sufficiency of food and clothing for the wants of nature; and some have esteemed themselves happy to lay down their lives in the cause.'

Mr. D. then proceeds to insert some quotations from an appeal to the Society of Friends on behalf of missions, printed by Hatchards; and closes by stating his intention of offering in a future number some suggestions as to a plan which he apprehends may be adopted by Friends, of general applicability to foreign countries, without in any manner violating their peculiar testimonies and opinions.

fear lest the mistakes of friends and the malice of enemies should only prepare the way for some bold stroke in order to alleviate the distress of the state by the plunder of the Church. Reports of this kind are in common circulation, though they do not appear to rest on any adequate foundation.

#### EPISCOPAL INTERFERENCE.

While plans of reform are thus in different quarters suggested, the interests of true religion are, we conceive, materially endangered by the conduct of some high in authority in the church. The Peterborough Questions which have been laid quietly on the shelf since the application made to the House of Lords in 1822, are now said to have reappeared and to have been acted on; some other unusual practices have in another quarter been resorted to; and the Bishop of Ferns, who has taken so active a part in opposition to Lord Mountcashel, has thought proper to issue the following letter, of which we can only at present say that the first sentence contains an injunction which is unauthorized by any existing law, and is therefore a stretch of arbitrary power, and that the whole letter conveys to our minds the idea which we doubt not his Lordship would indignantly reject, and which we believe to be entirely unfounded, namely, that

the clergy of the Diocese of Ferns are grievously negligent of their duty, apt to choose incompetent and improper substitutes, and therefore unworthy to exercise that discretion to which they have hitherto been accustomed, and which has usually been exercised without impediment in every diocese of the united church since the Reformation. We believe such insinuations to be utterly unfounded, and to be exceedingly injurious to the interests of the establishment; yet who will deny that they are justified by the following circular:

*The Palace, Ferns, Nov. 25.*

Reverend Sir.—I find it necessary to repeat my injunction, that no person, unless he be specially licensed by me, shall be permitted to preach in your Church, and to require in the most solemn manner, that the injunction shall not on any account be transgressed.

#### AWFUL DEATH OF MR. HENTIG.

A most awful case of murder and suicide took place at Hull, on Sunday evening, Nov. 15. A Mr. Hentig, a gentleman, who though not of correct habits, was yet a kind husband and a fond father, after attending the High Church with his family as usual on the Sunday morning, and spending the rest of the day with them calmly and affectionately till ten o'clock at night, at a quarter past ten shot his wife through the head as she lay in bed, and set his house on fire in six or seven different places; he next attempted to shoot either his nursery-maid or his children (intending it is supposed to despatch the whole household), then re-loaded and shot himself; all before eleven o'clock; though he had neither taken liquor, nor showed any disturbance of mind till ten; and in the midst of the business talked calmly to the nursery-maid, to induce her to open her chamber-door. Mrs. H. was a very fine handsome woman, and equally amiable and esteemed.

The melancholy event was improved on the following Sunday by the Rev. J. Scott, in whose parish it took place, and at whose church Mrs. Hentig had been on the preceding Sunday. The following is an extract from the close of Mr. Scott's sermon.

'Such, beloved brethren, were the topics and addresses with which, on the evening of the last Sabbath, and on the following morning, I was meditating to greet you on this holy day (Advent), when my meditations were broken in

I am also compelled to express my decided disapprobation of Clergymen deserting the flock which has been entrusted to their care, to exercise their ministry in distant missions.

It is my desire that, unless need shall require you, or occasion be given to afford assistance to a neighbouring Clergyman, you shall confine your ministerial exertions to your own parish, remembering the awful obligation imposed upon you, never to cease your labour, your care, and diligence, towards those who are committed to your charge.

I hope to be spared the pain of an appeal to the law, by your following with a glad mind and will this admonition.

I am, Reverend Sir, your faithful friend and brother,

THOMAS FERNS.

upon, and my thoughts distracted, by the tidings of that awful transaction in our parish, which has made "both the ears of every one that heard it to tingle." I have nothing to do with the dead, and in particular with him who was the actor in this dreadful tragedy. I inquire not into his previous state—I inquire not into his present state. The latter I commit unreservedly to "the Judge of all the earth"—the former I leave to those on whom it legally devolves to pronounce upon it. I only express my anxious wish that the verdicts commonly returned in such cases,—and that even when not unwarrantably returned,—may not lead any among the living to conclude themselves not in an accountable state, when before God they are accountable. With the living alone I have to do: and among them I would spare the feelings of all concerned, except so far as not to neglect warnings which may tend to prevent the recurrence of such events. But I should feel myself greatly wanting to my duty, did I not avail myself of the deep impression that has been made, to urge upon my hearers some of the solemn lessons which the present occasion suggests.

1. The first is *the necessity, the indispensable necessity, of religion, deep, serious, practical religion, seated as a principle in the heart, and governing the life.* And I now mean its necessity, not only as our preparation for eternity, and on the ground of the charge, "Be

ye therefore ready also, for ye know neither the day, nor the hour," nor the way "in which the Son of Man cometh:" I mean not now only, or even chiefly, the necessity of religion for this purpose, but its necessity as the great means of preserving us from the most awful catastrophes—especially that of suicide. I readily admit the existence of cases of such absolute phrenzy, and even of such overwhelming melancholy, as may render the subjects of it not accountable for their conduct; and I would be far from saying that God may never leave any of his faithful and approved servants to fall into such a state. I know no temporal affliction from which he has absolutely engaged to exempt them. But this I am bold to say, without hesitation, that true and thorough religion possessing the heart would prevent a great proportion of the suicides which take place—and that they take place for want of *that* principle.

To go no further into the question than the one great principle of the Christian faith—that of an eternal heaven and an eternal hell lying just beyond the confines of this life; let this one principle have full possession of the mind; and further, the conviction that for a man, possessing sufficient intelligence to render him at all accountable for his actions, to rush out of this world by his own act and deed, is to leave himself, as far as we can see, no chance of escaping that eternal hell: let this principle, and this conviction, I say, have full possession, as they ought to have, of every man's mind, and this even alone would prevent, perhaps, even the far greater proportion of suicides.

And then let it be remembered, on the other hand, that to live without the principle of religion in our hearts, or in violation of its rules in our conduct, is to do what in us lies to provoke God to depart from us, and to leave us in the hand of "our adversary the Devil;" and "woe unto us if God depart from us."

2. A second lesson which many such cases inculcate upon us, is—the necessity of what is indeed one essential part of religion—*unbounded submission to the will of God*. Look to the Philippian gaoler (Acts xvi.) who "drew his sword, and would have killed himself, supposing that the prisoners had been fled." Why should he kill himself if they had been fled? Because he thought reproach

and disgrace would have attached to him for suffering them to escape. And such is the principle of *many* instances of suicide. A man feels that he must come down in society, perhaps that he may be degraded as well as impoverished; and he will not bear it. He will not accept life on such terms. If the Creator will not give him life upon other terms, he will impiously cast back upon Him the gift, and all the eternal mercies which might still connect with it.

Oh! brethren, though God has most graciously declared that "he doth not willingly afflict and grieve the children of men," yet we well know that he doth see good in very many instances to grieve and afflict them most heavily; and we none of us know what he may be pleased to lay upon us before we die.—But this again must be a principle deeply-seated, and fixed, and rooted in our minds, that whatever comes, in the way of affliction, is from the hand of God, and we must say, "It is the Lord, let him do what seemeth him good." Unreserved, unbounded submission is our first duty, and our only wisdom.—We must endeavour to avoid that sin and folly which would disgrace us; or if we have unhappily been guilty of it, we must repent of our misconduct, and "accept the punishment of our iniquity." And with respect to all the rest, we must remember, that "there is but One perfectly wise and virtuous will in the universe, and that our well-being depends wholly on our being in unison with it.

And then, brethren, let us also remember, that a principle which is to be brought into action, which is, so to speak, of itself to *spring* into action on great and trying emergencies, must not be left first to be formed when those emergencies arrive. Our hearts must be previously and daily *schooled* to this unlimited submission to God, that the principle may be at hand, if I may so speak, ready for use when it is wanted.

3. What I have now been inculcating may be esteemed a severe duty, though it is one that also carries its appropriate blessedness along with it. But a third lesson which I notice, as now forcibly suggested to us, is—the *necessity of so "acquainting ourselves with God"* (Job xii. 21.) *that we may have confidence in him, and be able to make him our refuge under trouble*. We must know him as "in Christ reconciling the world unto himself, having made Him to be sin for us, who knew no sin, that we

might be made the righteousness of God in him." And then so knowing him, and coming to him, and finding peace with him, we may go on further to acquaint ourselves with him as "the God that heareth prayer," as the refuge and "dwelling-place" of his people "in all generations;" who, "like as a father pitieth his children, so pitieth he them that fear him;" who maketh "ALL THINGS to work together for good to them that love him;" who, "though he cause grief, yet will have compassion according to the multitude of his mercies;" and who biddeth us "cast all our care upon him, for he careth for us"—"in EVERY THING, by prayer and supplication, with thanksgiving, to make our requests known unto him," assuring us "THE PEACE of God which passeth all understanding shall keep our hearts and minds through Christ Jesus." He in whose heart these principles are settled, and who is daily acting upon them, will feel that he is never left destitute—that he has "a refuge whereunto he may always resort," and which must at all times be "sufficient for him"—that he can betake himself unto God under all his sorrows, yea, and under all his (repented) sins, with more confidence than a child flies to its parent's bosom when it is hurt or in want, and say, "Unto whom shall we fly for succour but unto thee, O Lord, who for our sins art justly displeased?"

4. Fourthly, *such cases should lead us to pray, with an energy unknown before, "Lead us not into temptation"*—Preserve me from the power of the Tempter!—and to *guard against those things which may give him an advantage against us.*—Brethren, the Holy Scriptures every where warn us of a spiritual adversary, whose power to delude, or to harass, or otherwise to tempt the mind, surpasses our conception. Our old forms of law

in every more serious indictment recognise the agency of this spiritual adversary, though modern wisdom, or infidelity and self-conceit have learned to mock at all this as words without meaning, or the dreams of a dark age. But the real believers of scripture will not so regard the subject: and from time to time facts occur which shall startle the most unbelieving, and defy him to account for them. Some of you may remember the dying confession of the murderer of two aged and highly respectable persons of the name of Bonar, in the neighbourhood of London. He acknowledged the deed, but declared that it was unpremeditated: that he awoke out of sleep with the impression at once to go and perpetrate it; which purpose he immediately carried into fatal execution—"From the crafts and assaults of the devil—good Lord deliver us." But then this man also acknowledged himself to have given into habits of drunkenness: he had "left off to be wise and to do good." Thus he "gave place to the devil"—who then "took him captive at his will." That we may be preserved from the power of the *evil* spirit, let us seek and pray to be evermore under the influence of "the *good* Spirit of God," and evermore follow his godly motions. So may we trust that we shall be safe "under the shadow of his wings."

Finally, let us not forget those who by the awful calamity, which has given occasion to these remarks, are involved in deep and lasting distress—specially the poor orphans—thus in one moment left such—some of them not yet knowing their loss—some unable to appreciate it.—O God, be thou the comforter of the afflicted, and in this instance, as thou hast in so many graciously shown thyself, "the Father of the fatherless."—Amen.

### MISS DAY.

IN February last, Miss A. A. Day, daughter of the Rev. T. Day, of Charlotte Street, Bloomsbury, was removed from this present world, and, as we trust, slept in Jesus. She was one of whom it may be said, she was sanctified from the womb. No sooner did reason dawn, and the powers of her soul become capable of understanding, than she discovered a delight in the things of God. She was blessed with amiable and affectionate disposition,

and used to say she would rather suffer any thing herself, than be the means of hurting the feelings even of her greatest enemy, if she had one. From her seventh year, she began to seek the Lord with all her heart, nor did He suffer her to rest satisfied, until she found him to be the rejoicing of her soul, and was enabled to say, He is my God, and I will praise him; I know him to be mine, and can rejoice in his great salvation.

It appears that her Diary, which has been found since her decease, was begun in the year 1810, when she first received the memorials of a Saviour's dying love, from the hands of the Rev. T. Shepherd, at West Street Chapel, whose ministry had been much blessed to her. His text that morning was from Psalm lxxiii. 24—26; so great was her enjoyment at that time and afterward, that she made a minute in her Bible, that if ever there should be a funeral sermon preached for her, it might be from that text; for she could set her seal to it at all times. She felt much of the presence of Him whom her soul loved, nor does she ever appear to have lost her first love; her only grief was that she could not love Him more, while she desired to do something for His glory, in alleviating the sufferings of the poor, of whom she was very tender. She was the founder of the Dorcas Society, which is now held at Long Acre Chapel. It was first begun by penny a-week subscriptions which she with five of her young friends collected. Her motto was, "Who hath despised the day of small things." Its interest lay very near her heart; it was begun with much prayer, and the Lord has indeed blessed it, not only to the temporal but spiritual benefit of some, which was what she was most anxious for, and used to say, 'What a mercy, should I ever be made the instrument of bringing one soul to God!' The Lord granted her request: there is one now living, who says both she and her husband have to bless God for her visits in the time of trial; they were living without God in the world, but the Lord sent home to their souls, by his Spirit, what she said, and they are now walking together in the fear of the Lord; which we hope is not the only instance. She always put the word of life into the hands of those that were destitute of it. Thus she went about doing good, even beyond her strength.

About seven years ago, the Lord saw fit to lay her by from her delightful work, to let her see (she used to say) He could do without her; and to try whether she could glorify Him as much by passive obedience, as she had been desirous of doing by active. It was a great trial, as the complaint settled on her nerves to a very great degree, and so frequently occasioned such a distressing lowness of spirits, that she was never able again to resume her

much-loved work; then did the enemy of her soul try to distress her with the fear of dying, and doubts whether all had not been a delusion; but here she was enabled to come off more than conqueror, for she said, 'If the Lord had meant to destroy her, He never would have admitted her into such intimate communion and fellowship with himself as he had done;' though the pain of dying might be grievous, yet she was not afraid of its consequences, for whom He once loved He loves unto the end, the same yesterday, to-day, and for ever.

For a few months prior to her death, she appeared, both to her friends and herself, to be recovering her former strength; she was anticipating the coming spring, and hoped to be more diligent in the service of God than ever; but the Lord's ways are not as our ways. She was on a visit to some dear friends at Hackney, where she had been some time, took her supper, and retired to her room as well as usual, when, some time after, one of the servants going into her room, she said her breath was rather troublesome, but she trusted it would be better soon, and she should go to bed, which she did. When her friend went up, she asked for a lemon to suck, but not having one, she took part of an orange, drank a little water, and felt better. She said she should now go to sleep; but soon becoming worse, Mrs. L. said, 'You seem very ill, my dear girl, can I do any thing for you?' She answered with the greatest composure, 'I am *very* bad, but Jesus is mine, and it will not be long before I shall be with Him.' Before medical advice could be procured, and while reclining on one of the servants, she said,—"Meet me, Lord, for thy kingdom; I shall behold Thee, Lord—Yes, I shall see Thee, and I shall glorify Thee"—and expired, aged thirty-three years. Thus did the Lord graciously lift her, as it were, from earth to heaven, without so much as an intervening cloud, and proved the arch-enemy of her soul a liar, in distressing her soul with apprehensions respecting the agonies she would have to suffer in her dying moments; and enabled her to leave a testimony behind of His faithfulness, in whom through life she had trusted; and who now is "the strength of her heart, and her portion for ever."

## Notices and Acknowledgments.

Received.—A. E.—S. G.—JUVENIS.—M. W.

We have often felt the difficulty of which PHILISTOR writes, and are not without hopes that it may, ere long, be obviated; of which due notice will be given in our pages.

T. B. will perceive that his suggestion has been anticipated. We shall most probably, be desirous, eventually, of availing ourselves of his kind offer, though at the present we should scarcely be able to find room.

We have inserted in our present Number, an appeal from the Rev. R. Marks on behalf of British Seamen, and we shall be happy to insert authentic articles of Intelligence which may be transmitted to us concerning the progress of religion among that interesting body of men, or to call the public attention to the duty and importance of providing places, where, while unemployed, they may be exempted from those dangers, snares, and temptations, to which they are at present so unhappily exposed. We trust that some late misunderstandings between the projectors of different Naval Charities have been so explained and arranged, that in future they may all proceed harmoniously in their benevolent designs.

It was our intention to advert to the formation of District Visiting Societies in London, Sheffield, Birmingham, Hull, &c. &c., but we have been prevented by unavoidable circumstances. We beg leave however to recommend to the attention of our readers the valuable observations on this subject contained in a recent charge of the Bishop of Chester.

HiBERNICUS has placed us in some difficulty by his inquiries founded on a Review in a late number of the Christian Examiner. The following statement of facts may however be depended on:—

1. The Hibernian Society began to teach the Irish language in 1810—publishing an Irish Spelling Book, and employing Mr. Thaddeus Conollan to teach an Irish class. The Irish Society did not commence until 1816.

2. The Hibernian Society has always encouraged instruction in the Irish language, though it has not deemed it advisable to adopt the same measures which some other Institutions have adopted; and those best acquainted with the actual state of things in Ireland will possibly feel that the Hibernian Society has not been more cautious than the circumstances of the case required.

3. The parallel between the Welsh and Irish language by no means holds. The Welsh is an ancient written language, in which numerous books have been published for centuries, in which ministers of different denominations have regularly preached and performed divine service, and in which proficiency has always been esteemed honourable. On the contrary, there are scarcely any books except the Holy Scriptures and School Books published in Irish—an Irish preacher is a rare and surprising spectacle, and proficiency in Irish has been any thing rather than a mark of distinction.

4. The remaining queries of HiBERNICUS would lead us into a lengthened discussion; which is no ways necessary. Those who desire to investigate the subject, can easily procure and compare the plans and proceedings of the two Societies which are both united in carrying on a great and good work, and ought not to be opposed or contrasted needlessly with each other. It is obviously useless to write for those who do not read; and HiBERNICUS must excuse our expressing a doubt whether he has really read any publication of the Hibernian Society. His communication would lead us to suppose that all his knowledge of that Institution was derived at second hand, and from the conversations of no very friendly persons. We recommend him and others to the able speech of J. E. Gordon, Esq. in our Number for June 1828, page 238, and to a Review of Irish Education in that for November 1826, page 429.

We understand that the Rev. Leander Van Ess has tendered his resignation as agent of the British and Foreign Bible Society, and that his resignation has been accepted by the Committee of that Institution.

THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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FEBRUARY 1830.

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ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

No. II.

WE are now to enter upon a more close and minute examination of those wonderful prophecies which we have already briefly enumerated; and we shall naturally commence with the first vision,—that of THE GREAT IMAGE; where, as we have already observed, the prophet lays down a platform on which are arranged, in his subsequent visions, all the great events which have occurred from the time of his prophecy unto the present period, and which are even yet developing themselves before our eyes.

This prophecy is contained in the second chapter of the book of Daniel, from the first to the forty-fifth verse, and we trust that such of our readers as purpose to accompany us in the present investigation, will first read over, attentively, this passage of Holy Writ.

Mr. Faber, in commencing his view of this prophecy, quotes from Mede an observation in which most writers on these subjects have coincided—that ‘*the sacred calendar and great almanack of prophecy is a prophetic chronology of times measured by the succession of Daniel’s four principal kingdoms*;’ or, says Mr. F. ‘in other words, the length of the calendar is the duration of the allegorical life of the great human image.’

FEB. 1830.

It being, then, assumed, that in this vision is contained the great *Calendar of Prophecy*, we are next invited by Mr. Faber to proceed one step further, and to connect with this calendar the chronological predictions which will be found in other parts of the prophetic writings, in the hope of reflecting thereby mutual light on each other. In the 7th and the 12th chapters of this prophecy, certain wonders are predicted to be fulfilled or completed in “*a time, times, and a half*,”—in other words, three years and a half, which are equal to 1260 days. In the prophetic writings it is customary to put a day for a year, a point now so generally admitted, that we need not stay here to prove it. Consequently, three *times* (or years) and a half, being equal to 1260 days, stand for 1260 years. Now the number *three and a half* is obviously an incomplete or imperfect number; and it is as obviously the half of *seven*, which, in all Scripture, is the number of completeness or perfection. Again, this number of three times, (or years) and a half, is always commenced in Scripture, not at the commencement of the present vision of the great image, but about the middle of its history. The conclusion is therefore very natural and probable,

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that the period of the continuance of the present vision, from its rise to its termination, containing within it, as it does, the entire history of the four great empires, is *seven times*, or 2520 years, being twice the *three times and a half*, or 1260 years.

This period of *seven times*, or 2520 years, Mr. Faber considers to be that period which our Saviour refers to, under the denomination of *the times of the Gentiles*. And, in calculating the duration of these *times*, or of *the allegorical life of the great image*,<sup>\*</sup> he commences from the birth of Nebuchadnezzar II. which he supposes to have occurred about the year B. C. 657, that monarch being declared by the prophet to be *the head of gold*;—and he consequently expects the termination of the 2520 years, and of their latter moiety, the 1260 years, in 1864;—taking for the bisecting point of the entire period, or the commencing point of the latter 1260 years, the year A. D. 604; when, according to his view, the *‘apostates came to the full,’* by the unanimous acknowledgment of the Papacy by the ten horns or kingdoms of the western empire.

Let the learned author, however, speak for himself on this point.

‘We have now, I am willing to hope, established the following arrangement of the great metallic image; which, as exhibiting the grand prophetic calendar of seven times, proves to be the master-key to all the other prophecies of Daniel and St. John.

‘The image, chronologically progressive, represents the four great successive Empires, from the birth of the golden head Nebuchadnezzar, to the dissolution of the Roman Empire at the close of the latter three times and a half: but, when geographically complete, it represents the Roman Empire alone, viewed as comprehending in one great mass the dominions of all its three predecessors, and consi-

dered as binding the entire trunk of sovereignty to the ground, by a band of figurative iron in the west, and by a band of figurative brass in the east.

‘But the times of the typical stump are the times of the chronologically progressive image. The times, therefore, of the image are seven prophetic times, or 2520 natural years.

‘Now these times must be reckoned from the birth of Nebuchadnezzar, the golden head of the image: which birth, as we have learned from the independent testimony of Berosus, must have occurred at some point between the years before Christ 658 and 646, or about the middle of the seventh prechristian century.

‘It seems, however, to have been ascertained, on testimony equally independent, that the seven times, expiring as they do synchronically with their own latter moiety the three times and a half of Daniel and St. John, will expire in the year after Christ 1864.

‘Hence, expiring in the year after Christ 1864, they must have commenced in the year before Christ 657: which year 657 is thus brought out as the year of Nebuchadnezzar’s nativity; a circumstance, itself fixed anteriorly and independently to the middle of the seventh prechristian century.

‘Such being the case, the age of the image, from the protusion of its head to its final dissolution, is equivalent to those seven prophetic times, which our Lord denominates *the times of the Gentiles*, and which constitute the great calendar of chronological prophecy; the seven prophetic times comprehend 2520 natural years; and the 2520 natural years commence in the year before Christ 657, and terminate in the year after Christ 1864.’<sup>\*</sup>

Now, to these views of Mr. Faber, several objections are taken

\* Sac. Cal. of Prophecy, vol. ii. p. 38, 39.

by Mr. Cuninghame, the weight of which we have next to consider.

In the first place, Mr. C. objects to the fixing the duration of the life of the great image, by an incident borrowed from another vision. Mr. Faber finds, that when the king Nebuchadnezzar was driven from among men, and his dwelling fixed among the beasts of the field, a period of *seven times* passed over him, before he was restored to his faculties and his dominion; and he argues, that 'the *seven times*, during which the king was to be physically deranged, are the figure of seven prophetic times, or 2520 years, during which the great compound empire should be subjected to the moral madness of Paganism, or Popery, or Mohammedism, or Infidelity.' To which Mr. Cuninghame very justly objects, that the physical derangement of Nebuchadnezzar during *seven years*, cannot be allowed to symbolize the moral insanity of the four empires of the earth during *seven times* or 2520 years;—because it is matter of unquestionable historical fact, that the moral insanity of the said four empires, as betokened by their worship of false gods, had its origin long before the era assigned by Mr. Faber to the great image, and has already continued much longer than the 2520 years, which, according to this author, were to form its entire term. This objection appears to be fatal to Mr. Faber's scheme, since the fact can neither be denied, nor its application evaded. So far as Mr. Faber connects the term of the *times of the Gentiles* with the continuance of Pagan, or Popish, or Mohammedan idolatry, it is clear that the period of 2520 years, cannot be considered as comprehending or concluding it.

Again, Mr. Cuninghame objects, and with apparent justice, to the commencing the life of the great image with the birth of Nebuchadnezzar II. No one has more strenu-

ously contended for the principle of homogeneity than Mr. Faber, and it is certainly strange to find him violating this principle at the very outset. The vision of the great image sets forth, as every one allows, four empires,—not four individuals; still less does it set forth *one individual* and *three empires*. Mr. Faber's interpretation is briefly this: The head of gold typifies Nebuchadnezzar; but the breast and arms of silver typify the Persian empire; the belly and thighs of brass, the Macedonian empire; and the legs and feet of iron, the Roman empire. An interpretation which plainly violates homogeneity, or consistent interpretation, in its very enunciation.

Mr. Faber dates the appearance of the head of gold, or the commencement of the times of the Gentiles, from the birth of Nebuchadnezzar II.—although this Nebuchadnezzar was not the founder of the empire which he represented, or even the first of his own name or family. But Mr. F. does not date the breast of silver from the birth of Cyrus, or the belly of brass from that of Alexander,—as homogeneity or consistency of interpretation would have prescribed.

The ground of this arbitrary interpretation is found in one solitary expression. "Thou art this head of gold," said the prophet to Nebuchadnezzar. But the idiom of the East allows, or rather prescribes this kind of personification. 'I am writing to my *wife*,' said Mr. Jowett the missionary to his Moonshee.—You should say, 'I am writing to my *house*,' was the correction he received from the Asiatic. And such, most obviously, is the idiom of the prophet—"Thou art this head of gold;—and after thee shall arise another *kingdom* inferior to thee." Can any thing be more obvious, than that when the prophet addresses Nebuchadnezzar he speaks to him not as an individual, nor even as a king, but

as a kingdom. "After *thee* shall arise another kingdom, inferior to *thee*." The head of gold, then, is not Nebuchadnezzar as an individual, but Nebuchadnezzar as the representative of the Babylonian empire. Therefore the birth of Nebuchadnezzar, he not being the founder of that empire, can have no bearing whatever on the date of the image.

So far, therefore, we agree with Mr. Cuninghame, in rejecting Mr. Faber's theory of the seven times of the great image; but we also allow, with Mr. C., the great probability which seems to attach itself to a period of seven times, as 'the times of the Gentiles;'—the *three times and a half* so often referred to, being an obviously imperfect number, and the moiety only of *seven*, which is the perfect number of holy writ. We think, too, that the facts of sacred history seem to add much to the probability; not, however, as Mr. Faber has stated them, but when placed in a different light.

It is well known that no other prophetic question has so much exercised the minds of commentators and students, as that of the *three times and a half*; and to discover the commencement and termination of this mysterious period, the student has no other guide than that of the page of history. The Scriptures mark the period by predicted events alone, and it is only by the discovery of events answering to these predictions, that this important problem can be solved. This period of 1260 years is that during which the saints shall be given into the hand of the little horn of Daniel's fourth beast.\* It is that in which the holy city shall be trodden under foot of the Gentiles.† It is that in which God's two witnesses shall prophesy, clothed in sackcloth.‡ It is that

during which the church shall dwell in the wilderness.\* And it is that during which the ten-horned beast of St. John makes war with the saints, and overcomes them.† These are the leading characteristics of the continuance of this period; and there is little difficulty in discerning the prevalence of these characteristics in Papal Europe for the last twelve or thirteen centuries. But the exact date of the *commencement* of this fixed period of 1260 years is less easy of discovery; seeing that it is only to be discerned by some events,—perhaps not very prominent in the page of history,—which shall give the saints and the witnesses of God into the hands of the persecuting power, and shall drive the church into the wilderness.

If, however, we can gain any probable view of the *termination* of the period, that will necessarily, by a reflex calculation, help to corroborate or to correct our conjectures as to the date of its *commencement*. Now the leading circumstances predicted of the termination of this tyranny, are, the sitting of the judgment, to take away and destroy the dominion of the little horn, ‡ and the death and resurrection of the witnesses, and the earthquake following that event. § If these circumstances can be seen to have taken place, and their date agreed upon, then there will be little difficulty, having discovered the end of the 1260 years, in fixing also the beginning of that period.

But, as we have already observed, the proposition of Mr. Faber,—that the *three times and a half* are but the moiety of a larger term of *seven times* or 2520 years; and that this longer period is no other than that spoken of by our Lord under the denomination of *the Times of the Gentiles*,—this idea, we repeat, gives hope of some material assistance in deciding the

\* Dan. vii. 25.

† Rev. xi. 2.

‡ Rev. xi. 3.

\* Rev. xii. 6,

† Dan. vii. 26.

† Rev. xiii. 5—7.

§ Rev. xi. 7, 11, 13.

question we have been alluding to. Nothing can be more apparent than that the probability of discovering the date of the 1260 years, increases much by the addition of any fresh era connected with it. If, for instance, the term of 1260 years be not yet completed, then the date of its commencement is the *only one* with which we can deal, and our only hope rests on the discovery of some historical fact answering to the scriptural predictions of its commencement. But if the whole term of years has already expired, then another class of predictions have been accomplished by its expiration; and we have consequently twice as great a probability of discerning the real date of its *beginning*, by having the means of checking and comparing our calculations on this before isolated point, with the result of our studies as to its *ending*. Each reflects light upon the evidence which supports the other. And if to these *two* points a *third* is added, by completing the imperfect *three times and a half* into the perfect *seven times*, the hope of arriving at a safe and just conclusion is again greatly augmented. We have now *three* remarkable epochs to be discovered, each by signs not easily misunderstood, namely, by the occurrence of events of no equivocal description. The addition of this third era is obviously of the greatest importance in ascertaining the correctness of our calculations concerning the other two; and we shall also be able to judge of the reality of its own existence, by its proving really useful in this respect.

Three great prophetic epochs, then, are laid down by Mr. Faber,—the *first* being the commencement of the great Calendar of Prophecy, the beginning of the times of the Gentiles; which are to consist, according to his view, of seven times, or 2520 years. The *second*, the *bisecting* point, as he terms it, of this 2520 years, being the commencement of the latter half, or 1260 years of

that term; this 1260 years being the period so frequently alluded to by Daniel and St. John. And the *third*, being the *termination*, both of the 2520 and the 1260 years, ending, at once, the Times of the Gentiles, and the wilderness state of the Church.

Now it is evident, that to fix the dates of those three periods, so as satisfy the impartial and inquiring mind, events of a remarkable description must be traced in the page of history, clearly designating each epoch in such a way as answer the description of holy writ. Or if it be said that the *third* or terminating point, has probably not yet been reached, and cannot therefore be thus ascertained, we must look with augmented care at the evidence adduced to decide the dates of the other epochs. Now, are the events fixed upon by Mr. Faber as deciding the dates of the first and second periods, satisfactory? Do they carry conviction to the mind? We must say that they appear to us not to do so.

Mr. Faber fixes the commencement of the 2520 years, or the Times of the Gentiles, in the year before Christ 657. The *event* which decides him so to place it, is the birth of Nebuchadnezzar II; a circumstance, however, by no means of such importance, as to furnish a fitting commencement of such an epoch. This individual was not the founder of a family, or of an empire; nor was his identification, by the prophet, with the golden head of the great image, meant for him individually, but as filling the Assyrian throne. But further, the evidence of this event is also unsatisfactory, amounting, on Mr. Faber's own shewing, only to a considerable probability that Nebuchadnezzar may have been born some time between the years before Christ 658, and 646. While the *event*, therefore, on which Mr. Faber rears his structure, is not of sufficient magnitude and importance to bear its

weight,—the *evidence* of that event is altogether uncertain and conjectural.

The second great epoch which Mr. Faber essays to fix, is that of the 1260 years of Daniel and St. John;—which he calls the bisecting or dividing point of his great period of 2520 years. And this date, which, whenever it occurs, must be that of the Papal Apostacy, and of the tyranny of the little horn over the saints, is fixed by Mr. Faber, in A. D. 604; being of course exactly 1260 years after his first date of the birth of Nebuchadnezzar. The *event* upon which he grounds this decision, is the unanimous submission of the ten Gothic kingdoms to the little horn of the Papacy, which he considers to have been completed in that year. But it is evident that the saints of the most high might be given into the hands of the little horn,—which is the leading feature of the prediction,—without reference to the ten Gothic kingdoms, whose adherence to the Papacy, although it is one feature of the prophecy, yet is not *that* feature from which its date should be drawn. But further, the *evidence* of this submission of the whole of the ten kingdoms to the Roman See, so early as A. D. 604, has been shewn by Mr. Cuninghame to be defective; the tenth of them, the Lombards, whose adhesion to the Roman See has been dated by Mr. Faber, in the year A. D. 600, not having become Roman Catholic for nearly a century after. Here, therefore, again, the *event* is *insufficient*, and the *evidence* is unsatisfactory.

The *third* point of time indicated by Mr. Faber's calculation, is that of the *expiration*, synchronically, of both the times of the Gentiles, or the 2520 years;—and the wilderness state of the church, or the 1260 years. This era is fixed by Mr. F., in conformity with his preceding calculations, at A. D. 1864; but as the events of that year are

still in the womb of time, they are obviously incapable of furnishing any evidence in favour of Mr. Faber's proposition. And if, therefore, he has not been correct in calculating the commencement of the 2520 years from 657 before Christ, or that of the 1260 years from A. D. 604; it will necessarily follow that his view of the *termination* of both these periods must be incorrect also.

On the whole, therefore, we conclude that Mr. Faber's theory of the seven times, as commencing with the birth of Nebuchadnezzar II, and closing in the year A. D. 1864;—the date of A. D. 604 being the bisecting point,—is not sufficiently established, either by the importance of the events occurring, nor by the evidence of their occurrence at the times assigned to them.

We are not to forget, however, that the general principles of an interpreter may be in the main correct, even when he fails in the minute application of them. Mr. Faber has shown us this in many instances adduced by him of the errors of those who preceded him. We incline to think that it is the case in the present instance. His general view may be founded in truth, although error is discernible in the adjustment of its parts.

We apprehend that Mr. Faber has fallen into the very common mistake of attempting too much. He seems to have overlooked one remarkable circumstance connected with this prophecy, namely, that it is the only vision of the prophet Daniel, in which no date either of commencement, of continuance, or of termination, is so much as hinted at. In each of the subsequent revelations made to the prophet:—in the vision of the four beasts; of the ram and he-goat; of the coming of Messiah; and of the infidel power of the latter days;—in each of these, some distinct intimation is given, either of the beginning, or of the ending, or of the term of continuance of

the things predicted. But in this, which is a merely preliminary and general view of the great period which was afterwards to be more explicitly and minutely described, the prophet confines himself to a rough outline of the future history of the world, commencing with the Babylonian supremacy, and ending with, "*in the days of those kings shall the God of heaven set up a kingdom,*" &c.

When God has been pleased, in his sure word of prophecy, to give us a distinct intimation of the era when a certain event will infallibly occur; or of the period during which a state of things will continue; it is no presumption in man to attempt, in humility, to understand the time thus signified. But when all intimation of the kind is withheld, then the student should surely confine himself at least within the limits of humble, fearful conjecture. It is in exceeding his duty in this respect, that Mr. Faber appears to us to have erred. He has ventured upon a track in which no beacon lights have been placed, and it is no marvel that he has gone astray.

But had Mr. Faber confined himself, like the prophet, to general outline, he might perhaps, have succeeded better. We agree with Mr. Cuninghame in acknowledging his theory of the seven times to be abstractedly very probable; but, with the same writer, we are of opinion that dates carrying with them much superior evidence to those chosen by Mr. F, are easily to be found.

Let us, however, now contemplate the vision in question under all the circumstances connected with it.

'The God of Israel' had, during several centuries previous to this revelation, been making, for his own wise purposes, what appears to ignorant man in the light of an experiment, in his procedure with that nation and people. He had

taken them out of the nations, as a people for himself; he had established them in a chosen land; had condescended personally to dwell in the midst of them; and by his servants, the priests and prophets, had ruled over and among them. Notwithstanding all their provocations and abominations, his prophets were continually sent unto them, and the Urim and the Thummim of his presence were not withdrawn. Thus they themselves well knew, and all the nations around knew also, that 'there was a God in Israel.'

Not long, however, preceding the date of this vision, an awful change took place. Wearied with their continued provocations, God at length forsook His people; gave them up to their enemies; withdrew his presence, his Urim and Thummim; and suffered his temple to be levelled with the ground. His own peculiar nation was led into captivity; and the land which he had given them fell unto strangers.

Amid this desolation, what would be the thoughts of the chastised people of God, and what the boastings of their oppressors? To the one it would seem, that God had in verity forsaken the earth;—to the other, that they had dethroned, and driven him from it. To both of these was this vision sent; but as it concerned principally the gentile earth and its idolatrous empires, and not the church, it was sent not to the prophet, but to the heathen king; thus to be made known, through him, both to the world and also to the church.

Now what says this vision to these? It announces, under the emblem of a Great Image, or Idol, composed of four different metals, the long predominance of idolatry, as ruling over the minds of men, and oppressing the worshippers of the true God; and as permitted by Him to continue throughout the duration of four great empires. But it also warns both the world

and the church, that a time will come when the God of heaven will again set up a kingdom in the world, and will visibly reign, amidst the ruins of these idolatrous monarchies. To the Gentile idolater, therefore, this vision made known, that his triumph should last only for a set time, before appointed of God; and to the scattered and oppressed saint it equally made known, that his state of bondage and humiliation would at the expiration of that set period come to an end, and be succeeded by a glorious and enduring reign.

The sovereignty of the world also, as left for a time, by God the lawful king, in the hands of usurping men, is a striking feature in this vision. And there is not a more wonderful proof in the whole Bible, than is here presented—of that divine inspiration which could alone have dictated it. It is declared unto Nebuchadnezzar, that his empire, being universal, should be succeeded by another of like character,—which was fulfilled in the Persian monarchy; and that by a third,—which was seen in Alexander; after which should arise a strong and terrible nation, exactly describing the Roman power; which should be broken into ten kingdoms; the dominion of which ten kingdoms should endure until the setting up of God's own dominion in the earth. And observe how these ten kingdoms are described. "*The kingdom (the Roman) shall be divided, . . . . and they shall mingle themselves with the seed of men, but they shall not cleave one to another.*"

The fulfilment of this wonderful prophecy is of itself sufficient to stamp the divinity of the book in which it is found. Four universal empires arose, within the course of five centuries; just as the earlier part of the prophecy had foretold. But then, by an historical phenomenon which no human art can explain, the possibility of

rearing an universal empire ceased. When this fourth monarchy was broken and divided, then we find, that although ambitious men were as desirous as ever of erecting an universal dominion, the thing had become impossible. It was attempted by Charlemagne; by Charles V.; by Louis XIV.; by Napoleon Bonaparte; but always in vain. They *mingled themselves with the seed of men*, but they could *not cleave one to another*. The principle of coherence was gone, and every attempt only showed the impossibility of establishing a fifth empire, when God had decreed the existence of only four; or of interfering with that division into ten kingdoms, which his prophet had more than two thousand years since foretold; and had foretold as a state of things only to be abolished by the appearance of that kingdom which God himself would erect upon their ruins. Our wonder and admiration cannot be too great, of that divine prescience and power which has maintained this divided kingdom for so many centuries, in a state of division apparently productive only of weakness;—and yet makes it truly the successor or prolonger of that fourth empire, the people 'strong and terrible;' by continuing among these ten kingdoms the rule and predomance over the whole civilized globe.

This being the general drift of the vision, it will probably now be asked whether it is intended altogether to discountenance every attempt to discover its duration, and its commencement or termination. We answer, that as to deciding upon any precise year, we believe the attempt to savour of presumption, and to be likely to end in disappointment. But we are inclined to agree with Mr. Faber in his main position, that the period denoted in this Vision of the Great Idol, is probably the same with the *times of the Gentiles* spoken of by our Lord in Luke xxi. 24.

"And Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." And farther, that these times of the Gentiles may be reasonably conjectured to consist of *seven times* or 2520 days, being the duplication of the *three times and half* or 1260 days of the oppression of the saints. So far, then, we mainly agree with Mr. F.,—nor have we any objection to an attempt to discover a probable commencement and termination of this great period, so long as we avoid dogmatising where Holy Scripture furnishes us with no data on which to found an infallible calculation.

In attempting to fix the dates of this vision, Mr. F. has adopted, as we have seen, the following calculation.

*Commencement*, B. C. 657.—the birth of Nebuchadnezzar II.

*Dividing Point*, A. D. 604.—the conversion of the Saxons of Kent.

*Termination*, A. D. 1864.—as yet future.

We have already observed that even if the events occurring on the first two of these dates were really of the importance thus attached to them, there is yet much doubt, or rather much difficulty, in fixing them in the years in which Mr. Faber places them. Neither the birth of the second Nebuchadnezzar, nor the conversion of the Saxons of Kent, appear to be events sufficiently momentous to determine such an era; nor does history prove either that the king of Babylon was born in 657, B. C.; or that the conversion of the Saxons completed the submission of the ten horns.

The suggestions of Mr. Cuninghame must therefore be allowed to be preferable. They are these,

I. As to the *commencement* of the period. In the year 728 before Christ, Israel became tributary to Assyria; and in 721 B. C. this portion of God's people were led into captivity. About this period, too,

the Assyrio-Babylonian empire began to obtain that universal sovereignty which is ascribed to it in the vision. Here, then, is a natural commencement of the series of the predictions. While God begins, on the one hand, to give up his people,—the first great universal empire appears simultaneously to uplift itself.

II. As to the *dividing point*, or commencement of the second period of 1260 years, we find that exactly 1260 years after Israel began to fall under the yoke of Assyria, the saints of the gospel dispensation were given into the hand of the Papal little horn; of which the decree of Justinian, A. D. 533, is a remarkable token.

III. As to the *termination* of the vision, we find that when exactly another 1260 years had elapsed, the judgment began to sit, according to Mr. Faber's own confession, on the ten kingdoms of the beast; or, in other words, the stone cut out without hands began to smite upon the feet of the great idol, which it is, ere long, to break into pieces, and scatter to the winds of heaven. The French Revolution commencing in 1792—3, stands in history precisely 1260 years from the decree of Justinian, above referred to, and of which we shall speak more particularly hereafter; and is also just 2520 years from the beginning of the Israelitish captivity.

It can only be necessary to contrast these two schemes, to make it at once apparent, which carries with it the stronger possibility.

Mr. Faber's calculation.

I. B. C. 657. Birth of Nebuchadnezzar II. (*date not given in history.*)

II. A. D. 604. Conversion of the Saxons of Kent.

III. A. D. 1864. Yet future.

Mr. Cuninghame's calculation.

I. B. C. 728. Commencement of the subjugation of Israel and Judah by the Assyrians and Babylonians.



II. A. D. 533. Decree of Justinian, establishing the Papal Supremacy, and the worship of the Virgin Mary.

III. A. D. 1792. Commencement of the Judgments on the Papacy, in the French Revolution.

To the admission, however, of Justinian's decree, as marking the era of the Papacy, Mr. Faber urges very strenuously some serious objections. We will endeavour briefly to state them.

1. That this decree of Justinian, A. D. 533, is but a repetition and confirmation of an earlier edict, issued by Theodosius II. and Valentinian III. in A. D. 445. and that therefore, if the rise of the Papacy is to be dated from any Roman decree, it should take its date from A. D. 445. and not from A. D. 533.

2. That this decree of Justinian was, in respect to the Western Empire (the seat of the Papacy), over which that Emperor had, at the time of its promulgation, no authority,—a mere piece of waste paper.

3. That the ten kingdoms of the Goths, having at this period established themselves on the ruins of the Western Empire; it was by them only that 'the times, and the laws, and the saints, could be given into the hands of the Papacy.'

4. And that as the ten Gothic kingdoms did not 'concur in acknowledging the supremacy of the Latin Patriarch' until A. D. 604; it was in that year, and not before, that the latter *three times and a half* commenced.

Now to these objections the following answers may be made:

1. The decree of Theodosius and Valentinian is unquestionably as probable a sign, in itself, as that of Justinian, of the rise of the Papacy; but we are not, as Mr. Cuninghame has remarked, to fix upon either of these documents *merely* from their intrinsic character; but to compare dates, and circum-

stances, and all the various predictions. The 490 years of the ninth chapter of Daniel, might have been calculated, reasoning *a priori*, either from the edict of the first of Cyrus, or that of the second of Darius, or that of the seventh of Artaxerxes: and it is only by reasoning from historic facts that we fix on the true date among these three. So, reasoning from the documents merely, we might date the rise of the Papacy either from the decree of Theodosius and Valentinian, or from that of Justinian. And it is only by comparing other predictions, and by the aid of history, that we arrive at the conclusion that its date must be taken from the latter.

The circumstances which lead to this conclusion are these:

(1.) It was foretold by St. Paul that "the wicked (or lawless) one should be revealed," when "that which letteth (or withholdeth) should be taken out of the way."\*

Now Mr. Faber states it to be unanimously allowed that this lawless one is the same character as the little horn of Daniel's fourth beast, namely, the Papacy; and that 'that which *withholdeth*' was the 'coercing power, or law, of the (Western) Roman Empire.' The revelation of the lawless one, or the Papacy, is therefore stated by him to be 'indisputably proved to be synchronical with the commencement of the *three times and a half*.' It *could not* take place, then, under Valentinian and Theodosius, A. D. 445, because the Western Roman Empire was at that time still in existence. But, in A. D. 533, under Justinian, this impediment had been 'taken out of the way,' and nothing any longer hindered the revelation of the lawless one.

(2.) The *circumstances* attending the edict of Justinian were more strongly corroborative of its character, than those connected with the earlier edict. It not only author-

\* 2 Thess. ii. 7.

ized the *usurpation* of the headship of the Church,—the peculiar office of Christ,—by a mere mortal; but it was accompanied by decrees of *persecution* against all who refused to submit to this usurpation; and by the establishment of that *Demonolatry*, or worship of the dead, which Mr. Faber describes as being ‘*the essence* of the Romish apostacy.’ Both these facts have been proved by Mr. Cuninghame; who quotes both the *persecuting* commands of Justinian, and also the *public prayers* of that emperor to the *Virgin Mary*, ‘*the Mother of God*.’

(3.) But, lastly, the termination of the term of 1260 years, the latter *three times and a half*, must bring us down to the beginning of the judgment on the Roman Beast, which begins to sit, as almost all commentators agree, at the close of this term. Now 1260 years reckoned from A. D. 445, bring us down to the year A. D. 1705, at which time it is obvious that no such judgment did commence. But 1260 years from A. D. 533, will expire A. D. 1793, the era of the French Revolution; at which period Mr. Faber himself places the commencement of the judgment.

On the whole, therefore, we conclude, that the edict of Theodosius and Valentinian will not answer to the circumstances required by the various prophecies of the Rise of the Papacy. While the edict of Justinian, A. D. 533, appears to be answerable in every respect.

2. But Mr. Faber objects, in the next place, that this decree, and, indeed, both these decrees, were little more than waste paper; seeing that the Emperors who issued them, especially Justinian, possessed scarcely any authority in the Western Empire. And looking at this empire as divided among and possessed by, the ten Gothic Nations, he considers that they, and they only, could “give the times and the laws

and the saints” into the hands of “the Little Horn;” and consequently proposes to fix the Rise of the Papacy in that year when these ten kingdoms were first unanimous in their submission to the Roman See.

Mr. Faber, however, appears to forget that the edicts of Justinian were not directed to the barbarous conquerors of the Western Empire; but to the peaceful citizens, the ecclesiastics, and the remaining authorities who yet acknowledged the Imperial Dominion. Although, indeed, even among the barbarians themselves, there was much willingness, as Mr. Cuninghame has abundantly shown, to receive and adopt the laws of the Empire, even while its provinces were seized, and its wealth confiscated.

3. But Mr. Faber, we apprehend, is in error in supposing that the times and the laws and the saints were given into the hands of the Little Horn, either by the decree of an Emperor, or by the submission of the ten Gothic Kingdoms. The words of Scripture on this point are these—

“*And he shall wear out the Saints of the Most High, and shall think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time.*”—Daniel vii. 25.

“*And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.*”—Rev. xiii. 7.

Such language points out too plainly to be mistaken, that it is God alone who, by his permissive decree, gives his saints, for a limited period, into the hand of this oppressor. We do not therefore admit that it can be applied to the Gothic Kings, nor would we use it in speaking of the edict of Justinian. But if asked at what time this usurpation of the Little Horn commenced, we an-

swer—shortly after the fall of the Western Empire, about the time of Justinian. And as a proof, or *sign*, we quote his famous edict.

4. One word more on Mr. Faber's supposition, that the unanimous submission of the ten Gothic kingdoms to the Roman See, is the only mark of the commencement of the 1260 years; and that this unanimous submission took place about A. D. 604. Mr. F. fixes upon the latter date, on the ground that in A. D. 604, the Saxon kingdom of Kent (being the tenth), was brought under the spiritual dominion of the Church of Rome; while in the previous year, A. D. 600. Arianism had been ultimately eradicated by the conversion of the Lombards of Italy.

Unfortunately, however, for this scheme, Mr. Cuninghame has shown from Gibbon and the Universal History, that Arianism prevailed in Lombardy A. D. 636—652, and that the king Rotharis, who then occupied the throne, was himself Arian.

The conversion of the Lombards, then, and the "unanimous concurrence" of the ten Gothic kingdoms, cannot be dated earlier than the *end*, instead of the *beginning* of the seventh century. But this disorders Mr. Faber's wholescheme. The year A. D. 604, is the bisecting point of his great Calendar, being just 1260 years from B. C. 657; in which year he supposes the birth of Nebuchadnezzar to have taken place. But if the conversion of the Lombards did not take place until the latter part of the seventeenth century, we can no longer date the unanimous submission of the ten Gothic kingdoms to the Papacy, so far back as A. D. 604. And yet no other date than this will suit Mr. Faber's plan, for no other date will fall in with the birth of Nebuchadnezzar. Consequently, in proving the conversion of the Lombards to have been predated by Mr. Faber, Mr. Cuninghame has,

in effect, destroyed Mr. F.'s whole scheme.

In conclusion, we can only briefly recapitulate our views of this Vision, which are as follow:—

I. That the length or duration of the action of the Vision,—embracing, as it does, the four Great Monarchies, and the ten kingdoms of the last,—reaches from soon after the commencement of the Babylonian Empire, (Era of Nabonassar, B. C. 747.) to the French Revolution; and sets forth the prevalence of Idolatry under various forms, and of idolatrous tyranny over the saints, from the captivity of Judah and Israel, down to the commencement of the judgment which is now sitting on the Papacy.

II. That this period may be reasonably conjectured to extend over *Seven times*, or 2520 years, and to be the same with that alluded to by our Saviour under the term '*the Times of the Gentiles*.'

III. That the commencement of this period may be dated with a great degree of probability, from the subjugation of Israel by Assyria, B. C. 728.

IV. That its bisecting or *dividing point*, being the beginning of the *latter times*, or second period of 1260 years, may be reasonably dated from the edicts of Justinian issued about A. D. 533.

V. That its *termination* appears to have taken place at the French Revolution, A. D. 1792, when the stone 'cut out without hands,' began to beat upon the feet of the Great Image.—And

VI. That the agreement of these three dates with each other, furnishes the strongest possible proof of their truth and correctness.

But we would always bear in mind, that as no precise data are furnished by the vision itself, it would savour of temerity, if not of presumption, to speak with any decision, of the actual period designated; or to venture more than a cautious opinion as to the probabilities of the case.

THE TWENTIETH ANNUAL ADDRESS, JANUARY 1. 1830,  
OF THE MINISTER OF IVER TO HIS PARISHIONERS.

MY DEAR FRIENDS.---You cannot have forgotten the momentous question, which six months ago agitated the kingdom from one end to the other, and filled the breasts of so many of us with fearful forebodings :

*Whether Roman Catholics should, or should not, be admitted into Parliament ?*

How vehemently the matter was argued, you must remember, not only in the Senate, but in private houses : not only in the mansions of the great, but in the cottages of the poor. No other subject perhaps ever took so much hold of the public mind. Nothing else for the time could engage attention. Wherever you went, it was the theme of the discourse. Whoever you met, had something to say on the Catholic Question. And what is remarkable, some of the best and wisest of our countrymen, men fearing God and working righteousness, were quite divided in opinion upon it, and ranged themselves on the very opposite sides of the measure.

By one party it was alleged, ' that by admitting Roman Catholics we were surrendering our constitution, and sanctioning idolatry ; that such was the encroaching nature of Popery, it could be satisfied with nothing short of being supreme ; that adding to its power was taking down the bulwarks of the Church of England, and that in the end we should have Catholic Bishops and a Catholic King.'

By the other it was maintained, ' that the only way to disarm the Roman Catholics and convert them, was to soften their prejudices by removing the restrictions, of which they complained ; that then they would look towards us with a more friendly eye ; would receive our Bibles with less distrust, would

listen to our doctrines with a more willing ear, and be led, it might be hoped, under the blessing of God, to see and abjure their errors, and embrace the pure scriptural faith of Protestants.' Who was right and who was wrong, remains for futurity to ascertain.

I bring the subject before you once more,---not, however, with the view of disturbing your minds again with controversy. Too much heat was excited on the former occasion : too much passion and violence mingled with the discussion : and too much sin, I fear, was contracted by it. My motive is far different. It is affectionately to urge you, (now that the important edict has been passed, and the Roman Catholics are placed on a footing with ourselves,) to fulfil a duty, that has not been sufficiently enforced, but which is strictly incumbent on every true friend of Church and State : I mean *that* of offering frequent persevering prayer to Him, who has the hearts of all at His disposal, that He would in mercy avert all the evil that was threatened on the one hand, and bring to pass all the good that was promised on the other ; that this great national enactment may strengthen rather than weaken the interests of true religion, may compose and heal poor distracted Ireland, consolidate the empire, and be the means of rescuing many precious souls from the dark and iron bondage of Popish superstition.

It becomes you to do still more, to prove the superiority of your Creed, by the superior holiness of your lives, and so to adorn the doctrine of God our Saviour in all things, that those of the Roman Catholic Communion, who will not hear what you have to say, may be favourably impressed with what they see, and be constrained by that

most convincing evidence, *a Gospel Life*,—to exclaim, “We will go with you, for God is with you.”

Oh, let me remind you, that *you* have advantages and privileges of a moral and religious nature, which no other people ever possessed in a like degree. *Your* lot is cast in a land and in an age of light and knowledge: *You* have abundant opportunities of hearing “the truth as it is in Jesus,” plainly and faithfully stated: *You* have line upon line, and precept upon precept: *You* have, above all, free access to the Holy Scriptures, that blessed revelation of God’s Will, from which the poor Catholics are almost shut out by their priests, but which *you* are invited, exhorted, and entreated, by *your* ministers, to read, mark, learn, and inwardly digest. These are precious talents, which the God of all grace has in a distinguishing manner conferred on *you*.

And bear in mind, “to whom much has been given, of them will much be required.” Let me ask then, solemnly and as in the sight of God, what do *ye*, as Protestants, more than others, who have not your blessed privileges? While you extol the religion of the Reformed Church as the religion of the Bible, are *you yourselves* real scriptural Christians? It is not loud profession, nor furious zeal, but deep inward heartfelt piety, that forms the acceptable worshipper in the sight of God. You may strongly condemn the invocation of saints and angels; you may pronounce the use of images to be idolatrous; you may regard the praying in an unknown tongue, the belief of purgatory, and the pretended conversion of a wafer into the body of Christ, as contrary to the plain dictates of the Word of God, and opposed to common sense, and yet you may be all the while strangers to true religion, unawakened, unconverted, unsanctified, having the form of godliness

without the power. Are *you* then, I ask again, seeking in good earnest the kingdom of God and his righteousness? Does the grace of God teach *you* to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world? Nay, I would say, are *you* as careful and as devout in *your* religious observances, as regular in *your* attendance on divine worship, as conscientious in *your* performance of private duties, as some members of that very communion, against which you so vehemently protest, and whose errors and superstitions you cry out against as so gross and unscriptural? Is the blessed Sabbath, for instance, observed and sanctified, as it ought to be, by Protestants in general? While a little flock gladly feed on the green pastures, and beside the still waters of gospel ordinances, are not the greater part of the sheep wandering from their heavenly shepherd? The Church door stands widely open: the Church bell importunately calls: the minister of Christ eagerly proclaims a free and a full salvation, through the blood of that dear Saviour, to all that will but accept it! Yet one, alas, goes to his Farm, another to his merchandise: some pass the Lord’s day in sheer idleness; some in worldly pleasure: and others, (tell it not in Gath!) in scenes of rioting and drunkenness, that would disgrace a very Heathen! ‘Is this your Protestantism,’ may the Roman Catholics, with too good reason, ask of many? ‘Is this your pure, and reformed, and highly extolled religion?’

Let me put another question: Do you excel the Roman Catholics, in the knowledge of the word of God, which *they* have so little encouragement to read, and *you* so much? Is the Bible precious to your souls beyond thousands of gold and silver? and do you show the blessed influence of its life-giving truths

in the meekness of your temper, in the benevolence of your disposition, in the Christian consistency of your whole conduct?

Recollect, I say, you will be judged at the last according to the light vouchsafed to you! and be assured of this, it will be more tolerable in the day of judgment for those, who have lived under the darkest night of Popery, than for *you*, if, under the meridian light of the present day, your lives belie your profession, if you know not God, and obey not the gospel of our Lord and Saviour Jesus Christ! the fate of that servant, who *knew* his Lord's will and did not do it, will be your's; to be cast into outer and endless darkness.

Thus far of practice; let me now say a word of doctrine. And here I would earnestly caution you, my dear friends, against a most dangerous error, but one of a subtle and insinuating nature, too well suited to our carnal minds. This error is openly held, and fiercely defended by Papists, while it involves the very point that forms the fundamental distinction between a false and a true Church. It is the *merit* they ascribe to the good works of fallen and sinful man, in the sight of a thrice holy heart-searching God. Nay, so far do they carry this fatal delusion, as to maintain, that it is possible to have enough merit and to spare, and that an individual may not only ensure his own salvation, but be enabled, from his abundant store, to supply his neighbour.

Protestants indeed do not go to such an extravagant length, but still I fear, there is in this matter much *lurking Popery* amongst us; for though it is a doctrine directly opposed to the declarations of the word of God, and expressly refuted by the Articles of our own Church, and though it be the very canker of a scriptural faith, yet there is but too generally a proneness to build our hope of heaven on

our own good works, to go about to establish a self-righteousness, and thus rob our souls of their real security, and the Saviour of his peculiar glory—"JUSTIFICATION BY FAITH ALONE IN HIS ATONING BLOOD AND PERFECT RIGHTEOUSNESS." But what is the language of God's word on this all-important subject? "*Being justified by faith, we have peace with God through our Lord Jesus Christ.*" Rom. v. 1. "*By grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast.*" Eph. ii. 8, 9. "*There is none other name under heaven given among men, whereby we must be saved,*" but that of Jesus Christ.

And what is the language of the eleventh Article of the Church of England? "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ *by faith*; and not for our own works or deservings."

And what was the declaration of our Reformers and Confessors, when about to seal their doctrines with their blood? 'We believe and confess concerning Justification, that, as it cometh only from God's mercy through Christ, so it is perceived and had by none, otherwise than *by faith only*.'

And what was the cry of the martyr, at the stake, in the agonies of dissolving nature? 'None but Christ, none but Christ!' May God of his infinite mercy grant, that this may be the cry of every one of us, in our dying moments.

It were easy, my dear friends, to multiply quotations from Scripture, and from holy men in every age of the Church, to prove, that this is the genuine orthodox doctrine of Christianity; but I will content myself with two authorities more, and these from Prelates of our own Church, and of these latter days; men eminent for their learning, and for their intimate acquaintance with the Scriptures of Truth, and neither

of them, that I ever heard, suspected of enthusiasm.

Hear then Bishop Beveridge, 'Should I employ every moment of my life in the worship of my glorious Creator; so that all my actions from my birth to my death should be one continued act of holiness and obedience: yet I know no truer, nor should I desire any better Epitaph on my Tomb, than this: *Here lies an unprofitable servant!* No, no, it is Christ, and Christ alone, that my soul must support itself upon; as the worst of my sins are pardonable by Christ, so are the best of my duties damnable without him.'

Hear one witness more, Bishop Horsley, 'That man is justified by faith, without the works of the law, was the uniform doctrine of the first Reformers: It is,' he adds, 'a far more ancient doctrine, it was the doctrine of the whole College of the Apostles: it is more ancient still: it was the doctrine of the Prophets: it is older than the Prophets: it was the religion of the Patriarchs: it was the corner stone of the whole system of Redemption.'

And now, my dear friends, if I may be allowed to add *my* humble attestation to this great vital Truth, I would venture to borrow the words of the Apostle, and say, 'God forbid, that I should glory, save in the

Cross of Jesus Christ my Lord!' God forbid, that any other doctrine should be heard in the Church, whose image heads this paper,\* than that, which 'humbles the sinner and exalts the Saviour;' and in thus preaching Christ faithfully and fully, I feel as assured, as of my own existence, that I am promoting the truest interests of holiness.'

'Talk they of morals! Oh! thou bleeding Lamb,  
The grand morality is Love to Thee!'

Have you, my dear friends, fled for refuge, to lay hold upon the hope set before you? Have you obtained joy and peace in believing? Is the Saviour precious in your eyes? Then I am confident you feel an influence such as you never felt before, even *the love of Christ*, constraining you, not only to hate sin, and avoid the very appearance of evil; but impelling you to abound in every good word and work, and by the exemplary holiness of your lives, to silence the gain-sayers, and 'show forth the praises of Him, who has called you out of darkness into his marvellous light.'

I remain, my dear friends, your affectionate Minister and Servant in Christ,

EDWARD WARD.

\* To the Annual Address is prefixed a view of Iver Church.

## OUR FATHER WHICH ART IN HEAVEN.

A SHOWER of rain having obliged me to take shelter in a lowly cottage at the extremity of my parish, whilst conversing with my hostess, my attention was arrested by the voice of a child in an adjoining room, who in a mournful tone inquired, 'But Mother, are you quite sure God loves you?' 'Yes my dear,' replied one I supposed to

be the parent, I am quite sure he loves us, because he says so in his own word, 'Then why don't he let father have money enough to buy meat and stockings like Jem Watkins?' said the child. 'Because, answered the mother, he is very wise, and knows that these things would not be good for us.' 'But what harm would it do us to have

meat to eat,' inquired the boy, 'I should like to have some meat instead of having always oatmeal and potatoes.' 'But Henry, if you were ill, and asked your father for something you wanted, it would be a proof of his love if he refused it, if he knew it would make you worse: and God is our father, and he knows that our souls are sick, therefore he will not give us anything which would keep us ill, do you know what I mean, Henry?' 'No mother, but I think I should love him a great deal more, if he gave us these nice things,' 'Most likely, Henry, if God gave you all you wish for, you would not love him at all. You know if you had a fever, your father would on no account give you wine, even if he had it, and you wanted it very much, because it would make you worse; and our souls are diseased, that is, they are very ill indeed. I mean, Henry, that we do not love God, we do not thank him as we ought, for giving his dear Son to die for our sins: we are ungrateful for all his goodness and break his laws every day, and if our Father who lives in heaven were to give us plenty of meat and warm clothes, and every thing we should like, our souls would grow more proud and rebellious, and very likely, instead of loving God more, we should leave off loving him at all; do you think you love him a little for all he has given us, and all he promises to do for us, Henry?' 'What has he given us, mother?' said the child, 'My dear boy, has he not given us bread to eat, and clothes to put on, and a house to live in, and don't you love him for this?' 'Yes mother, but my stockings are old, and you said you had no money to buy more; and baby has got no shoes.'

'My dear, our Father is so very good, that I am sure it is, because he loves us very much indeed, that he does not give us these things, for he does not willingly afflict or

grieve his children: remember Henry, how many good things he does give; and how unworthy we are of any mercy at his hands. He gives us health to work, and he will, if you ask him, give you a contented mind, so that you will not wish for any thing you have not got. I am afraid, my dear, you forget what a great sinner you are, and that you deserve nothing from your heavenly Father but punishment. Think how much he loved you when he gave his Son to die for your sins, and what he promises to us hereafter if we believe on our Saviour! 'Yes, mother,' said Henry. 'I can say a text about that "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."'

'Well, my dear boy, remember this; and when you are discontented again, instead of wishing for more meat or such things, recollect that your Saviour had not where to lay his head, and pray for grace to love Him more who suffered so much for you.'

I was too much pleased at what I had heard, not to inquire who this person was, who thus taught her child to seek first the kingdom of God, and to trust that all necessary things would be added unto him; and Mrs. Wilson informed me that she was the wife of a farmer who had been so reduced by losses, that he was forced to relinquish his farm, and work as a daily labourer to maintain his wife and two children, but that in consequence of the low wages given at the present time, the family were often destitute of those comforts which the poor child recollected having once enjoyed. They now rented two rooms in the humble cottage of Mrs. Wilson, and by their Christian conduct had rendered themselves very desirable inmates to the poor old woman. She appeared delighted to talk of them, and by the anecdote



dotes she related, interested me exceedingly. I inquired if I might venture to call on her lodger, and she replied, that Mrs. Evans would, she was sure, be happy to see me, for she was always anxious for Christian conversation. I immediately rapped at her door, and having received permission to enter, I apologized for my visit, by saying I had accidentally heard her admonitions to her son, and could not refrain from expressing my approbation of her method of instructing him. She appeared slightly confused, but said it was her chief desire to bring up her children in the *love* as well as the fear of God. The appearance of Mrs. Evans was calculated to increase the favourable opinion I had formed of her. She was about five and thirty, and the neatness of her dress, and the intelligence and seriousness expressed in her countenance, united to the utmost gentleness of manner, almost amounting to elegance, impressed me with the idea that I was conversing with one who had been accustomed to move in a far different sphere of life. The apartment was scantily furnished, but delicately clean. A baby who lay asleep in the cradle looked exceedingly ill, and Mrs. Evans by her anxious glances towards it, gave me reason to believe that her faith had other trials besides the want of some of those comforts of this life to which she had been accustomed. I inquired the age of her eldest child, who had left the room. 'He is seven,' Sir, she said; and upon my asking if she had no others, the tear rose in her eye as she replied, 'I trust I have two dear ones in heaven. God saw that I was loving the gifts more than the giver, and in mercy to my soul he took away my children.' 'And could you see his love while he was thus afflicting you.' 'Oh, Sir!' said Mrs. Evans, 'the death of my babies was the stroke which God

blessed to my conversion, but now I can hope to see them again in his arms, and thank my heavenly Father for this testimony of his love, though at the time my heart was broke.' 'I believe, Mrs. Evans, your Father is now trying your faith by depriving you of some comforts and enjoyments which I understand you have been used to; and can you still say "Thy will be done?"' 'I pray to be enabled to do so,' she replied, 'but like my little boy I am sometimes tempted to doubt his love to us; but my husband always says, "Fear not, Jane, the Lord loveth whom he chasteneth; it is our duty to try to discover the benefit to be derived from these trials, and to say with Job, "though he slay me, yet will I trust in him," for "like as a Father pitieth his own children, even so the Lord pitieth them that fear him."'" 'Well, Mrs. Evans, I hope you will in all your afflictions enjoy the light of your Father's countenance, and then your life will be an enviable one, though debarred of all which the world values: but is not your infant now awake?' She immediately took her out of the cradle, and the starting tear showed the dread of a mother's heart lest this treasure should likewise be required of her. The child was delicate, and Mrs. Evans was unable to procure that kind of nourishment which was absolutely necessary. I could not but respect the feeling which cast a shade of reserve over her manner, when I endeavoured to learn the truth, and was afterwards gratified to find that the assistance which I offered, and which a mother's anxiety could not refuse, was of essential service to the child. I was preparing to take leave of Mrs. Evans, when her little boy entered. He was a fine healthy looking fellow, and instantly ran to his parent when he perceived the stranger still in the room. She reproved him for his shyness, and after some hesitation he shook

hands with me. We soon became intimate, and he repeated that beautiful hymn—

'I bless the mercy and the grace  
Which on my birth hath smiled.'

The child had scarcely finished, when the door opened, and a labouring man entered, whom Mrs. Evans welcomed as her husband. I then began to perceive that I was intruding on their dinner hour, and rose immediately to depart, but could not refrain from saying to the farmer, 'My friend, I am indebted to your wife for half an hour's very profitable conversation, she seems indeed to have proved the benefit of affliction. I trust you also enjoy the comforts of the Holy One.' 'Thank God, I do, Sir, and though he sometimes hides his face, it is but for a moment, to show me how entirely I must depend upon him for happiness.' 'And are you satisfied with the portion of this world's goods which he gives you at present?' 'I pray to be enabled to feel satisfied, Sir,' said he, 'though often my worldly heart looks back with regret at the things I once possessed; but it is the Lord's doing, and has he not a right to do as he will with his own?' 'Farewell, my friends,' said I, 'you are happy; I can but commend you to the continued keeping of your Father in heaven, and, if he sees fit still more to try you, and for your perfect sanctification to give you more of the bread of sorrow and the water of affliction, he will, I am confident, give you also to taste of that comfort wherewith he comforteth them who trust in him.' I left the cottage: but so deeply was my mind impressed with the power of that grace which I had thus seen manifested in the conduct of these believers, that I could not forbear exclaiming, as I wandered homewards, "Blessed is the man, O Lord, whom thou choosest, and

causest to approach unto thee;" and though the cords by which thou drawest him towards thyself may sometimes be tight and galling to the flesh, still are they those of parental love and kindness. O give unto me, even me, O my Father, more of that grace by which thou dost enable these thy saints to glorify thee in showing forth a contented mind, thus letting their light shine before men. As a parent, I could not neglect the hint I had that morning received from Mrs. Evans, as to the method of training an infant mind to love his Father above. How often do parents implant the principle of fear in their children's heart, entirely forgetting to excite any affectionate feeling towards the Giver of life and salvation. A child is taught to love his earthly parent, because he gives him this and that enjoyment; but the Creator is forgotten, the Preserver is forgotten, and the child, even of Christian Parents grows up without any filial affection towards his heavenly Father. On the contrary, he is taught to regard him as one who will punish him if he does wrong, and a being altogether to be dreaded; but no gratitude, no reverence, no love is called forth, because the child is not led to refer every blessing to the daily Benefactor of his creatures. Oh let parents direct their children's inquiring minds, and simple affectionate feelings to the immediate first cause of every good, and encourage them to love *him*, though they see him not; teach them also to apply to him as their Father in every trouble; tell them He loves little children, and will hearken to their prayer. Thus will they lead them early to prize that greatest of all privileges, the free access to a throne of grace, and confidently expect every blessing from the favour of a "*Father who is in Heaven.*"

A. G.

## SERMON ON 1 KINGS XVIII. 21.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.

THE circumstances under which Elijah thus addressed his countrymen, will, I may presume, be generally remembered. The prophet had been raised up by God, under the atrociously wicked reign of Ahab and Jezebel. The nation of Israel had now been suffering for more than three years under a grievous drought, expressly denounced and inflicted upon them for their sins: but the period was at hand, when it pleased God to give them some deliverance. Under these circumstances, "the word of the Lord came to Elijah," who had long been withdrawn from an unworthy people, and a persecuting government, "saying, Go, shew thyself unto Ahab, and I will send rain upon the earth." The prophet accordingly went to seek and to present himself to the king, and on meeting him, he challenged him to call the people together, and likewise the false prophets who were the supporters of idolatry, "the prophets of Baal, four hundred and fifty, and the prophets of the groves four hundred," to Mount Carmel; where Elijah would meet them, and bring to issue, in a manner at once decisive and unexceptionable, the great question between Jehovah and Baal. The challenge was accepted, the people assembled, and the cause brought to a trial, which the suffrages of all present pronounced to be fair and definitive. Of the event it is needless to speak: it will be in the recollection of you all. But to the people thus publicly assembled on this solemn occasion, the first address of the prophet is recorded in my text, "Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

Concerning the reasonableness of this demand, no one can entertain a moment's hesitation. It approved itself then, and it must approve itself now, "to every man's conscience, as in the sight of God."

It must approve itself to us now, I say, as much as it did to the people of Israel then. Yes, and the spirit of the demand is as applicable to those various "idols," which we are apt to "set up in our hearts," and which we suffer to draw us from our allegiance to God, and to withhold us from his service: the spirit of the demand is as applicable to these now, as its very letter was to those idols which the people of Israel then set up in their groves, their houses, or their temples. "No man," our Lord has solemnly proclaimed to us all, "No man can serve two masters: ye cannot serve God and Mammon." The "covetous man" is declared to be "an idolater." The "lover of pleasure" too has his idol, which he "loves more than God," (for, for its sake he cares not to offend God) the ambitious man his; and the more quiet candidate for this world's favour and approbation has also his, for he cannot think of being so singular as to keep Christ's commandments further than the fashion and opinion of men will give him leave. Hence one apostle has pronounced, "The friendship of the world is enmity with God;" and another has declared, "If any man love the world, the love of the Father is not in him." It behoves every man most seriously to consider what that object on which he supremely sets his heart, and which he pursues, while he neglects the service of God and the care of his soul—what his favourite object, even if attained, can do for him. Will riches, will honours, will the

transient pleasures of the world, "bring a man peace at the last?" Oh then do not, beloved brethren, do not for the sake of these things risk the happiness of eternity.

The necessity therefore of renouncing all these idols of the heart; of "giving our hearts" to God; of "seeking first," each one for himself, "the kingdom of God and his righteousness;" of surrendering ourselves unreservedly to that Saviour who has "redeemed us to God with his blood: this has been often and most justly enforced upon every individual from the present text.

But legitimate, and proper, and all-important as this application of the text is to the state of our own hearts, individually towards Almighty God; to our suffering nothing to rival him in our affection and dutiful allegiance; it is not precisely that use which I mean at this time to make of the subject.

I would at present employ it to enforce the duty of each man's, especially each more prominent person's standing forth boldly in the face of the world, and taking a decided part on the side of God and religion, and, as connected with them of good manners. This is a duty which the times specially and loudly call for, and for which they may probably ere long call still more loudly.

The better to illustrate my meaning, let us recur to the state of Israel at the time referred to. There were among them those who did *not* "halt between two opinions." There were those that were decided enough. Ahab was not undecided. Jezebel was not undecided. The prophets of Baal, and the prophets of the groves likewise, "who ate at Jezebel's table," had attained the same 'bad eminence:' they were decided against the Lord God of Israel, and in favour of the reigning idolatry. And so, no doubt, would Ahab's courtiers, and numbers also of the

people be. And, alas! such has hitherto been the state of this fallen world, that it has generally required less courage to be even daring in sin, than to be bold in the cause of God.

But there were also those, even in the evil times of which we are treating, who were decided on the right side: against the idolatrous king; against his more imperious queen; against the compliant courtiers; against the numerous host of false prophets; and against all that part of the people whom these influential characters would carry along with them, to prefer a religion which catered to their corrupt passions, before one which required all those passions to be restrained and mortified. Elijah, for one, was a hero in the service of God, and was in himself a host. See him here standing forth alone, braving the wrath of the king; retorting upon him his charges, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim;" challenging him to bring the great question to issue; and sublimely coming forward, and at the time of the accustomed and divinely appointed evening sacrifice, addressing himself to God in the presence of the king and the priests, and the false prophets, "Lord God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word: hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." What a noble contrast is this to a man's being ashamed of his religion. There were also other "sons of the prophets," who, we may well believe, were faithful to their God, for many of their number had sacrificed their lives in his service. Yes, and even in the court of Ahab,

and immediately about his person, as one in whom he could most safely confide, there was one noble exception to the prevailing cowardice or depravity. Obadiah, "the governor of Ahab's house," "feared the Lord from his youth," he "feared the Lord greatly." And fearing God he feared not man; feared not Ahab, nor even Jezebel; but boldly protected those whom they persecuted. "Was it not told my Lord," says Obadiah to Elijah in this very chapter, "Was it not told my Lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?"

Who does not do homage to such characters? They were honourable, they were noble; they have "obtained a good report" in the church of God, and in the records of his word; their fame shall never die. They "halted not between two opinions." We all admire them. Yes, but to imitate is the true and practical proof of our admiration of excellence. All else is but vaporous and evanescent.

But besides these there was a goodly company who were on God's side in Israel, but not perhaps so decidedly, at least not so prominently as the exigencies of the time required them to be. When Elijah, under discouragement, in the next chapter complained, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left, and they seek my life to take it away;" what said the answer of God unto him? "Yet have I left me *seven thousand in Israel*, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him," in token of homage and fealty. These were the servants of God: they "halted not between two opinions:" in the recesses of their own hearts they

withheld compliance with prevailing abominations: but they seem not so to have stood out to view as probably many of them at least should have done. Hence God had not the honour, at least not all the honour, nor the public benefit, at least not all the benefit, of their protest. They were unknown to the prophet, whose hands therefore they strengthened not, and whom they left to mourn in discouragement, for want of that support which the very knowledge of their existence would have afforded him. They occupied the very ground which we are apt to content ourselves with occupying, when very probably God, and our country, and all the best interests of man, and among them, very particularly, our own best interests, require us to assume a more decided tone, to act a more vigorous part, in favour of truth, and religion, and virtue, and good order.

But while there were those who were thus ranged, more or less decisively, on the one side or on the other in the great controversy between God and Baal, the great mass of the people seem to have fluctuated in indecision; one while carried perhaps by their consciences and by over-powering evidence (such as was presented to them by the events recorded in this chapter) towards the service of God; at other times seduced by their own corrupt passions, by the influence of the chief authorities of the state, by fashion, by custom, by interest, by temptation arising from various quarters, to side with Baal. And thus are multitudes in every age carried about, as floating matter by the changing tide, in some of their sentences and in some parts of their conduct to favour religion, and in others to do quite the contrary. Among religious persons they will seem to be religious, among the irreligious they will countenance irreligion. There is nothing decisive, nothing determined, nothing

like the conduct of those whose minds are made up upon a great question, and who are resolved to act upon their convictions, let who *will* go contrary to them, who *will* sneer at them, who *will* censure them. To these numerous persons may the appeal well be made, "How long will ye pursue this unworthy, this unreasonable, this disgraceful course?" "How long halt ye between two opinions? If the Lord be God, follow him:" if religion be right, avow its cause, and act manfully and consistently for it: "but if Baal be God then follow him:" if irreligion be for your honour or your interest, if it be a virtue and a proof of wisdom, why make up your minds that it is so, and openly avow it. But rest not in this weak, and wavering, and undecided, and inconsistent state.

Such is the illustration which the times whereto my text belongs furnish of its meaning, and of the lesson which we wish to inculcate from it.

If we advert to other Scripture histories, we shall still see who were the men that rendered important service, and that have risen to lasting honour. Not the lukewarm, not the timid, not the over-cautious, not the fastidious, who do little or nothing besides find fault with what others do, but the bold and decided. Look to Noah acting the part of a preacher of righteousness to a reprobate generation, "condemning the world," and bearing the pelting scorn of far more than half an age. See Abraham coming out from his country and his kindred, and raising the standard, which was never furled again, against prevailing idolatry, and obtaining the praise of the Most High, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." Hear the youthful Joseph

repelling temptation by the bold avowal of the high principle, "How shall I do this great wickedness and sin against God?" Behold Moses "refusing to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the pleasures of Egypt." Witness Caleb and Joshua, standing alone against those who had with them searched out the land of Canaan, distinguished as men of "another spirit" from them; obtaining the praise of having "followed the Lord fully;" and alone allowed to enter the promised land: and hear the latter of them again in his old age calling upon the assembled people, "Choose ye this day whom ye will serve," whether the Lord or other gods; "but as for me and my house we will serve the Lord."

The time would fail to tell of Samuel, and of David, and Hezekiah, and Jehoshaphat, and Josiah, kings of Judah, and of all the prophets, whose names shall ever live in honour, because they were bold for their God; bold in asserting the cause of truth and of righteousness, and in protesting against and putting down evil in their respective generations. We may just refer to Daniel and his companions, during the captivity; the latter boldly yet meekly refusing to partake in the Babylonian monarch's idolatry, even though the fiery furnace was open to receive them, and actually did receive them; and the latter still "three times a-day praying and making supplication to his God," as he had been wont to do, though the penalty of the den of lions awaited him for so doing. And after the captivity, we see Nehemiah, in a different station as the magistrate and governor of the Jews, acting a corresponding part. His history may be illustrated by one particular:

"And in those days," he says, "I saw in Judah some treading wine-presses on the sabbath, and bringing in all manner of burdens: and I testified against them.... Then I contended with the nobles of Judah, and said unto them, What evil is this that ye do, and profane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath."

All these instances exhibit the conduct on which we insist, as that which is at once the duty and the interest, according to their respective situations, of all who would pass for religious men—the servants of God.

But to all these Eli the high-priest stands painfully contradicting. He, it may be hoped, was a good man, but he was timid, and backward, and lukewarm; and in consequence nothing but rebuke and severe chastisement came upon him and his family: for which this very reason is assigned by God himself—"For them that honour me," viz. by standing forth boldly on the side of God, and religion, and righteousness—"Them that honour me I will honour, but they that despise me," by not thus practically honouring Him, "they that despise me shall be lightly esteemed." (1 Sam. ii.)

It would be superfluous to pursue this illustration in the New Testament, to exhibit John the Baptist pronouncing to the adulterous Herod, "It is not lawful for thee to have her," and paying the forfeit of his head for his faithfulness: to exhibit our blessed Lord through life testifying of the world that its works were evil, and calling upon all classes of men, scribes, priests, rulers, publicans, people, to forsake their sins, if they would escape "the wrath to come." To exhibit his apostles, to the end of their days, and almost without an ex-

ception at the expence of their lives, pursuing the same course, and returning to every one who would have dissuaded, and every one who would have deterred them, the irresistible reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

And the same was the spirit of the heroes of the blessed Reformation, and of all by whom God has greatly benefited and blessed mankind: of all who have "honoured him," and whom "he hath honoured." Their spirit has been to be bold and energetic and uncompromising in the service of God, let the consequences to themselves be what they might.

Be it our holy ambition, then, Christian brethren, according to our several situations, and especially when infinitely less sacrifices are required of us, to render a portion, and let us aspire at rendering *no small* portion, of such services, to win a portion—and let us not be content with winning *a small* portion, of this "honour that cometh from God."

Wickedness is at present bold and daring, and I fear is daily growing more so; and if our religion and our moral principle are weak and pusillanimous and lukewarm, given to connive, and to apologize, and to compromise, they will never be able to cope with it, much less successfully to withstand it. Wealth, and commerce, and the unrestrained intercourse of all classes of society, and abused liberty, have destroyed or greatly impaired the checks which used to hold the vicious propensities of many under restraint. The influence of the higher classes over the lower, which in many ways operated to restrain evil, is greatly diminished. A relaxation of discipline, domestic and municipal, prevails. Every man claims, to an extent heretofore unknown in what passed for well-ordered society,

"to do that which is right in his own eyes." A regular attendance upon the public worship of God (a habit which exerts an incalculable influence where it is maintained throughout a family) is unknown among thousands of our population. The principles of numbers are corrupted by loose and sceptical or infidel sentiments. The vices of lewdness and drunkenness, and contempt for the Sabbath, stalk abroad with an unblushing front. Hence, in spite of the many efforts made to check it, crimes even against the laws of man, and still more offences against the laws of God, and the happiness of domestic life, and the good order of the community abound, and I fear increase, even much more than in proportion to the increase of our population. I mean not to deny (God forbid that I should deny or even overlook it,) that through the mercy and grace of God great good also exists, and great exertions to do good and to prevent evil are made. All this we thankfully admit. In fact the times are distinguished by the remarkable exhibition of *great good and great evil in conflict one with the other*. But then what is the clear positive duty which results from this state of things? What is the call loudly and urgently made upon each of us? What else than that which I have been inculcating—that we should boldly, decidedly, actively (more so than we have ever done before) range ourselves on God's side, and on the side of truth and virtue and righteousness, and resolve, by the grace of God, to put forth our powers, and exert our influence, and employ all our means in promoting whatever is good, and counteracting what is evil. Neutrality is now especially inadmissible. No man may with impunity stand silently by, and in effect countenance sin by connivance. He that is not actively and zealously "with Christ, is against him." Our own interest, I mean

not now so much our eternal interest, as our temporal interest, connected as it is with the good of society,—demands it of us. Our duty to God demands it of us. Our duty to our country demands it of us. Our favoured country has passed in safety through storms which wrecked almost every surrounding nation: she has comparatively escaped the contagion of corrupt, infidel, and antichristian principles which have poisoned the moral system of so many around us: and all this, I verily believe, mainly because and through the means of the greater degree of true Christian religion diffused among us. He that labours still further to infuse this saving ingredient, does more than any other man to secure his country's lasting prosperity; while he who by a corrupt example, by loose principles, or even only by the practical neglect of religion, by an indifferent connivance at evil, lowers the religious character of our people, is, however unintentionally, his country's worst enemy.

Yet further, our beloved country by her still (we trust) almost inexhaustible resources, by her great influence throughout the world, by the character of her people, by the circumstances taken altogether, into which she is thrown, our country is called (and it is her chief honour to be so called) to high and holy services to the world at large; to exhibit to mankind the example, and to communicate to mankind the blessings of pure religion and rational liberty. Oh may she rise to the level of her high destiny! May she cast away from her every thing that is inconsistent with it! May she be clothed with "the garments of righteousness and salvation." But this can only be by her sons—beginning with the more influential among them—assuming and really bearing the character which I have been endeavouring to enforce. It is only as more decidedly



than ever by a religious display that we can be qualified for the honourable services to which we are called. Oh may God's priests throughout the land "be clothed with righteousness!" May all our magistrates be men "fearing God" and images of Him whose "ministers" they are declared to be! May our men of influence, of talent, of wealth, of station, become men who shall feel it their highest honour and interest, to avow Christian principles, to recognize Christian rules, and to devote their powers to the service of God, and the advancement of truth and righteousness among men! May all the heads of families among us become sensible of the duty and the privilege of training their children in the nurture and admonition of the Lord, of commanding their children and their households to keep his way! May our young men, and our young people generally feel that religion and the service of God is a privilege, a happiness, an honour, that is not to be postponed to a future day: that it is the highest wisdom "to remember their Creator in the days of their youth," and to consecrate their strength, and their vigour, and their spirit, to his service. No virtue is to be relied upon, nothing will effectually stand against the various temptations which may assail us, that is not founded on religion—true, genuine, decided, Christian religion. Let us rest in nothing short of this.

If I might venture to allude to the very delicate, subject of scriptural prophecy in its application to our own times, I would say, that it appears not unlikely that we are standing upon the very eve of that period at which is very significantly introduced the proclamation, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame:" (Rev. xvi. 15.)

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Numbers indeed do assume, numbers do (if I may so speak) slide into, a profession of religion: but in too many instances it is cold, general, feeble, inefficient. Our religion must go deeper than this, even to save our own souls, and much more to render us bold, vigorous, decided, doing honour to God, and rendering service to mankind. Let us seek that which—being founded in the knowledge of sin and of salvation, in the sense of guilt and the joy of pardon, and in a deep conviction of the truth so forcibly conveyed in the question, "What shall it profit a man if he gain the whole world and lose his own soul?"—shall send us forth, "constrained by the love of Christ to live no longer to ourselves, but to Him that died for us and rose again. Then shall we not fear personally to range ourselves on God's side in an evil world: then shall we not "halt between two opinions:" then shall we be prepared "to give to every man that asketh it a reason of the hope that is in us:" then shall we be animated with zeal, and armed with courage to support whatever is good, and to oppose whatever is evil; to serve God, and his church, and our country: "to let our light so shine before men, that they seeing our good works may glorify our Father which is in heaven."

## REVIEW OF BOOKS.

*Sermons preached in the Parish Church of St. Botolph, Bishopsgate. By Charles James Blomfield, D. D. Rector, now Bishop of London. Svo. Pp. viii. and 468. Fellows. 1829.*

THE high and influential situation occupied by the author of the present volume attaches to the work itself a considerable degree of importance; and calls upon us to discharge, with fidelity, that duty which, as Reviewers, we owe both to his Lordship and the Christian public.

The volume contains twenty-two Sermons, delivered on different occasions at Bishopsgate Church, and some of which have been preached elsewhere. Thus the fourth Sermon, entitled, *On the Help of the Spirit*, was delivered, with some variation, at the consecration of St. Paul's Church, Islington (see *Christian Guardian*, 1828, p. 437). In perusing these discourses, we have met with much to admire,—much that is highly important and eminently useful. The doctrine of the Atonement—the necessity of the Influences of the Holy Spirit—the obligations and encouragement to prayer—the importance of pressing forward in the divine life—and many other leading topics, are expressly stated and enforced, and are usually presented in a plain and scriptural manner: but, at the same time, some other important topics are very slightly adverted to; and the careful student of the whole volume may rise from its perusal in great ignorance and perplexity, as to many points seriously, yea vitally, affecting his faith and practice. In considering his Lordship's statements, that passage has often recurred to our minds, 'These things ought ye to have done, but not to leave the

other undone. In order however that we may be clearly understood, we would call the reader's attention to a few extracts. The nineteenth Sermon, entitled, *The Cross of Christ*, is from 1 Cor. i. 23, 24. in this discourse his Lordship describes the doctrine of the cross as 'a saving doctrine—a vital doctrine—a fundamental doctrine of Christianity.'

*We preach Christ crucified.* Does the Apostle mean simply to say, that he proclaims the historical fact, that Jesus died upon the cross? Surely not: about that there was no dispute, either on the part of Jew or of Greek: on the contrary, it was the very ground of their objections. He evidently means, *We preach a crucified Saviour, as the distinguishing and saving doctrine of the Gospel; unto us which are saved, it is the power of God: in other words, it is the power of God unto salvation to every one that believeth.* This doctrine was to the Jews a stumbling-block, or stone of offence; not because they had any difficulty in admitting that sin might be expiated by sacrifice, a notion which was perfectly familiar to them, and characteristic of their own religion; but because they could not bring themselves to believe, that any person could be their Messiah, who had submitted to such an extremity of humiliation and disgrace. But to the Greeks, on the other hand, it would be no conclusive argument against the truth of a system, that its author had undergone a violent, or even an ignominious death; for some of their own most eminent and revered philosophers had suffered death, for imputed innovations in matters of religion. At all events, there was no foolishness in the notion, that a very excellent and wise teacher was unjustly deprived of life. The foolishness to them was, that the death of Jesus on the cross should be declared to be the means of procuring salvation to mankind. This was a strange doctrine; not to be accounted for on their principles of philosophy, that Jesus Christ should be offered up upon the cross, as a satisfaction for the sins of the whole world; and that, in token of that satisfaction, God should have raised him up from the dead on the third day. —Pp. 338—340.

If we inquire, in the next place, what satisfaction can have been made for our sins—for of ourselves we are no more able to make any amends, or reparation now, than our forefathers were at any period of the world—our own reason can give us no answer: but the Scriptures tell us, that the death of Christ has effected it. He was crucified for our sins; his blood was shed, and his life poured out, as an atonement, or peace-making for us. There is no other kind of atonement, no other means of peace pointed out in the word of God; but this is set forth in language as plain, as strong, and as affecting as the importance of the doctrine required.—P. 342, 343.

But while his Lordship thus decidedly maintains the doctrine itself, he treats in a very slight, transient, and desultory manner the circumstances which rendered the sacrifice of the cross indispensably necessary; and he is equally indistinct and superficial as to the means by which the penitent becomes personally interested in the merits of this atoning sacrifice. We know that "they that are whole need not a physician, but they that are sick;" and there must have been hundreds in his Lordship's congregation at Bishops-gate, and probably thousands in that extensive parish, who were ignorant of that important truth, that 'man is very far gone from original righteousness, and is of his own nature inclined to evil!'—ignorant of the nature, the extent, the spirituality of the law of God—ignorant, in short, of their own characters, as guilty and condemned in God's sight, and resting in such general and confused ideas of their own goodness and virtue, as not to feel that without Christ they must perish. Yet we seldom meet in this volume with any clear, precise, and definite statements calculated to rouse men to a lively sense of their danger, to make them feel their indispensable need of that pardon which the Saviour offers, and to bring them to the foot of the cross with the penitent cry

of "God be merciful to me a sinner"—"Lord, save, or I perish."

Toward the close of the same sermon his Lordship observes—

My brethren, we preach Christ crucified. That most holy and comfortable truth is implied, and taken for granted, in the whole of our teaching. All our exhortations to repentance, all our encouragements to hope, all our declarations of God's mercy to sinners, have this one foundation, Christ crucified. When we tell you to believe in Christ, we mean, Christ crucified. When we persuade you to do, or to abstain from any thing for Christ's sake, we mean, for the sake of Christ crucified. If we pray in Christ's name, it is in virtue of his name, as a crucified Saviour. If we baptize in his name, it is that you may be *elect, through sanctification of the Spirit unto obedience and sprinkling of the blood of Christ*. When we invite you to his holy table, it is, that you may spiritually partake of Christ crucified; and have your faith in him strengthened by those convincing words, *This is my blood which is shed for you and for many, for the remission of sins.*—P. 354.

Such explicit declarations deserve the highest commendation; but should any inquire, what is faith? What is it to believe in Christ? How may I become established on the right foundation? He will look in vain through the present volume for an explicit reply. This is a serious defect, especially as there are some passages which appear calculated to convey a very erroneous idea on this important subject. Thus in speaking of the difference wrought in the state of those who become Christians, his Lordship says—

If then we inquire by what means this change has been effected; we are told, by the blood of Christ. In whatever manner, or degree, mankind may have deserved, by their sins, the just wrath of God, this at least we know, that it is no longer inevitable; that our obedience, if it springs from faith in Christ, will be accepted; or, which is the same thing as to its results, that our disobedience will be pardoned.—P. 342.

Yet such a statement is obviously much more consistent with the idea of acceptance on *the ground of obedience* than with acceptance *through the merits and righteousness of Jesus Christ*.—It evidently leans to their views who consider scriptural faith as combining a complex idea of faith and works, rather than as it really is that full persuasion of the truth and certainty of the divine declaration concerning Christ, which leads the individual cordially to embrace, and entirely rest on him.

So also we are compelled to observe with reference to the Holy Spirit; that while his Lordship inculcates, and inculcates clearly, the necessity of the influences of the Holy Ghost, and the continuance of his gracious assistance to the church, and the believer in the present, as well as former periods; and speaks of that Divine Being as enlightening the understanding, and bending the will, he yet appears very much to lose sight of the Holy Ghost as the Comforter, abiding ever with the people of God, and leading them on continually to increasing degrees of light and knowledge, and peace, and joy, and consolation. We felt this especially in reading the thirteenth Sermon, where, Prov. iv. 18. "The path of the just is as the shining light, that shineth more and more unto the perfect day," is explained almost exclusively with reference to the Christian's *moral* improvement, rather than to that actual increase in knowledge and understanding, by which he is delivered from the doubts, anxiety, and perplexities often attendant upon his earlier course.

The grand defect however in these discourses is, the scanty and meagre statement on moral and practical questions. His Lordship speaks of sin and of holiness, of repentance, contrition, self-denial, of Christian consistency, purity,

&c. but he usually adopts general terms, expressions applicable to large classes of men, and which the attendants on public worship will rarely feel apply to them. He speaks of profligates, of sensualists, of unbelievers; but the ordinary worshipper will say, 'God, I thank thee I am not such;' and possibly his eye may glance at some known character of peculiar atrocity, and add, 'nor even as this publican,' while perhaps it may be most truly said of the individual himself, the "God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified."

We were especially struck with this defect in reading the sixteenth sermon, (on Luke xiii. 4.) which is entitled, 'The Christian interpretation of signal calamities,' and which was preached on the Sunday after the destruction of the Brunswick Theatre; the grand object of the Sermon is to censure those who regarded that event as a divine judgment. Now we are certainly not disposed to defend those persons; however awful the calamity was to the sufferers, we have always been impressed with the providential mercy which prevented the fatal catastrophe taking place when the Theatre was full instead of nearly empty, when hundreds and perhaps thousands must have fallen victims—but we were exceedingly surprised at the following passage—

'Respecting the lawfulness, or unlawfulness of theatrical amusements, in a religious point of view, I am not about to deliver an opinion. Were I asked whether I think them conducive to the ends of piety and morality, I should know what to answer; although to questions, which relate to actions not expressly permitted or forbidden in the Word of God, it is no easy matter so to answer as to satisfy inquirers,\* who will think us needlessly and unreasonably rigid, if we answer one way; and pretend that we approve of all their excesses and abuse of recreation, if we answer the other way. But one thing I may

and will say; that the pursuit of pleasure is a crying sin of the age in which we live; that Christian seriousness and self-denial must be far more commonly and consistently practised than they are, before there will be any reason to fear the ill-effects, which may be expected to result from the general prevalence of an affected austerity; that we can much better spare some of the most fashionable amusements of the day, than we can dispense with a single help to piety and devotion, a single restraint upon morality.—P. 292.

Does his Lordship then really mean to intimate that there is, there can be, in a Christian mind any doubt on the lawfulness or unlawfulness of theatrical amusements? Or can he be for one moment ignorant that the insinuating, as he here does, that such a doubt may exist, is not tantamount to a concession, that though the Theatre may not be exactly the place for a Bishop, or any very serious person, yet that there can be no great harm in young persons, persons engaged in commercial and other general professions, occasionally if not frequently partaking of such amusements? Law, Collier, Witherspoon, and many others have, as we think, clearly demonstrated the absolute unlawfulness of the stage; and Mrs. Hannah More, in the preface to her Tragedies, prefixed to the third volume of her works, has inserted some weighty and conclusive observations, well deserving his Lordship's attention. If his Lordship has any doubt of what is the case with our own Theatres, let him ask the Incumbents of the parishes where they are situated; let him inquire into the actual state of the neighbourhood of Covent Garden and Drury Lane, and he will find every abomination which man can conceive, is intimately connected with such amusements. Licentiousness and gross profaneness may be carefully repelled from the box circles, but they abound in every other part of the theatres, and in all their purlicus—it is a shame to

speak even of such things as are commonly there carrying on; yet such is the natural—nay, the necessary consequence of theatrical pursuits and employments. No man—no minister can be pure from the blood of all men, while he allows himself to insinuate a doubt of the absolute unlawfulness of stage plays. Surely, we may indeed add, his Lordship has not deemed himself justified in shrinking from an important question, because inquirers may not be satisfied, or consider his reply as unreasonably rigid.

The conclusion impressed on our minds from the perusal of the whole volume, is that His Lordship, while eminently learned, diligent, and conscientious, has hitherto studied divinity in a *low* school. Not *low* in rank or learning—for his notes abound with the names of great and distinguished authors—but *low* in doctrine—*low* in morality. His Lordship appears little acquainted with the writings of the Fathers, the Reformers and Martyrs of our own Church. We have not met with a single reference to the Book of Homilies, to the writings of Cranmer, Jewel, Hooker, Leighton, Bishop Pearson, &c. the perusal of whose works would very much clear and enlarge his views both on doctrinal and practical subjects. If only his Lordship would carefully study Scott's Discourse on Repentance—his Essays, Sermons, or Commentary, he would very soon discover how far his own discourses fall below the standard of that eminent and devoted servant of Christ, and would probably see cause in any future volume of sermons, to treat more clearly of the misery of man; the extent and spirituality of the law; the nature and effects of justifying faith; the enlarged and universal character of Christian obedience; and the privileges, consolation, and security of the children of God.

*Family Library. History of the Jews.* Vol. iii. Pp. xvi. and 432. Murray.

THE vindication of the former volumes of the *History of the Jews* is vainly attempted in a preface to this third volume, since published: while at the same time fresh insinuations are advanced of a most unfounded nature. Thus the author speaks of 'the seeming authorization of fierce and sanguinary acts which frequently occur in the Hebrew Annals, as resolving itself into no more than this, that the Deity did not yet think it time to correct the savage, I will add, unchristian, spirit, inseparable from that period of the social state,'—and he elsewhere speaks of the Jews being, in fact, 'more or less of barbarians, alternately retrograding and improving up to the fulness of time, &c.' Instead therefore of regarding the entire destruction of Agag—of Amalek—of the Canaanites, as awful manifestations of the righteous judgment of God, on atrocious and abandoned sinners, we are henceforth to regard them as sanguinary acts, indulged to a barbarous people: and instead of contemplating the Jews, as possessing statutes and ordinances wiser and more merciful than any other nation, and as being a civilized people, living in peace and quietness, while Greece and Rome were the habitations of lawless freebooters, we are to regard them as more or less barbarians!

By so poor and unsatisfactory a defence, the author by no means mends his cause; but simply tells the religious world, that he little heeds their disapproval,—and the world at large, that they are easily misled upon religious subjects. As the history proceeds, we observe a very unhappy tone in occasional references to Christianity, as brought into contact with Judaism.

*A Solemn Appeal on behalf of the Church of England, addressed to all the pious, judicious, and consistent members of her communion.* By the Rev. Daniel Nihill, M. A. Perpetual Curate of Forden. 8vo. Pp. 105. Seeleys. 1830.

*Church Reform.* By a Churchman. Second Edition. 8vo. Pp. viii. and 226. Murray. 1830.

*The Liturgy Revised; or the necessity and beneficial effects of an authorized abridgment and careful revision of the various services of the Established Church.* By the Rev. Robert Cox, A. M. 8vo. Pp. viii. and 136. Hatchard.

THE situation and prospects of our established church have recently excited considerable attention, and hence numerous publications on the subject of Church Reform are pressed upon our notice. To these we can at present only advert very slightly, and possibly before another month the real designs of Government with regard to the church may be in some measure developed; though we are far from anticipating such extensive alterations as many contemplate.

Mr. Nihill, in a judicious and well-written appeal, considers our Church as exposed to very formidable political, polemical, and providential dangers. He then inquires, Who are the parties to whom the Church of England should look in her present hour of danger?—What are the objects which they should propose to themselves?—And what are the particular methods by which they should carry them into effect? He recommends the aiming to render the terms of communion acceptable to every sincere member of Christ, in order to conciliate our dissenting brethren as much as possible, but he especially urges the adoption of Archbishop Usher's plan of synodical government, by means of monthly, diocesan, pro-

vincial and national synods, with such modifications as existing circumstances may render necessary, and from the adoption of which Mr. N. conceives most important benefits would result. He also strongly advises the introduction of suffragan bishops into every diocese, who should not be called away from their respective charges by any Parliamentary engagements, but should be constantly employed in their episcopal work. For the full developement of Mr. N.'s plan, we must refer to his pamphlet, which deserves serious and attentive consideration. The pamphlet entitled, *Church Reform*, treats in successive chapters of Church Discipline—Law—Endowments—Pluralities—Dignities—Service—Liturgical Offices—Edifices—and Property; and is evidently the production of a writer of sound judgment and extensive information. He points out the difficulties with which our present diocesans have to contend, while attempting to enforce ecclesiastical discipline on incumbents; and mentions some instances, in which, after considerable delay, the offending incumbent has been censured, but in each of which the Bishop has been subjected to an expense of costs, amounting, in one case, to several hundred pounds. To remedy this, he suggests the convening of a certain number of clergymen, perhaps five or seven, including the president, for the purpose of constituting a court for the trial of the accused person; and advises that such persons should be chosen from the chapter of the cathedral—we fear the decisions of courts selected from our chapters in general, would not be so entirely unexceptionable as the author may imagine. He suggests the appointment of a commission similar to that constituted in the reign of Edward VI. to revise the Rubrics, Canons, &c. whose report might be submitted to Parliament; he recom-

mends the annexation of apparent sinecures to the ill-endowed and laborious parochial benefices in the same diocese, and the dis-uniting benefices where they would singly afford an adequate maintenance. He recommends the expunging of some phrases in our Liturgy and Offices; a revision and alteration of the Proper Lessons, Psalms, &c. and the introduction of important provisions with respect to Church Edifices, Property, Dilapidation, &c.

Mr. Cox's Publication refers entirely to the revision of the Liturgy, and coincides in this respect with many of the intimations of the author of *Church Reform*. Mr. C. suggests that the service for the Sunday Morning should consist of what is called the Morning Prayer and the Litany, that the Communion Service should be read instead of the usual Sunday Morning's Service, on those days when the Lord's Supper is administered, and also on Sunday Afternoons in those churches where there are three services, and that the Evening Service for Sunday might remain as at present, merely omitting the repetition of the Lord's Prayer, and the Gloria Patri. We are not however fully convinced that any material abridgment of our public services is either necessary or expedient. Possibly the commencing with the Litany, or the omission of the Communion Service as far as the end of the Nicene Creed on Sacrament Sundays might in large congregations be desirable. The changing a few of the proper Lessons, the appointment of additional Lessons where there is a third service—the abolition of Apocryphal Lessons, and permission to the minister at his discretion to omit a few not very material passages in our offices, would meet the wishes of many: yet we cannot on the whole regard Mr. C's revised Liturgy as any material improvement upon our own.

## LITERARY INTELLIGENCE.

## Recently Published.

*On the Extent and Remedy of National Intemperance.* By John Dunlop, Esq. 8vo. Pp. 124. Whittaker. 1829.

*Notices respecting Drunkenness, and of the various means which have been employed in different Countries for restraining the progress of that evil.* By a Medical Practitioner. 8vo. Pp. 32. Whittaker. 1830.

*Six Sermons on the Nature, Occasions, Signs, Evils, and Remedies of Intemperance.* By Layman Bucher, D.D. Boston, U. S. With an Address to the Temperate Members of Society. 18mo. Pp. xx. and 112. Whittakers. 1829.

*Remarks on the Rev. J. Matheson's Introductory Discourse, entitled 'Voluntary Churches the True Churches of Christ.'* By the Rev. P. Penson, Vicar of St. Oswald's, Durham. 8vo. Pp. 24. Seeleys. 1829.

This is a temperate and judicious examination and refutation of some of those extravagant positions which Independants or Congregationalists are in the habit of bringing forwards at the ordination of their Ministers, and which they often flatter themselves are unanswerable. Those, however, who read this brief pamphlet, will perceive that our Independent brethren have indeed small cause of triumph.

*The Ministry of the Spirit explained and applied, in three Sermons on Gal. v. 22, 23. To which is added: A Discourse on the Lord's Supper, from 1 Cor. xi. 27.* By John Hughes, Minister of St. Michael's Chapel, Aberystwith. 8vo. Pp. ix. and 42. Hurst. 1829.

*New Criticisms on the celebrated Text, 1 John v. 7. "For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One."* A Synodical Lecture. By Francis Antony Knittel. Translated from the original German. By William Alleyn Evanson, M. A.

FEB. 1830.

*Lecturer of St. Luke's, Old Street, London.* 8vo. Pp. lii. and 264. Rivingtons. 1829.

*The Nature and Duration of the Papal Apostacy. A Discourse delivered at Hanover Chapel, Peckham.* By Robert Vaughan. 8vo. Pp. iv. and 86. Holdsworth. 1829.

*A Word from the Bible, Common Prayer Book, and Laws of England, on behalf of enslaved British Subjects, with Suggestions for securing the liberty of future Children, and proofs of the beneficial effects of Emancipation.* 8vo. Pp. 58. Seeleys. 1829.

*A Plain Appeal on the Sanctity, Violations, and Observance of the Sabbath Day.* By John Clayton, jun. 8vo. Pp. 30. Holdsworth. 1829.

*Observations on the Demerara Memorial, and on the false assumption that enslaved British subjects are legal chattels.* 8vo. Pp. x. and 74. Sanders. 1829.

*An Address to the Members of both Houses of Parliament, on the West India Question.* By Alexander M'Donnell, Esq. 8vo. Pp. 108. Ridgway. 1830.

*The Cabinet Cyclopaedia; conducted by the Rev. Dionysius Lardner, L.L.D. &c.—History of Scotland, by Sir Walter Scott, Bart.* Vol. I. Pp. 12. and 352. Longman. 1830.

*Thoughts on the Covenant of Works: an Epistolary Address to junior Ministers of the Gospel of all denominations.* By John Eagleton. 8vo. Pp. 134. Baynes. 1829.

*Gideon, and other Poems.* By the author of my Early Years, &c. 18mo. Pp. 110. Simpkin. 1829.

*Irish Priests and English Landlords.* 18mo. Pp. 350. Dublin, Tims. 1830.

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## INTELLIGENCE.

## BATTERSEA CHAPEL.

THE REV. MR. WEDDELL—THE BISHOP OF WINCHESTER, &amp;c.

WE inserted in our Number for November last, p. 439, some account of the dispute with respect to Battersea chapel, and we have been on many grounds most anxious to obtain additional information, more especially we confess with the desire of exculpating the BISHOP OF WINCHESTER, for whom in general we entertain the deepest respect. We regret to say that after all our inquiries, his conduct appears to us indefensible. We have however obtained more correct information on some points, which we shall therefore communicate to our readers, though still in doubt as to some particulars.

1. The chapel, we understand, was built by the Commissioners for building churches; it being arranged that the sum originally subscribed for its erection should be expended as an endowment. This sum of money, it appears was not invested in land, under provisions similar to those required by the Commissioners of Queen Ann's bounty, but was employed in erecting galleries, &c. which it was supposed would benefit the minister. The distinction does not appear important as to the merits of the case, though it is said to place Mr. Weddell in a somewhat different situation. Had the endowment been laid out in land, Battersea Chapel would have been held as a freehold. At present it is maintained to be merely a stipendiary curacy, and that therefore the minister is removable at the pleasure of his diocesan. This point, however, with some others is *sub judice*; Mr. Weddell having very properly appealed to the Archbishop. It may not be improper to add, that the Bishop's secretary regarded Battersea Chapel so in the light of a living, that he desired Mr. W. to read himself in as incumbent; and this is said to have been the first ground of offence.

2. Whether, however, the chapel is a perpetual or a stipendiary curacy, it is conceded on all hands, that Mr. Weddell could not be removed except by the act of the Bishop of Winchester. The important inquiry therefore is, Had his lordship any sufficient ground? We are compelled to reply, None whatever. At least no reasonable cause has yet been assigned as far as we can discover.

His lordship is understood to have stated that he has no *fault to find with Mr. Weddell either in doctrine or practice*. Why then, is Mr. W. dismissed? It would seem that the Vicar of Battersea was dissatisfied at Mr. W.'s employing some person to officiate in this chapel without consulting him, and has gone so far as to require that Mr. W. should pledge himself not to sleep out of Battersea without the Vicar's consent. Now the very mention of such an absurd requisition, would to most persons appear a sufficient reason why the Bishop should have refused to listen to the Vicar's complaint. But it is said that his Lordship has laid down as a rule for his own conduct, that in case an incumbent and curate disagree, his Lordship will for the sake of peace, side with the incumbent and dismiss the curate. Now it is perfectly clear, that where an incumbent and curate officiate in the same church, it may be desirable that if they cannot agree, they should separate, in which case, of course, the curate must be dismissed. This we say is generally desirable; but yet the adoption of even this as an invariable rule might lead to very mischievous consequences. We have known cases where Curates have plainly, judiciously, and faithfully preached the doctrines of the gospel, and where their very fidelity has excited the displeasure of the Incumbent. Would his Lordship be justified in such a case, in listening at once to the incumbent's complaint? We conceive not. Peace is not, ought not to be the first object.—The salvation of perishing sinners ought to be a minister's first object, whether he occupy the post of bishop, priest, or deacon. Every other object is of minor importance, and will be found so at the last day.

But the Vicar of Battersea and Mr. Weddell had really nothing to do with each other. The Vicar might preach in his church, and Mr. Weddell in his chapel, without interfering with each other; and a very few words from his Lordship might have prevented any allusion of a painful nature. The removal of Mr. Weddell was not necessary in order to peace,

and has no tendency to promote peace. Yet this is the only ground of defence which, as far as we can learn, has been attempted. We conceive, therefore, as far as Mr. Weddell is concerned, the Bishop of Winchester has used the power entrusted to him by the legislature (provided it legitimately applies to this case) for a diametrically opposite purpose than the legislature intended. The power given to his Lordship was unquestionably intended for the protection of a Curate from the oppression of his Incumbent. It has here been used for the destruction of the Curate. Most glad shall we be to hear any thing which can be advanced in defence of his Lordship.

3. But the evil as relating to Mr. Weddell, is trifling in comparison of the mischief to the people of Battersea. There are other dioceses and other curacies where Mr. W. may labour, and where he will labour, if finally ejected. And there are Christian people who, if need be, will not allow the oppressed and the persecuted to suffer,

but will liberally advance any sum, which the circumstances of the case shall require. But who shall secure to the Inhabitants of that part of Battersea, the faithful ministrations of the gospel which Mr. Weddell preached. Scarcely was the place opened, than a numerous and respectable congregation assembled—but now, how are they scattered? who shall re-collect them? O, it is easy to disperse and to destroy—but to re-collect—to undo the evil—to repair the mischief, this is no easy matter: and the desolation which has already ensued, must, we are sure, pain his Lordship's benevolent heart, and make him secretly wish, that, if possible, he could retrace his steps—most cordially shall we rejoice, if the Archbishop should reverse his Lordship's decision; but if not, we shall not envy his Lordship's feelings whenever his thoughts recur to the deserted Chapel at Battersea, and to the once deserted Meeting Houses which are now in consequence of this altercation reopened.

#### POPERY.—CANADA.

FEW of our readers probably are aware to what an alarming extent Popish Idolatry is countenanced and encouraged in our several colonies. It is well known, that Capt. Atchison and Lieut. Dawson were dismissed from the Army for remonstrating against firing salutes in the Popish ceremonies at Malta. But it is not by any means generally understood, that British Officers are required to assist on similar occasions in many other places. His Majesty's Commissioner at Corfu, and in the Ionian Isles, regularly attend in honor of St. Spiridion, and candles are carried, and canopies supported, and salutes fired while the disgusting relics of this contemptible saint are carried about. But our attention has been more especially recalled to this painful subject by the long accounts inserted in some recent Canadian Journals, of the opening of the ROMAN CATHOLIC CATHEDRAL at MONTREAL in CANADA. Here we are told His Excellency the Administrator—that is the representative of his Britannic Majesty, Sir James Kempt and his suite, (among whom we find the names of Col. Yorke, Lieut-Col. Heriot, and Capt. Hamilton,) the Judges of the King's Bench, a number of Legislative Counsellors, the Speaker and Members of Assembly—the Bar,

in their respective robes, with about ten thousand spectators, attend while HIGH MASS is performed. On entering the church, we are told His Excellency the Administrator was saluted by the Royal Montreal Cavalry and Rifle Corps, who were drawn up in the aisles; and by a numerous band of amateurs placed in the organ loft, playing the National Anthem. Shortly after the Bishop of Telmesse, attended by an immense concourse of clergy, entered, who all took their seats around the centre altar. The service of dedication did not commence much before ten o'clock. The holy bread on this occasion was an offering on the part of the bar of this district, who attended in their robes, and was brought forward to receive the benediction of the Bishop by eight barristers. During a part of the service, several ladies went round the Church, and made a collection in aid of the funds for building this splendid temple of God, and received, we are informed, the liberal contributions of all classes of the community.

The collection amounted to £212, and after *High Mass*, a solemn *Te Deum* was sung, during which a salute was fired from St. Helen's Battery, &c.

It is one thing to tolerate the Popish rites—but it is another to sanction,

support, and encourage them. In the present case (says the Record) we have to mourn not merely their existence in a colony which has been for nearly a century under the British sway, but are still further roused to holy indignation, when we behold the Representatives of the British Monarch, together with all the great Officers of State, united together in doing homage to the Papal superstition, and in compelling the British soldiers and sailors to mount guard and fire salutes for the purpose of doing honour to the consecration of a new temple dedicated to idolatry and superstition.

Had this vast concourse been drawn together solely by motives of curiosity, or had the public officers been present in their private capacity, censure might have been silent, had approbation been refused. To witness the opening of a church—246 feet in length, 123 in breadth, and 84 in height, containing also 1244 commodious pews—was an occasion which might have tempted many an individual, provided he believed that his presence as a spectator was not giving countenance to the idolatrous sacrifice of the mass, or the other superstitious or blasphemous ceremonies which distinguish the Papal worship.

But the conduct of Sir James Kempth and his suite,—that of the Judges, Counsellors, Speaker, and Members of Assembly, must be regarded in a far different light. We must figure these distinguished individuals entering the

Cathedral in their robes of office, bearing the commission and acting as the representatives of his Majesty. We must follow them through lines of His Majesty's soldiers to an elevated station in front of the high altar, and surrounded with the emblems of Papal idolatry. We there behold the Governor seated upon a throne, surrounded by his staff. The pompous ritual commences. The bread destined to be used in the celebration of the mass is presented by several *members of the Bar in their robes*; while presently it is consecrated, and at the idolatrous ceremony of elevating the host the Representative of the British King, together with the other public officers, fall prostrate in hypocritical adoration, while the roar of cannon from the garrison and the ships is intended to give additional effect to the imposing but hateful ceremony!

We forbear to pursue the subject further. But surely, surely, men forget that "God is not mocked." Britain has been favoured above every nation upon earth: her privileges are great, her responsibility is fearful. The case of the Mediterranean abominations, and the cruel wrongs inflicted on two deserving officers has as yet attracted but little sympathy in the Legislature; but will no one step forward now, to notice this profanation at Montreal, and rebuke that conduct in our public functionaries in Canada, which makes British Protestantism the laughing-stock of Infidels, the boast of Papists and the shame of Christians?

### ECCLESIASTICAL COMMISSION.

It is now said that the Royal Commission for investigating the state of the Church is to be confined to the investigation of the Ecclesiastical Law, and to the suggestion of improvements in that most important branch, upon which the discipline of the church, with reference to its clerical members, intimately depends.

Meanwhile many suppose that either by means of this commission, or by parliamentary interference, some regulation will be adopted with respect to Pluralities, First Fruits, &c. If these are fairly taxed, and the produce honestly applied to the improvement of small Livings, &c. great good will result. But there is great cause to fear lest under the plea of discipline, regulation, &c. a system of arbitrary government

and unjust spoliation should be introduced. Notwithstanding all the march of intellect, and all the enlargement of mind, so much boasted of in the present day, there is nothing of that liberality, toleration, and Christian candour exhibited which marked the proceedings of our Reformers, when compiling our Liturgy, Articles, and Homilies, and we therefore fear lest more harm than good may result from interference at present.

The Commissioners are said to be the Archbishop of Canterbury, the Bishops of London, Lincoln, Gloucester, and Exeter, the Lord Chief Justices of the King's Bench and Common Pleas, the Lord Chief Baron, Lord Wynford, Sir John Nicholl, and Dr. Lushington.

## NEW CHURCHES.

THE following particulars concerning the proceedings of the Commissioners for building New Churches, agreeably to the provisions of a late Act, will be read with melancholy interest by many. They are chiefly extracted from the Record.

The Act was passed July 4, 1827, in August 1828, a form of inquiry was issued to the several applicants, asking information as follows:

'What is the population of the parish, and of the particular district for which the chapel is designed? How many churches or consecrated chapels are there in the parish? What is the present accommodation in each? and how many free seats for the use of the poor? At what distance from the existing churches is the site on which you propose to build, and how it is placed with reference to the great body of the population? You are requested to send a rough sketch of the parish, with its length and breadth stated; also, the sites of the existing places of worship, and of the proposed chapel. What is the tenure of the proposed site? What accommodation for the inhabitants will be provided in the chapel, and how much of this will consist of free seats? Have you plans, a specification, and estimate of the proposed chapel? If so, you are requested to send them to the Commissioners' office for inspection; and, if not, to have them prepared, and sent up as soon as may be convenient.

'What permanent provision for the officiating minister do you propose to make in land, or in monies in the public Funds? In what manner are the future repairs of the chapel to be provided for?

'At what rate is it proposed to let the sittings in the chapel? What is the estimated amount and intended appropriation of the rental? From what source are the salary of the clerk, and the current expenses for carrying on Divine service, to be provided for? In case the chapel is *already built*, you are requested to obtain the report of an architect, or competent surveyor, in respect to the solidity of its construction, and its present state of repair; and in all cases the surveyor of the Commission will be directed to inspect the building.'

In May, 1829, the offers of two applications were accepted, on condition that the chapels should be endowed with

£50. per annum, to arise from land or monies in the Funds, and the entire surplus of the pew rents, (after payment of the necessary expences of the chapel and service and the providing a repairing fund,) is appropriated in augmentation of the minister's stipend, and that the chapel is built according to a plan, and on a site, approved by the Board; and, further, that the Board may assign a district to the chapel, if they should at any time see fit to do so.

In June, state the Board:—'That doubts had been raised as to the power of His Majesty's Commissioners under the clause referred to. They, therefore, deem it proper to take the opinion of the Law Officers of the Crown with respect to the same.'

August 17th, the following was received:—'His Majesty's Commissioners having taken the opinion of the Law Officers of the Crown, are advised, that the chapels must be built, before the Board can bind themselves, under the authority of the Act, by any opinion they may express thereon.'

A list has since been published of thirty applications, with the remark, that 'the commissioners having given their consideration to these applications, have expressed their satisfaction with the endowments proposed, and their willingness to accede to the same, in five instances. But doubts having been raised as to the power of the Commissioners under the Act, the declaration of the right of nomination has not been yet made in any of these instances; and they have thought it expedient to delay their further proceedings under the clause referred to, until these doubts shall be removed.'

The practical result, therefore, of the labours of the Commissioners from the year 1827, to this hour, is positively—*nothing*; and the whole proceedings forcibly convey the idea that the increase of churches and chapels is regarded as a dangerous measure—That every possible obstacle is therefore to be thrown in the way—and That men had better turn Dissenters, or even continue heathens, than that a few mistaken persons should waste their money in building more churches than are wanted. *The increase of Dissenters and the danger of the Church arises, we are bold to maintain, almost entirely from this infatuated and short-sighted policy.*

## BURNING OF HINDOO WIDOWS.

OUR readers will recollect that, in consequence of the able and zealous exertions of Mr. Poynder and others, a resolution was adopted, March 28, 1827, by the Court of Proprietors at the India House, recommending the Directors to transmit such instructions to India as they might deem most expedient, for preventing the destruction of human life. (See *Christian Guardian*, 1827, p. 103, and 221.) Such instructions were consequently, it is understood, prepared by the Directors, but were suppressed by the Board of Control. What, however, some of the Directors objected to, and what the then Board of Control, with the timidity which usually appears in our Government on religious matters, thought proper to withhold, has been practically rendered of no importance, by the Act of the Governor-General of India, LORD WILLIAM BENTINCK. The account is extracted from a Liverpool paper. Who will now plead for BAAL or MOLOCH?

We have the greatest pleasure in being able to state, that a letter has been received in Liverpool from Serampore, stating that Lord William Bentinck, the Governor General of India, has issued a proclamation, abolishing the inhuman practice of burning Hindoo widows, which has so long prevailed in India, to the disgrace of the East India Company, and of the British name. It will be seen that this proclamation has been issued at Benares, and that it has been most favourably received by the Brahmins, the only class who were thought likely to make any opposition to it. We have been informed that this step has been taken by Lord William Bentinck, on his own authority and responsibility, but there can be little doubt of his proclamation being confirmed by the Court of Directors, as they will never venture to expose themselves to infamy and contempt by counteracting so just, so excellent, and so humane a measure.

At present we will only repeat, that it gives us the greatest pleasure to be able to announce this long-delayed act of mercy and justice. The following is an extract of the letter with which we have been favoured:—"SERAMPORE MISSIONS.—Suttees, or the burning of widows in India.—By recent accounts we are informed that this mission is extending as to its stations, in more than one direction, while the prospects at those already established are encouraging, and in several instances peculiarly so; but there is one piece of intelligence which cannot fail to interest the friends of humanity in this country. It may be known to some that the missionaries in India had addressed Lord William Bentinck, as Governor General, on the subject of the burning of widows, but it should seem that some step has already been taken by government. Benares, the holy city, as it is called, and one of the most ancient seats of Hindoo superstition, is one of the Serampore stations; and Mr. Smith the missionary there, on the 13th of February last writes as follows:—"Went out by the river side, and conversed with a number of Brahmins on religious subjects, and also brought in the order respecting the prohibition of suttees; on hearing which a Brahim exclaimed, 'What, has government now arisen from sleep? So many years has this cruel practice been carried on, and has compassion at last entered into their breasts? They ought to have prevented this practice many years ago.' It astonished me (says Mr. Smith) to hear such expressions from a Hindoo." An interesting statement is also given by him of this prohibitory order being read by the Daroga (superintendent) at Gopeegunj, before more than 200 Brahmins and Pundits: after which the whole listened to his preaching of the Gospel, and some individuals seemed to be much affected by it. 'The English,' said they, 'now wish to enlighten us.'

## BIBLE ANECDOTE FROM AMERICA.

"AN individual being overturned in a boat, was about to perish, when a young man came, and, with much peril, rescued him from a watery grave. As a token of gratitude, this benefactor was presented with a Bible. Although a notoriously profane person, he occasionally perused the book which had been given him under such interesting cir-

cumstances, and which, by the blessing of God, became the means of arousing him from his sins. He (says the letter) who was accustomed to profane the name of his Maker, is now engaged in joyful acclamations of praise and thanksgiving. There is reason to believe that this man has been instrumental in awakening some of his companions.'

## CAMBRIDGE DEGREES.

TWO HUNDRED AND SEVENTY-TWO Gentlemen were admitted BACHELORS OF ARTS at Cambridge, on Saturday Jan. 23, and were arranged by the Moderators in the following order. The examination commenced on Friday Morning, January 15, and terminated on Friday Evening, January 22.

## WRANGLERS.

Whitley	Joh.	Rainbach	Sid.
Heaviside	Sid.	Buston	Emm.
Steventon	C.C.	Tate	Trin.
Pritchard	Joh.	Chapman	C.C.
Rangeley	Qu.	Mann	Trin.
Pullen	C.C.	Jackson	Caius
Herbert	Joh.	Heath	Trin.
Walker	Trin.	Maynard	Caius
Birkbeck	Trin.	Taylor	Trin.
Dalton	Qu.	Tucker	Pet.
Kuhff	Cath.	Baily	Clare
Robins	Magd.	Barton	Joh.
Molineux	Clare	Banks	Joh.
Walsh	C.C.	Dunnington	Joh.
Whall	Emm.	Hebert	Trin.
Urquhart	Magd.	Gibson	Trin.
Ponsonby	Trin.	Powell	Chr.
Walker	Joh.	Foster	Trin.
Pearson	Trin.	Wall	Caius
Steele	Trin.	Yardly	Magd.

## SENIOR OPTIMES.

Myers	Trin.	Dalton	Pemb.
Gibson	Chr.	Mosley	Trin.
Snow	Joh.	Hoare	Trin.
Dowell	Pet.	Parrington	Chr.
Jadis	C.C.	Clarke	Joh.
Fletcher	Pet.	J. Smith	Trin.
Hodgkinson	Joh.	Edkins	Trin.
Bird	Joh.	Wood	Trin.
Desborough	Emm.	Watkins	Emm.
Cook	Trin.	Wilkinson	Trin.
Sanders	Trin.	Merivale	Joh.
Hobson	Joh.	U. Smith	Trin.
England	Pemb.	Hilton	Trin.
Wordsworth	Trin.	Lister	Cath.
Jay	Caius	Todd	Trin.
Lawes	Joh.	Cosway	Qu.
Simpson	Cath.	Humfrey	Down.
Fawcett	Pet.		

## JUNIOR OPTIMES.

Frere	Trin.	Armitage	Joh.
Hill	Joh.	Foster	Magd.
Burcham	Trin.	Sunderland	Caius
Thomas	Joh.	Marsh	Joh.
Cory	Pet.	Hore	Qu.
Dolling	Trin.	Coates	Jes.
Ingram	Jes.	Carter	Qu.
Roberts	Trin.	Prior	Qu.
Drake	Clare	Dwyer	C.C.
Pickering	Trin.	Reade	Joh.

Hill Clare. King Cath. Rodwell Caius.

## ÆGROT :

Brown	Joh.	Jackson	Emm.
Crick	Joh.	Travis	Trin.
Ewbank	Chr.	Izon	Pemb.
Orde	Qu.	Jackson	Chr.
Elliott	C.C.	Freeman	C.C.
Brown	Qu.	Brown	Emm.
Illingworth	Trin.	Hall	Clare
Arkwright	Trin.	Duncan	Trin.
Thomas	Trin.	Holroyd	Chr.
Brogden	Trin.	Newall	Qu.
Moody	Joh.	Sanders	Qu.
Ramshay	Trin.	Johns	Joh.
Carey	Trin.	Wells	C.C.
Gardner	Joh.	Hon. A. Phipps	Trin.
Carrow	Trin.	Terry	Joh.
J. Wilson	Trin.	Stainforth	Qu.
Hill	Clare	Leighton	Trin.
Whiting	Chr.	Fosbroke	Clare
Johnson	Cath.	Green	C.C.
Walker	Tr. H.	Green	Qu.
Barker	Jes.	Vaughan	Cai.
Sunderland	Trin.	Davies	Trin.
Farr	Joh.	Rhodes	Trin.
Skipper	Emm.	Rodgers	Trin.
Dainty	Cath.	Rose	Joh.
Davies	Sid.	Buller	Trin.
Neville	Trin.	Colquhoun	Trin.
Jonas	Clare	Roberts	C.C.
Thorp	Jes.	Bland	Cai.
Colley	Joh.	Bass	Trin.
Harvey	Pet.	Heath	C.C.
Morgan	Joh.	Sandys	Qu.
E.N. Cooper	Trin.	Beckwith	Jes.
Evans	Joh.	Smith	Chr.
Weigall	Qu.	Wright	Pemb.
Ramsay	Clare	Crofts	Cath.
Ld. A. Hervey	Trin.	Lockwood	Magd.
Borton	Cai.	Arnold	Qu.
Birnie	Trin.	Frazer	Pet.
Whitmore	Chr.	Evans	Qu.
Leah	Qu.	Gambier	Trin.
Corles.	Trin.	Babington	Joh.
Eley	Pet.	Black	Trin.
Lewis	Mag.	T. Wilson	Trin.
Rees	Joh.	Darby	Pet.
Francis	Joh.	Bagshawe	C.C.
Evans	C.C.	Robinson	Jes.
Greenwood	Jes.	Hall	Chr.
Woodward	Trin.	Handford	C.C.
Herbert	Cai.	Layng	Sid.
Hewson	Joh.	Millett	C.C.

Hookins	Tr. H.	West	Jes.	Simpson	Chr.	Uthwatt	Joh.
Powell	Trin.	Biscoe	Qu.	D. Cooper	Trin.	Barnard	Emm.
Liardett	Qu.	Pinney	Trin.	Langton	Magd.	Cattley	Qu.
Bealby	Cath.	Wilmer	Chr.	Stocker	Qu.	Norris	Qu.
Kirkpatrick	Pet.	Walton	Pemb.	Carrington	Joh.	Briggs	Qu.
Fawcett	Chr.	Waller	Qu.	Skackelford	Qu.		
Le Gros	Down.	Drawbridge	Qu.	Jackson	Qu.	Atkinson	Joh.
Fitzgerald	Trin.	Nunn	Jes.	Jackson	Magd.	Burton	Trin.
Straghan	Cath.	Boyer	Emm.	S. Longhurst	Qu.	Choppin	Joh.
Barnes	Pemb.	Dudley	Cath.	Shield	Joh.	Hunter	Trin.
Marsh	Qu.	Fielde	Pet.	Wright	Qu.	Parkinson,	Jes.
Rokeby	Down.	Blathwayte	C.C.	Tomkins	Cath.	Paul	Qu.
Barton	C.C.	Richardson	Trin.	Codrington	Joh.	Wade	Jes.
Coney	Clare	Hovenden	Trin.	Davey	Cath.	Wharton	Trin.
Perry	Trin.	Downe,	C.C.				
Thorpe	Cath.	Winthorp	Joh.				
C. Smith	Trin.	Hervey	Joh.				
Carter	Chr.	Gaskin	C.C.	Buckstone	Trin.	Trimmer	Magd.
Ravenhill	Trin.	Hose	Qu.	Quayle	Trin.	Walford	Trin.
Day	C.C.	Fitzroy	Magd.	Richardson	Joh.		

## ÆGROT.

## Notices and Acknowledgments.

Received—A PLEA FOR BRITISH SEAMEN, No. II.—A—A.—A COUNTRY CLERGYMAN.—R. L.—Rev. PETER ROE.—T. S.—A WATCHMAN IN ZION.

AMICUS is under a mistake in supposing that the name of the Biographer of the Rev. Legh Richmond appears in the list of game certificates. The surname indeed appears in the Northampton paper, but the Christian name is different; and the Gentleman who takes out the certificate is a layman and not a Clergyman. We apprehend Amicus is equally in error with respect to the other Clergyman he has named, but having ascertained that his information is entirely incorrect in the one case, we have not made any inquiries as to the other.

The Conventicle Act to which CANONICUS refers was repealed in 1812, but at the same time it was enacted, 'that no congregation or assembly for religious worship of Protestants (at which there shall be more than twenty persons besides the immediate family and servants of the person in whose house or upon whose premises such meeting shall be held) shall be permitted until the place shall be certified, and for which certificate no greater fee shall be taken than ten shillings and sixpence; every person permitting such assembly or congregation to meet in an uncertified place, shall forfeit on conviction not more than twenty pounds, nor less than twenty shillings.\*

The question then is, whether a clergyman giving instruction to his communicants prior to the sacrament at his own or any other house, transgresses this act? This appears at least doubtful; but should the Justices before whom the case is brought be of a different opinion, they would most probably inflict only the milder penalty of twenty shillings, while for our own parts we should not be sorry to see the case fairly tried. The liberality of a Christian public would, we are assured, not allow a poor curate to lose by endeavouring in simplicity and sincerity to glorify God; and should any clear case of oppression arise, it would afford a fair opportunity of applying to Parliament to blot from the Statute Book an *unholy enactment*. We say *UNHOLY*, since it applies only to PROTESTANTS—*Papists, Jews, and Turks are not exposed to any such penalty.*

A valuable correspondent from Ireland writes thus under date of Jan. 16,—

"God's word is certainly progressing in this country, but so is popish opposition. I believe it never was more systematic or virulent than at this moment, while it wears an appearance of moderation and forbearance."

\* Persons teaching or preaching in such congregations without the consent of the occupier of the place, forfeit not more than thirty pounds, nor less than forty shillings.

THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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MARCH 1830.

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ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

No. III.

IN the last Essay we endeavoured to give a general idea of the purport of the Prophecy of the Great Image; observing that it was addressed to a heathen monarch, and to that particular heathen monarch who had been permitted to bring the people of God into captivity,—to burn and destroy the temple of God,—and put an end to the Urim and Thummim, the token of God's immediate presence, and one means of his ordinary communications with his church.

That it appeared to be a revelation of the purpose of God, in giving up his people to a long period of captivity and oppression; plainly foretelling their subjection and persecution, *first*, under and by four universal monarchies; and *secondly*, under ten kingdoms, the residuum of the last of these monarchies, the Roman Empire,—but by a spiritual usurpation, Papal Rome, as the ruling spirit of these ten kingdoms:—and that the last period,—namely, the period of the ten kingdoms, was the same with that spoken of in many subsequent parts of holy writ, under the figure of the ten-horned beast, whose duration and power was said to be measured by three times and a half, or 1260 years. It was also observed that this period of three

times and a half, was a broken and imperfect number, the moiety, or half, of a perfect number, *seven times*, or 2520 years. From which it appeared probable that the real duration of the four empires prefigured in the Great Image, was that to which our Saviour referred, when he spoke of "*the times of the Gentiles*;"—and that these times, the times of the treading-down of Jerusalem, and of the subjection of the saints, might be considered, with a great degree of probability, to consist of these seven times, or 2520 years, commencing at the subjection of Israel to Assyria, in the year B. C. 728, and ending in the year A. D. 1792:—the year A. D. 533,—marked by the edict of Justinian,—being the bisecting or dividing point.

At the same time, there being no date, either of commencement, duration, or ending, given in this vision, we remarked that it would be presumptuous to hazard any thing beyond a probable conjecture as to the period described in it.

We are now to proceed to the investigation of another vision of the prophet Daniel,—one specially sent to the "*man greatly beloved*," and not to his heathen master. This vision, as we shall see, being sent to one of the prophets of God, concerns, more especially, in its



predictions, the people of God; and describes minutely their prospects, as far as the earth is concerned; while it throws light upon several parts of the former vision which might otherwise appear obscure.

The prophecy of the Four Beasts is contained in Dan. vii. 2—27; to which we must refer our readers.

The four great Gentile monarchies are here again presented to us, but under a different figure, and with an important addition.

To the heathen king Nebuchadnezzar it was only revealed, that before the "kingdom of the God of heaven" should be re-established, (which kingdom he had, in the Israelitish nation, apparently been allowed to destroy) four successive empires should arise; the last dividing itself into ten parts:—the spirit of all which should be aptly typified by a gigantic *Idol*. But that, nevertheless, the termination of the whole series should glorify this God whom he knew not, by establishing *His* dominion over the ruins of all these kingdoms, which dominion should stand for ever."

To the prophet, however, the revelation assumes a different form, and bears a further meaning. The king was merely shown a great image; symbolical of the reign of idolatry in the earth, during the whole period prefigured by the various parts of the image. But these component parts, or four metals of the image, are changed, in the prophet's view, into four ravenous wild beasts, to whom the dominion of the earth is given up for the allotted period. The ten toes of the idol's feet, become, therefore, ten horns on the head of the fourth beast. And then we find an important additional circumstance introduced; namely, the rise of a little horn, or an apparently weak and harmless power, which nevertheless assumes to itself the especial province of persecuting the saints of God, and receives power to prevail against and op-

press them for a stated period;—which stated period is the 1260 years, or 42 months, or three times and a half, so often referred to; and which, as it concludes with the termination of the fourth or last kingdom, but does not commence till about the middle of the action of both these visions, seems to lead to the conclusion that it is in truth but the moiety or half-part of a perfect period of seven times or 2520 years.

The interpretation of this vision may be arranged under three heads: I. Of the four empires (or beasts). II. Of the ten horns, and of the little horn. III. Of the duration of the vision, and the judgment with it which concludes.

I. It is unanimously agreed by ancient and modern commentators, that the four kingdoms here typified, are the same with those prefigured in the great image, namely, the Babylonian, Persian, Macedonian, and Roman.

But Mr. Faber is not content with identifying these four empires with the four metals of the great image, but wishes to go further, and to point out a difference between the dates of these two visions.

"The date of the gold," he says, speaking of the image, "is the date of Nebuchadnezzar's birth, because *he himself* is declared to be the head of the image; and the dates of the three other metals are the several years, in which their imperial antitypes became mutually joined or soldered to each other." But the several dates of the four beasts are the several years in which the corresponding empires independently commenced; because Daniel beheld each beast alike come up from the stormy sea of warring and turbulent nations."

"The first beast ascended from the sea in the year before Christ 2325, when the Babylonian empire was founded by Nimrod."

"The second beast ascended from the sea in the year before Christ

784, when, out of the ruins of the great Assyrian empire, the independent kingdom of Persia sprang up under Caiumuras the founder of the Pishdadian dynasty."

"The third beast ascended from the sea about the year before Christ, 763; when the kingdom of Macedon seems to have been founded either by Caraunus or by Perdiccas."

"The fourth beast ascended from the sea in the year before Christ 753, according to Varro; or in the year before Christ, 748, according to Fabius Pictor; when the kingdom of Rome was founded by Romulus." Sac. Cal. Vol. II. p. 45—47.

So far Mr. Faber. It may however be doubted whether any real necessity existed, of admitting a variation between this vision and that of the Great Image. Considering that the second vision exhibits, as it is allowed to do, the same empires as the first, and terminates their history exactly as it is terminated in the first, it may more naturally be regarded as commencing at the same point of time. But Mr. Faber says, that the prophet saw each beast rise from the sea of nations in its successive order, and that each such appearance signified the rise of the typified nation into an *independent existence*. He then consults history, and reports that Babylon arose in the year 2325 before Christ; Persia in the year 784 before Christ; Macedon in the year 763 before Christ; and Rome in the year 753 before Christ. The order of their appearance in history thus agrees with the order in which the prophet observes them rising from the deep.

Unfortunately, however, Mr. Faber has not good grounds for this calculation. A kingdom appears to have been founded in Assyria by Nimrod, above twenty centuries before Christ, but of that kingdom nothing is known with any certainty. It also appears that a great Assyrian Empire was entirely dismembered and lost about

the year 800 before Christ; and it may be supposed that this was the empire originally founded by Nimrod; but how many other revolutions or changes it had known in the interim, we are not informed by any existing historian. However, it is going quite too far back to call the kingdom of Nimrod the first kingdom of Daniel, whether typified by the head of gold, or by the first beast. Mr. Faber cannot do it without losing sight of his own theory of the *great Calendar of Prophecy, the Times of the Gentiles*, in which all the four empires are included. His *seven times*, or 2520 years, will never include all the four kingdoms of Daniel, if he commences with Nimrod, 2325 years before Christ.

Mr. F. must be content to date the rise of the first empire, the Assyrio-Babylonian monarchy, from about the period of the era of Nabonassar, the founder of that monarchy, in 747, B. C.

The second kingdom, that of Persia, is calculated by him in another part of his work, (Vol. II. p. 171.) to have arisen some time between the year 811 B. C. and 771 B. C.

The third kingdom, Macedon, is stated by most historians to have been founded by Caraunus about the year 800 B. C.

The fourth kingdom, Rome, was founded either in 753, or 748, B. C. Consequently we find that if the beginning of the "*independent existence*" of each of these empires be meant by their rising from the sea,—then, as Macedon started into existence as an independent state about the year 800, B. C.—Persia between the year 811, and 771, B. C.—Rome in 753, or 748, B. C.—and Babylon in 747, B. C.—it follows that this ought to have been the order in which they presented themselves to the prophet in the vision;—that is to say, 1. Macedon. 2. Persia. 3. Rome. and 4. Babylon.

But the fact is otherwise. By the symbols attached to each beast, we know the first to have represented Babylon,—the second, Persia,—the third, Macedon—and the fourth, Rome. And as this was *not* the order in which these kingdoms started into independent existence; we learn that their beginning to exist independently, was not meant to be shown by their emerging from the sea, as Mr. Faber would interpret it:—but that by rising from the sea of surrounding nations, and appearing as a Wild Beast, is meant, a rising to predominant power and authority,—to supreme rule,—to universal dominion,—to the power of tearing and destroying and overthrowing all that might be opposed to them.

We need not, however, stop to discuss this point any further with Mr. Faber; nor need we enter into his ingenious and elaborate explanation of the various symbols by which the Four Beasts are distinguished:—the eagle's wings and man's heart of the lion,—the three ribs of the bear,—and the four wings and four heads of the leopard. Our limits forbid our entering upon these points, nor is it needful to enlarge upon them, since the common voice of all the leading commentators declares the Babylonian, Persian, Macedonian, and Roman empires to be the four kingdoms intended by the prophet.

One circumstance, however, we must advert to, with admiration and wonder, before we quit this part of the subject.

In turning over the pages of profane history, the mind is constantly perplexed and distressed by the confusion and turmoil, which seems to pervade the whole; and faith is required frequently to recur to first principles, and to recollect, that, notwithstanding all this *seeming* want of a providing and directing mind, it is, and ever must be, true, that "*the Lord reigneth.*" But the study of the page of pro-

phesy affords, ever and anon, some glimpses of the great plan of the All-wise Governor, and some openings of a wonderful scheme and method, which tend very much to assure the Christian's mind, and to reinforce by the evidence of facts, that trust and confidence which he derives, in the first instance, from divine testimony and divine teaching.

The plan of this vision is that of four empires, symbolized by four wild beasts. Their rise and successive dominion is predicted, and it is expressly signified that their existence, however obscured and eclipsed, should not cease throughout the whole period embraced by the vision. At the termination of the prophecy we find the whole of these four beasts, or empires, in existence together. Daniel vii. 12.

Now we have seen that these four empires, into whose power the earth was to be consigned for more than twenty centuries; all took their simultaneous rise, in a most wonderful manner, within the space of about fifty years; and being so established, succeeded to the predominant authority,—as Wild Beasts,—in rapid succession, one after the other. And at the present moment we see,—the term of the vision having expired, or nearly so,—all these four beasts or empires, lifting themselves up into separate and visible existence, so as to meet the language of the prophecy—"their dominion was taken away, but their lives were prolonged for a season and a time." The Turkish empire is at this moment losing its hold upon Europe, and falling back upon its Asiatic territories, so as to occupy the place of the Assyrian monarchy. The Persian empire continues in existence; and the Greek or Macedonian kingdom, which has so long suffered eclipse, is now on the point of being resuscitated and called into political existence, so as to meet the terms

of the prophecy, in the judgment which is even now sitting! Assuredly the revolutions of the heavenly bodies are not more certain, more exact, or more wonderful, than are the appointed times of prophecy concerning the earth's dominion.

II. But we are now to proceed to the most difficult part of the present prophecy; namely, the Ten Horns, or ten kingdoms, into which the fourth or Roman empire was destined to be divided. The *general* accuracy of this description, and the truth of its accomplishment, are well known to every one possessing the least knowledge of European history. But the *particular details* of its fulfilment, and the discovery of the ten kingdoms referred to, involves many questions of difficult and disputed solution.

"*The ten horns,*" says the prophet, "*are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*"

That several kingdoms have arisen out of the ruins of the Roman empire, and continue unto this day; and that the papacy, a power quite "*diverse*" from them, has acquired a territory which formerly belonged to one or more such kingdoms, are historical facts of which few people are ignorant. But the student of prophecy will naturally wish to inquire rather further than this, and to ascertain, if possible, the *exact* fulfilment of the prediction. Let us then proceed to consider the division of the Roman empire into ten kingdoms; and the subjection of three of these by another power.

In conducting this inquiry, Mr. Faber, having shown the errors of former commentators, complains of the want of a fixed and regular principle by which the ten kingdoms may be ascertained, and then proceeds to lay down *four rules*;—*Geographical, Distinctive,*

*Chronological, and Homogeneous*; which he afterwards resolves into this one:

"The ten kingdoms represented by the ten horns, are those ten *homogeneous* kingdoms which are *first* founded, respectively by the ten *distinct* Gothic Nations, upon the *Geographical* platform of the Western or proper Roman Empire." Sac. Cal. Vol. II. p. 71.

Having laid down this rule, Mr. Faber proceeds to form his list of the ten kingdoms, which is as follows:

1. The Vandals, in Africa, A. D. 427.
2. The Suevi, in Spain, A. D. 407.
3. The Alans, in Gaul, A. D. 440.
4. The Burgundians, in Gaul, A. D. 412.
5. The Franks in Gaul, A. D. 412.
6. The Visigoths in Spain, A. D. 455.
7. The Saxons in Kent, A. D. 449.
8. The Heruli, in Italy, A. D. 476.
9. The Ostrogoths, in Italy, A. D. 493.
10. The Lombards, in Italy, A. D. 568.

And he determines the latter three to be those which fell before the Little Horn.

In forming his four rules, Mr. Faber appears to have relied too much on his own powerful understanding, and has not sufficiently thrown himself upon the aid which the Scripture itself gives. One or two of his four rules would bear much discussion; but we are most struck with the omission of several important scriptural guide-marks, which ought to have found a place in these rules. But of this we shall speak hereafter;—at present we shall only endeavour to point out some obvious errors in Mr. Faber's plan.

(1) In the first place, by choosing to fix upon what he calls "*the ten distinct Gothic nations,*" which "*first* founded" kingdoms on the platform of the Roman Empire, he involves himself in the difficulty of having a superabundance of kingdoms. It is true that he has named ten, which appear to him to be *the ten* which best answer to the case; but it would perhaps be difficult for him to say

why he places the *Vandals*, and the *Suevi*, and the *Alans*, in his list, and omits the *Frisii*, the *Alemanni*, the *Bavarians*, and the *Britons*. It is true that the admission of all these names would enlarge his list beyond the limits of the prophecy, which describes ten kingdoms only. But this only proves that his method of interpretation must be erroneous. All the tribes we have above mentioned, alike obtained a settlement on the platform of the Roman Empire, and it will be difficult to shew by what rational principle, part of them may be admitted and part excluded, from the list of the ten kingdoms. The same remark may be made of the Saxon kingdom of Kent, which Mr. Faber puts down in his list, as one of the ten kingdoms, to the exclusion of all the other six kingdoms founded in Britain. Mr. F. reckons the Ostrogoths and the Visigoths as two distinct kingdoms; and if he elevate the Saxon kingdom of Kent, into the rank of one of the ten horns,—he should also give the same character to all the other kingdoms founded by the Saxons and Angles in Britain. But this would raise his number of kingdoms to *sixteen*, instead of ten.

(2) Another striking error in Mr. Faber's interpretation, is found in his decision as to the three horns which fell before the Papal Little Horn. He has here lost sight, most strangely, of his great principle of homogeneity, or *consistent interpretation*, by making seven of the horns *contemporaneous* with each other, and *existing together*, while he makes the three horns which were subdued by the little horn, *successive*, or *following after each other*.

The prophet Daniel is repeatedly confirmed by St. John in the account which he gives of the Roman beast, as having *ten horns*: and certainly the meaning attached to this symbol by all interpreters, is, that as the prophets again and

again describe the beast as having ten horns at one and the same time, and signify further that these ten horns symbolize ten kingdoms,—so the ten kingdoms thus predicted, existed contemporaneously, and together; and not in succession, or one following the other. And Mr. Faber himself, (in his *Sacred Calendar*, Vol. II, p. 63.) speaks of “the *ten kingdoms* into which the Roman Empire was divided:” and (at p. 17.) of the “division of the Roman Empire into *ten kingdoms*, represented by the *ten toes* of the Image.” And yet, when we come to his own enumeration of these ten kingdoms, we find him numbering only *eight*, and clearly defining the empire to have been divided into *eight* parts, and not *ten*. For, after enumerating the Vandals, Suevi, Alans, Burgundians, Franks, Visigoths, Saxons,—he comes to the Heruli, in Italy, then to the Ostrogoths, who subdued the Heruli and occupied their territory, and then to the Lombards, who nearly a century afterwards, conquered the same provinces, and took the same kingdom. So that these last three, instead of occupying three distinct provinces, and thus making up the 8th, 9th, and 10th division of the Empire, did, in fact, only succeed each other in the occupation of Italy:—and thus, according to Mr. Faber, the image, instead of having ten toes, should have been represented with only *eight*, that being the real number of kingdoms into which the Empire was divided.

Mr. Faber, it is true, may answer, that the seven heads of the Roman beast, in the Apocalypse, are seven *successive* forms of government, and that he is therefore at liberty to interpret the ten horns as representing *successive* kingdoms. But the learned author must remember his own rule of homogeneity. He interprets the *first seven* horns as denoting seven kingdoms, which rose up about the same

period, and flourished contemporaneously. He is, therefore, not at liberty to interpret the other three upon a different plan, as signifying three kingdoms which rose up one after the other, and supplanted each other in the possession of one and the same territory.

Upon these grounds, therefore we feel compelled entirely to reject Mr. Faber's scheme of the ten kingdoms, and to seek for ourselves a list which may not be open to the same objections. This will naturally form the subject of our next Essay.

## A PLEA FOR BRITISH SEAMEN.

### No. II.

"We know nothing about Sailors."

THIS, Sir, as I stated in my former communication, is the repulsive declaration of many of our inland inhabitants, when they are solicited to aid in snatching the poor mariner from temporal and spiritual destruction. Should my motto read unpleasantly, I cannot help it: most sincerely do I wish my countrymen had not, by uttering it so often, compelled me to set it at the head of these addresses—'We know nothing about sailors.' Well, Sir, it is the office of charity to think and hope the best; I will then take it for granted that many of our inland people do thus speak the truth: I will suppose that they have been continually so circumstanced as not to have had any opportunity of knowing anything about the profession, habits, vices, virtues, sufferings, or moral or temporal wants and privations of these men for whom I plead. It shall then be my object, in this letter, to draw a brief sketch of these unknown and uncared-for beings, in doing of which I shall perhaps repeat some things already stated in my former communication.

British sailors then are either English, Scotch, or Irish. They are endowed with souls of the same nature, value, and immortality, with those of landsmen. They feel the pain of sickness, the sufferings of want, the scorn of pride,

the lash of cruelty, the baseness of ingratitude, and the contempt of their fellow-men, much the same as landsmen do. They are the enrichers and defenders of their country, *when* and *where* no other men can be—that is, on the bosom of that ocean which surrounds our shores. On that ocean the soldier cannot fight, nor the landsman pursue his traffic any further than as the mariner leads him forth, and directs his way. Sailors are, however, after all, a strange compound. They are at once thoughtless, lighthearted, and unsuspecting, to an extreme that the cool-headed calculating landsman has no conception of; and generous and prodigal of their money beyond his belief. They are brave and almost unconquerable in the face of their enemies; insensible to danger and suffering whenever an object of distress implores their relief, in scenes of wreck, of fire, of battle, or of storm. Accustomed, both in our ships of war, and merchant vessels, to have their food and other necessities provided for them by their officers, they know no more, generally speaking, than so many children, how to take care of and provide for themselves, even when they have money in their pockets. What they think, that they on all occasions speak; and what they speak, that they mean. Meaning no harm to any one, they cannot

be brought to act cautiously when on shore, or to imagine that others intend to do them an injury;—no, not even after having been the dupes of their own credulity, and made senseless with laudanum and brandy, and pillaged, stripped, and thrown pennyless and naked into the streets, by their pretended best friends, that is, by a set of publicans, crimps, and harlots, who like vultures of prey watch them from their first entrance at the mouth of the Thames, until they land in the neighbourhood of Wapping, and are, by a thousand stratagems and temptations, hurried forward as so “many bullocks to the slaughter, or fools to the correction of the stocks.” Poor thoughtless *Jack*, indeed he is to be pitied. I know no man who is exposed to so many awful snares and temptations as the British sailor, when he lands on the banks of the Thames, or at Portsmouth or Plymouth. And while his temptations and snares are more and greater than those which surround other men, he is, from various causes, the most unfit, the most unprepared creature in our nation, to resist or withstand them. Hence, until grace changes his heart, he lives only to be plundered of his property, as fast as he obtains any; to be hurried by his vices and sufferings to a premature death, and to be ripened for destruction when his course is run. He is a strange compound, as I before observed, of contrarieties. Brave to a proverb, while a hostile foe stands in combat before him, there is no man so ready to forgive, to compassionate and relieve an enemy, the moment he surrenders his arms. I speak from personal knowledge, when I say, that while Frenchmen and Spaniards have exhibited the most disgusting indifference to their bleeding, groaning, wounded comrades, and have acted deeds of cruelty towards them which many of your readers would not credit; I have seen the British

sailor risk his life to save them, give up a portion of his own food to nourish them, and deprive himself of many comforts, that the wounded enemy might find a resting place for his aching limbs. In the character of the British sailor there is (to the shame of all to whom my motto applies be it spoken) a proud partiality and love of his country, which is truly romantic.

In the heart of Paris, Madrid, Constantinople, or of any city in the world, the British sailor will stand forth as proud and vain as the Emperor of China, and tell the people he is an Englishman, and call them at their own doors a set of outlandish lubbers. And when he returns home from a foreign country, and first lands on his own native shore, he is as wild and frantic as a high bred steed when turned out for the first time in a spring morning, into a wide-spreading and luxuriant meadow. But with all this insolence in one place, and all this frantic wildness in another, honest *Jack* is one of the gentlest and most tractable of creatures, when properly taken in hand by a kind and prudent friend. In fact you may lead him like a child. But this bold, proud, frantic sailor is also a very shy and modest man, whenever he comes into contact with respectable society, and particularly when in the presence of virtuous females. I never heard of or saw an instance of such females receiving an insult or experiencing intentional rudeness from real seamen. On the contrary, they hold such women in so high and honourable an estimation, that it would not be an easy matter to make them go into their company on any occasion. Their humility and diffidence are here as ridiculous as their pride and insolence are when in a foreign land. But, Sir, this self-same unknown sailor, who may one week be seen abounding in mirth and self-importance, in courage and independence of spirit,

may the next week be seen drooping, spiritless, and melancholy, the very picture of humiliation itself. Yes, when ensnared, plundered, stript, and cast naked and destitute into the streets by the land-sharks who live on his destruction, he goes forth from quay to quay, and from ship to ship, seeking employment, and often finding none, he feels his degraded state in such a manner as to shun all respectable individuals, and with a drooping head, a dejected countenance, and a silent tongue, he still goes about by the water side, until the very bitterness of starvation and distress, at length compel him to ask an alms; but even then, so poor a hand do real seamen make of begging, that many a brave defender of his country has perished for want of shelter, food, and clothing; and perished too in the heart of that England which is proud on some occasions to boast of her seamen. There is however still one remaining, and one very awful trait of the British seaman's character and condition which I would notice. They are, for the most part, deplorably ignorant of every thing connected with a state of futurity, and the salvation of the soul, and so generally profane, and so completely the victims of their own corrupt hearts, and of the temptations of others, that we who know both the men and their conversation, cannot attempt to describe—the case will not admit of being committed to the press. Yet this need not surprize. The unregenerate heart is truly described in the word of God as deceitful above all things and desperately wicked, and this your readers profess to believe. Let them then form to themselves the idea of an unrenewed sea-boy, leaving an ignorant and profane home, embarking in a ship, and passing *all his days* either within the sides of a vessel filled with profane and ignorant seamen, or when on shore associat-

ing *only* with the most abandoned male and female characters, who live by every species of crime on the banks of our great rivers, or the shores of our island; and then let any one ask what, but ignorance and habits the most awful, can be expected. But perhaps some will inquire, has nothing been done for these men? Sir, my reply is ready, and it is this, the landsmen of England have been so regardless of every thing relating to the moral condition of sailors, that until very lately the history of Great Britain does not furnish the names of ten men who ever took one active and effective step towards instructing and Christianizing seamen. This has been the case, with the inhabitants of our sea ports as well as of our inland towns; generation after generation has passed away, and from three hundred thousand to half a million of this interesting class have been left as if by general consent to go on and perish in their ignorance and wickedness, unchecked, unadmonished, and uninstructed. And now, when at length a few individuals would go forth and ask their neighbours to aid in this long neglected work, they are turned away with the ungracious and unpardonable declaration, 'What have we to do with sailors—we know nothing about sailors!' May that God who for thirteen years cared for my soul, when no British landsman ever exhibited the least concern for it, care for those poor neglected men. Yes, and he will do so, and his manifested care will cheer us in our efforts, even though many professors of the gospel, and advocates for foreign and home missions may continue to pass heedlessly by our seamen's cause, as the Priest and the Levite passed on in the road between Jerusalem and Jericho.

Yours truly,

R. MARKS.



## SERMON ON I KINGS XII. 15.

"Wherefore the king hearkened not unto the people; for the cause was from the Lord, that He might perform His saying, which the Lord spake by Ahijah."

THIS sermon has already appeared in a periodical publication of limited circulation; the importance of the sentiments it contains, and their suitableness to the present times, have induced us to make it more extensively known, by reprinting it in our own pages.—EDITOR.

God is the Judge of men and of nations. As the only wise and righteous Judge, he will reward or punish all nations, and all men, according to their works. With respect to *men*, as individuals, God rewards or punishes partially and imperfectly in this life; universally and perfectly in the life to come. With respect to *nations*, which, as nations, can have no existence in the world to come, if they are rewarded or punished by God at all, the reward must be bestowed, and the punishment must be inflicted in this world. In this view the whole earth, as divided into political communities, or separate nations, is but one magnificent theocracy; "for God is the King of all the earth." "Say, then, among the nations, the Lord reigneth!" "The Lord reigneth; let the earth rejoice!" "The Lord reigneth; let the people tremble!"

But, though God is so peculiarly "The King of nations," yet all nations at all times are prone, through the corruption of selfishness, the impiety of pride, and the apostasy of traitors, to deny or to dishonour their heavenly King. Every nation, however, which publicly denies or dishonours God, will, in order to vindicate his ways to the universe, be publicly disgraced and punished. The Hebrew nation, having publicly denied and dishonoured God, was

by God publicly disgraced, and punished. "*Wherefore the king hearkened not unto the people: for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah.*"

These words will lead us to look backward to AN AWFUL PROPHECY, and forward to its TREMENDOUS FULFILMENT.

I. The awful Prophecy.—See 1 Kings xi. 31—35.

1. What was the occasion of this prophecy? Idolatry! abominable idolatry!

Solomon had loved many strange women, and married a multitude of idolatrous wives, who turned his heart from the true God, to worship the gods of the heathen. Overcome, in his old age, by the blandishments of idolatresses, and corrupted in his soul by their seductive examples, he debased his unequalled understanding, and dishonoured his religious profession by apostatizing openly from the God of Israel, and becoming a worshipper of idols! Solomon, under the influence of divine inspirations, never before so fully felt, in the midst of divine splendors, never before so graciously displayed, had publicly consecrated that temple, which God erected for his own worship: yet even Solomon afterwards built temples for all his idolatrous wives, in which they might burn idolatrous incense, and offer idolatrous sacrifices! Tribute money was publicly collected from the twelve tribes of Israel for the use of the holy temple, for the support of the Jewish priesthood, and for the worship of the eternal God; but with this money, Solomon erected magnificent temples, paid a numerous priesthood, and purchased costly sacrifices, for the worship of abominable idols. 1 Kings xi. 8.

2. But what was the nature of this idolatry?

(1.) It was the worship of Ashtoreth, of Milcom, and of Chemosh, the gods of heathen nations. We stop not to enquire whether Ashtoreth was Venus, or the Moon; whether Milcom was Saturn, or the Sun; or whether Chemosh was Bacchus, or Baal. It is enough for our purpose to state, that these heathen gods were represented by graven images, placed in splendid temples, and honoured with divine adorations. By adoring these images, however, Solomon meant, neither to dethrone the Majesty of heaven, nor to rob him of his divine worship; yet by joining false gods with the God of Israel, he corrupted true religion into vile idolatry, and openly insulted the King of glory. Neither shall we stop to inquire, whether the worship paid to these idol-images, terminated in these images themselves, or extended to the eternal God; for such worship, wherever terminated, or whithersoever extended, is nothing but abominable idolatry. Thinking men might extend their worship beyond the mere idol to "The Unknown God;" but the unthinking multitude, always the vast majority of mankind, would look no further than the visible image, and would worship only the carved tree, or the sculptured stone. All idol-images are, in Holy Scripture, emphatically called *lies* and *abominations*; for all idolatry is a lie and an abomination to the Lord. In His unerring estimation, all worship of images, however palliated, or explained, or modified, is not only idolatry, but the worship of devils. 2 Chron. xi. 15; Lev. xvii. 7. It is directly contrary to the divine law; it is most dishonourable to the divine majesty; it is apostacy from the God of heaven; it is treason to "The King of nations."

We here remark, that the slaves

of fleshly lusts are most easily captivated, in their old age, by the seductive abominations of idolatry.—That, when idolatrous and licentious women gain an ascendancy over statesmen or kings, however wise and able those statesmen and kings may be, nothing but a divine interposition can prevent the most grievous calamities from falling on their families and kingdoms.—That, when men, in supreme power, connive at the wickedness, which they are sworn to suppress, they will soon commit that wickedness themselves, and, by the influence of their example, and the corruption of their patronage, induce all around them to commit it.—And, lastly, that the worship of images by the heathen, and the worship of images by Solomon were substantially the same, as the worship of images in the church of Rome. This image-worship God utterly abhors, as the most gross and senseless idolatry, and will assuredly punish it in his hottest displeasure. 'Let those princes,' says Pool, 'who tolerate the worship of papal images, and the idolatry of the popish mass, beware, lest, by such toleration, they bring on themselves and on their kingdoms innumerable and irreparable woes.' 1 Kings xiv. 7—11.

(2.) But to proceed. It is the nature of idolatry to *extend itself*. Idolatrous worship is accompanied with such external fascination, and is performed with such mental ease; it is so congenial to the corrupt heart, and so flattering to the proud mind of man, that wherever it is tolerated, idolatry will certainly be diffused. The progress of idolatry, when first admitted into any country, may be secret and slow; but it is always sure, and will ultimately be rapid. Thus it was in the time of Solomon. At first he suffered his wives to celebrate their idolatrous rites *in secret*; next he allowed them to build high places for their idols *at a distance*

*from Jerusalem* : then he permitted an idolatrous temple to be erected on the mount of Olives, *near and over against* mount Zion, on which the temple of God was built : soon after idolatrous temples were ostentatiously built, and idolatrous worship was ostentatiously celebrated *within the hallowed precincts of the temple of God* ! Nay more ; the money collected, as before stated, for the use of the holy temple, and for the worship of the true God, was openly expended on the temples, and priests, and sacrifices of idols !

3. Idolatry, in whatever nation it is permitted, is a national sin ; as such, it is a national insult to the King of nations ; as such, it must in this life be punished.

Why was almighty God so angry with Solomon as to rend his kingdom in pieces ? Because Solomon, so divinely blest with heavenly revelations, and so richly favoured with earthly felicities, had established idolatry in the midst of that nation, which God had chosen for his own inheritance. " Solomon did great evil in the sight of the Lord in turning from the God of Israel, and in building high places for idols ; and the Lord was very angry with Solomon." And why did the prophecy, to which our text refers, denounce such terrible evils on the nations of Israel and Judah ? Because of all hateful things, idolatry is most hateful to almighty God, and must be most terribly punished.

Soon did the iniquity of idolatry begin to work through the Holy Land, and to bring on the people of Israel a series of dreadful and almost endless calamities. From the beginning of his reign, Solomon had many powerful and irreconcilable enemies, who, while he remained faithful to his vows, and to his God, were kept at rest ; but, as soon as he yielded to the blandishments of idolatresses, and turned to the worship of idols, they

were stirred up from their hiding places to trouble his declining years, and to disturb his peaceful kingdom. 1 Kings xi. 14, &c.

As idolatry prevailed among his people, they became discontented with their state, and disloyal to their sovereign, impatient of his government, ripe and ready for rebellion. His prospects, once so wide and so bright, were now all closed and darkened. The Holy Spirit, who once dwelt in him so abundantly, grieved by his multiplied idolatries, left him to his own counsels, and departed ! His conscience was wounded. His heart was smitten. His sorrow was increased. His life was shortened. He died in doubt and in darkness ; bequeathing a kingdom to his son, but leaving no blessing with it ! Soon did idolatry make the land of Palestine, then the glory of all lands, a scene of secret assassinations, civil wars, and terrible judgments.

## II. The Tremendous Fulfilment.

On the death of Solomon, all Israel, in a state of great excitement, assembled ominously at Shechem, to make Rehoboam, his only son, their king. Jeroboam, in the name of the assembled nation, strongly stated their grievances, and boldly demanded redress. Instead of at once conciliating his excited people, Rehoboam unwisely requested three days to deliberate. Thus he allowed to his wiser enemies sufficient time to exasperate discontent, and to mature rebellion. In the mean while, Rehoboam first consulted " the old men," who from long experience in state affairs, and from confidential intercourse with so wise a ruler as Solomon, must have been well qualified to give to a young king the most able and salutary counsel. But afterwards, he consulted " the young men," who, having been brought up with him in inexperience and in pleasure, could be expected only to give such advice as would feed the insolence

of his pride, and tend to the ruin of his kingdom. "The old men" wisely counselled, "If thou wilt be a *servant* unto this people this day, and wilt serve them, and answer them, and speak *good words* to them, then will they be thy servants for ever!" "The young men" madly advised, "Thus shalt thou speak unto this people, My little finger shall be thicker than my father's loins; he chastised you with whips; but I will chastise you with scorpions." So infatuated was this young and proud king that he rejected the counsel of the old men, and adopted the advice of his youthful companions. All Israel instantly cried, "What portion have we in David? What inheritance have we in the son of Jesse? Now, David, see to thine own house! To your tents! To your tents, O Israel!" "So Israel rebelled against the house of David unto this day."

IDOLATRY, as you have heard, was the cause of the prophecy: INFATUATION, as you now see, was the means of its fulfilment. How striking was the *infatuation* of Rehoboam in rejecting the counsel of *aged wisdom*! How striking was his *infatuation* in adopting the advice of *youthful folly*! How striking, above all, was his *infatuation*, not merely in turning a deaf and contemptuous ear to the *prayers of all his people*; but in returning a savage and a sanguinary reply to their UNITED PETITIONS!

But, let it be observed, that infatuation had fallen on the people, as well as on their king. They were sensitive of national grievances, and loud for temporal advantages; but, their hearts having departed from the living God, they were insensible on the removal of idolatry, and silent on the purification of religion. They were become so *liberal* or so *infatuated* that whether they worshipped Jehovah, or a graven image; whether they professed idolatry, or

the true religion, it seemed much alike to them, so that they paid little taxes, and lived at their ease!

When we hear that this infatuation of king and people was from the Lord, we cease to wonder at their infatuated conduct, and begin to tremble at their dangerous state. For God infatuates, before he punishes: "He dementates, before He destroys." "The cause was from the Lord, that He might perform His word." The fatal division of the twelve tribes into two rival kingdoms, and the tremendous evils consequent on this fatal division, were permitted by God, in righteous retribution on Israel and Judah, as a punishment for their abominable idolatry. "The cause was from the Lord." God, however, did not instil any evil into the heart of the king or his people, but left them to their own wickedness. He did not impel them into any error, but allowed them to follow their own imaginations. He did not alienate, but only permitted Rehoboam to alienate, the hearts of his people from himself to Jeroboam, that, in consequence of this alienation, by wars the most bloody, and by desolations almost interminable, idolatry might be terribly punished, and prophecy be divinely fulfilled.

God had said to Jeroboam, "If thou wilt hearken unto all that I command thee, as David my servant did; I will build for thee a sure house, as I did for David." 1 Kings xi. 38. But Jeroboam, after he became king of Israel, fearing lest his people, by going up regularly to worship God at Jerusalem, would be induced to return to his rival, the king of Judah, set up two golden calves, one at Dan, and the other at Bethel. By the influence of his authority, the allurements of his example, and, probably, by the arguments of his treasury, all the ten tribes, with one splendid exception, were seduced to the worship of idols.

Jeroboam evidently designed the calves of gold to represent the God of Israel; and would fain persuade his people, that in worshipping the calves, they were worshipping the God of their fathers. But notwithstanding the impious sophistries of this royal apostate, God called these calves idols, their worship idolatry, and their worshippers idolaters. "And now," says God, of the Israelites, "they add sin to sin; they have made molten images, and idols according to their own understanding; and they say—Let the men that sacrifice kiss the calves." Hosea xii. 2. "And this thing," this accursed thing, idolatry, "became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." 1 Kings xiii. 34.

In the apostacy and idolatry of the ten tribes, there was, as we have just hinted, one splendid exception. The priests and the Levites, dispersed among all the tribes of Israel, were not permitted by Jeroboam to go to Jerusalem at the stated times to worship God; and, they were resolved not to join in the idolatrous worship at Dan and Bethel. They were determined to make every earthly sacrifice in the cause of the true God, rather than sacrifice their principles to expediency, and their souls to idols. The entire priesthood, therefore, with one consent, left their possessions, their dues, their cities, their country, their earthly all, and, relying on the providence of God, came entirely destitute to their faithful brethren in the land of Judah; most thankful to have escaped the infection of the apostate Israelites,—most happy once more "to praise God in the holy and beautiful house of their fathers."

This conduct of the Israelitish priesthood, unparalleled in the history of priests or of nations, affords to the world triumphant evidence of their piety; and in the cause of God gives the most noble, but

most condemning testimony against the base expediency of apostates and idolaters. What a striking contrast does their conduct present to the conduct of Christian priests, who, being seduced by the lust of preferment, or bribed by the promise of promotion, secretly apostatize from the truth, or openly apologize for idolatry! But, to return to the fulfilment of the prophecy.

"There was war between Rehoboam and Jeroboam all their days." 1 Kings xiv. 30. On the death of Rehoboam, his able and warlike son, Abijah, collected an army of 400,000 men; Jeroboam, equally able and warlike, raised an army of 800,000 men; and these two immense but unequal armies, were soon fiercely engaged in battle. The contest on this occasion was confessedly between the worshippers of Jehovah and the worshippers of idols. The Judean king rested his hope of success on his fidelity to the true God, and, confident of the justice of his cause, expected victory from heaven. He was not disappointed. *Five hundred thousand* Israelites were slain. In one contest, in one day, *HALF A MILLION OF MEN* fell, the victims of Solomon's apostacy, a sacrifice to abominable idols! 2 Chron. xiii. 1—11.

The kingdoms of Israel and Judah existed, as separate kingdoms, for nearly four hundred years; but under every king, almost in every year, they were foully engaged in secret conspiracies, or openly contending in exterminating warfare. For nearly four hundred years, they suffered continually from civil wars, or foreign invasions; from withering famines, or deadly plagues; from private murders, or public massacres! During four hundred years, however, the God of mercy never ceased sending his servants, the prophets, to both nations, to warn them by his terrors, or to win them by his

entreaties; but they would neither be warned, nor won. Nothing would disenchant their infatuation; nothing would cure their idolatry. Worn out by their enormous and national sins, almighty God, at length, in fierce and final wrath, sent both nations into captivity. By the rivers of Babylon, unquipped and despised captives, they sat down and wept, when they remembered Zion.

On the whole: through THE ESTABLISHMENT OF IDOLATRY by Solomon, the two nations were terribly chastised, or tenderly intrusted for four hundred years; but, through the INFATUATION consequent on idolatry, they were "worn and chastised" in vain. The land of Palestine was then laid waste; the temple of Jerusalem was then burnt with fire; the city of God was then made a heap of stones, and, as it had been long and oft foretold, the twelve tribes, for their idolatry, were made bond-slaves among cruel idolaters.

1. From this subject we may sadly learn the *sin of England*.

Our readers must, we believe, perceive a strong resemblance between *Israel* in the times of Solomon and Rehoboam, and *England* in our times: IDOLATRY first *connived at*, was next *tolerated*, then *supported*, and at length *openly established* in Israel. Has not IDOLATRY, first *connived at*, then *tolerated*, next *supported*, at length been *openly established* in England? INFATUATION fell on the rulers and people of Israel. The counsel of "the old men" was rejected; the advice of "the young men" was adopted; "the rights of subjects" were disregarded, and their united petitions treated with savage scorn. Has not INFATUATION fallen on the rulers and people of England? Has not the counsel of "the old men" been rejected, and the advice of "the young men" been adopted? Have not "the rights of subjects" been disregar-

ded, and their humble petitions treated with bitter scorn? May it not be said of England, as it was of Israel, "So the king hearkened not to the people; for the cause was of God, that He might fulfil His word?" Again:

The rulers of Israel, who should have been the first to preserve their constitution, which was the institution of God, and to reject idolatry, which was the invention of the devil, were the first to establish diabolic idolatry, and to violate their divine constitution. Have not the rulers of England, who should have been the first to preserve the religion of their fathers, and the constitution of their country, been the first "to break in on our unrivalled constitution," and to establish diabolic idolatry? Further:

England has unguardedly sinned in expending immense sums of money, exacted from protestants, to build a college for idolaters, and in educating, at the public expence, a disloyal and idolatrous priesthood. England has nationally sinned, not only in ceasing, as a nation, to protest against the idolatry of papal Rome; but in admitting idolaters into offices in her christian government, and for permitting idolaters to legislate for the purest part of the church of God!

But it may be asked, is Popery IDOLATRY? The Senators of England, for one hundred and forty years, have sworn before God, that Popery is IDOLATRY! The Church of England, for more than two hundred and fifty years, has declared that Popery is IDOLATRY. The martyrs and reformers of our country, with the great body of protestant divines throughout Christendom for more than three hundred years, have declared that Popery is IDOLATRY! Popery is not merely IDOLATRY, BUT IDOLATRY IN ITS FORM THE MOST SEDUCTIVE, AND IN ITS INFLUENCE THE MOST DESTRUCTIVE TO THE SOUL. It is, perhaps, impossible for its author,

in his lowest "depths of cunning" to devise such another scheme of idolatry as that of Popery. It is the foulest mystery of iniquity, yet working its way in the fairest forms of godliness. It so skilfully interweaves the impurest abominations with the holiest truths; so artfully enlists the strongest passions in its favour, and so mightily bends the most powerful minds into its service; that, while it pretends to be the noblest work of God, and the only means of salvation, it is the very masterpiece of the devil himself, to enchant the senses, to enchain the understandings, and to destroy the souls of mankind!

The influence of idolatry, or some other ungodly influence, already prevails in the high places of our land, and indicates the approach of punishment. Never was the time when a christian senator was treated with less respect, nor his scriptural allusions with more scorn. Never was the time when there was less consistency exhibited in the conduct, nor less confidence placed in the principles of public men. Never was the time when "the God of nations" was less acknowledged, or more forgotten by our rulers. "The speech from the throne," so far from expressing gratitude to heaven, or imploring the protection of God, neither confesses His "eternal providence," nor recognizes His "glorious name."\* On the "holy day of God" the ministers of the crown hold their public feasts; and, during the time of "*divine service*," assemble for "*cabinet counsels*." The prime minister of the realm, yielding to the senseless and savage "*law of honour*," but despising the laws of his God, and trampling on the laws of his country, deliberately sends a challenge, and deliberately fights a duel! O guilty nation! "Thy children say not in

their hearts, let us now fear the Lord our God, who giveth us the rain in his season, and reserveth unto us the appointed weeks of the harvest; but they have forsaken me, and sworn by them, that are no gods: when I had fed them to the full, then they committed idolatry! Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" Jer. v. 7, 8, 9, 23. ix. 9.

2. From this subject we may fearfully anticipate the *punishment* of England.

National punishment is as certain as national sin. Great has been the sin of England, and great will be her punishment. "The cause is of God, that He may perform His word." God has terribly denounced His vengeance against *all* idolatry; more terribly against the idolatry of *papal Rome*; most terribly against the idolatry of *those nations*, which, having been most favoured with the word of God, and with the effusions of His Spirit, have rejected His divine Majesty, and turned to abominable idols. Such a nation *was* Israel. Such a nation *is* England. Long and terrible *was* the punishment of Israel. Long and terrible *will be* the punishment of England.

God has favoured our nation, as He favoured the Hebrews, more than all the nations of the earth: He has favoured us with civil liberty and temporal prosperity; with wealth and victory; with dominion and glory; but, above all, He has favoured us with the diffusion of His word, the preaching of His gospel, and the effusion of His Spirit: He has favoured us in our times, more than in times past; and yet our nation, in our times, has, by the establishment of idolatry, insulted and rejected Him!

England is now indirectly, but really joined to idolatrous Rome; and tacitly, but really acknowledges "the spiritual supremacy of a foreign" and idolatrous pontiff. England has now, as a nation,

\* We regret to say this is the case with the last, as well as the preceeding speech from the throne.

partaken in the hateful sin of Rome, and must partake in her horrible plagues! Rev. xviii. 8. England is again become a member of the *Babylonian Image*; and when, by the *Mystic Stone* "cut out without hands," that image shall be dashed to pieces, have we not reason to fear that England will be ground to powder! Dan. ii. 35. England is again become a horn of the *Ten Horned Beast*; and when the body of that beast is cast into the fire, England may well expect to be consumed in the flame! Dan. vii. 11. 2 Thess. ii. 8.

We tremble for our PROTESTANT KING!

Our hearts entirely detest the principles of tyranny and idolatry, which exiled the popish branch of the house of Stuart from their kingly inheritance. Our hearts entirely love the principles of civil and religious liberty, which, seated a more distant, but protestant branch of that house on the throne of England. Our hearts have ever glowed with scriptural loyalty towards the house of Brunswick. But now alas! "The splendours of Britannia's Crown" ARE NO LONGER GUARDED. The sacred bulwarks of her constitution have been basely cast down. Her spear and shield have been vilely thrown away. Her best defenders, wounded in their inmost souls, have been disabled and disarmed. Her worst enemies, exulting in "their ulterior objects," have been strongly and strangely armed for her overthrow! "That exiled race," roused by the satanic genius of persecuting and idolatrous Rome, with "neither distant nor despairing gaze," may now behold the unguarded splendours of the British crown! A papist may soon grasp the British sceptre. "Priests, ignorance, and bonds, the attendants on despotic thrones," may yet be seen in England! But, "O God! for the sake of Thy Son, preserve to us and to our children a protestant and patriotic king."

MARCH 1830.

We tremble for our PROTESTANT COUNTRY.

In times past, Almighty God, on whom alone depends the prosperity of nations, abundantly prospered our nation, while protesting against the abominations of idolatrous Rome. Our nation has now ceased to utter her holy protest; and God, angry at our ingratitude, may well leave us, as he left the Israelites, to infatuated counsels. If God forsake us, there is no evil which we may not suffer. Our rulers may enact *corn* laws, and *navigation* laws; but God alone governs the seasons of the year, and commands the elements of nature. Our rulers may enact laws to control the *currency* of the realm, and to regulate the *labour* of men; but God alone can give confidence in man, and prosper the work of man's hands. Our rulers may legislate for the prevention of *famine* and *disease*; but God alone can afford food and health to a rapidly increasing population. Our rulers may legislate to quell *domestic commotion*; and negotiate to prevent *foreign war*; but "God alone can order the unruly wills of sinful men" and grant us the blessings of peace. This righteous God, however, has been offended by our national union with idolatry; and, if He leave us to our infatuated counsels, then, without any miraculous interference, in the seeming natural course of things, famine may soon be followed by pestilence; domestic commotion, by foreign war; a stagnant trade and a starving population, by national bankruptcy and national ruin! "The cause is of God; and he will perform his word" against idolatry. Our union with idolatry must, therefore, be dissolved; or we must prepare for punishment with idolaters.

We tremble for our PROTESTANT CHURCH!

In the soundness of her faith, in the purity of her worship, in the



decency of her rites, in the form of her government, the church of England is, we believe, the most scriptural church under heaven. But still, we do not identify the church of Christ with the church of England. The power of papal Rome may destroy, as she has ever laboured to destroy, the church of England; but neither the power of Rome, nor the gates of hell, shall prevail against the church of Christ. The church of England may be overthrown; but God will raise up other churches in other lands, to send the gospel of salvation to all the world. And we ask, has not our nation long provoked the God of mercy *by neglecting the privileges and by abusing the gifts* of our protestant church? Has not our nation by her recent union with idolatrous Rome given the last provocation to the Almighty, to leave our church as a prey to her enemies, and "to remove our candlestick out of its place?" Rev. ii. 5. Have not purer churches, in former ages, for lesser provocations, been indignantly swept from the earth? 'Where are the churches planted by the hands of the apostles, and watered with the blood of the first saints and martyrs? Where are the seven churches of Asia, whose praise is told in the Apocalypse, and whose ministers shone as stars in the right hand of the Son of Man? Where are the churches of Corinth, and Philippi, of Jerusalem and Alexandria?' Where are the churches which once, as brilliant constellations, enlightened the northern shores of Africa? All are eclipsed, darkened, gone! Sooner than we think, the time may come, when, for our national union with idolatrous Rome, it may be said, 'Where is the Church of England?' 'But, O Lord God! whatever else thou takest away, spare, O spare, a protestant church to us and to our children!'

3. From this subject we finally learn *the duty of England.*

England is now, by a law enacted in an hour of infatuation, united to idolatrous and apostate Rome. All, who believe in the inspiration, and admit the authority, of the holy Scriptures, will faithfully obey the law of the land, and be duly "subject to the powers that be;" truly fearing God, they will rightly honour the king, and earnestly pray for their country. But, we repeat, that, united by law, as we are, to idolatry; and doomed, as we must be, by this union, to punishment, unless our rulers retrace their fatal steps, they will expose our country to inevitable ruin. "The cause is of God; and He must perform His word." Papal idolaters, now equally with protestant christians, share in our *once* protestant government: papal idolaters, now equally with protestant christians, legislate for our *still* protestant church. The spirit of *persecution* is the ruling spirit of papal idolaters; and, as soon as they obtain the power, they will resume the practice, of persecution. Through the infatuation of the land, persecuting idolatry has been established in the midst of us; and the times of persecution may soon arrive; it is, therefore, the duty of British protestants deeply to humble themselves before Almighty God, and diligently to prepare themselves for fiery trials. Search, then, British protestants, into the nature of true religion. Search the scriptures with earnest prayer to the "Father of lights" for the illumination of His spirit, that you may rightly understand them. When you have discovered the nature of true religion, then deeply search into your hearts, whether you really possess it? Examine whether as perishing sinners, you have repented towards God; whether as humble penitents you have believed in Christ Jesus? Examine whether, through grace, you are forsaking all sin, and whether through grace, you are following after righteousness? Exa-

mine whether the love of God be shed abroad in your hearts ; whether the atonement of His Son be the foundation of your hopes ; whether the communion of His spirit be the rejoicing of your souls ? Examine whether you be divinely renewed in the spirit of your mind, and are become new creatures in Christ Jesus ? Examine whether ye have received an unction from the Holy One, and, as His children are taught of God ? Examine, finally, whether having received spiritual life from the Son of God, you are partakers of a divine nature, and are living to His glory ?

Beware of self-deception, where self-deception is ruin ! Beware of trusting in forms of godliness, however lovely, in professions of piety, however fervent, in knowledge of doctrines, however extensive and orthodox ; for neither forms, nor professions, nor knowledge, will avail, without the work of the Spirit in your hearts, without the fruits of the Spirit in your lives.

This only is the religion, which, through the aid of the Spirit, will enable you to triumph in the fires of persecution : this only is the religion, which, through the merits of Jesus, will entitle you to the glories of heaven. But, amid the multitudes of professing christians, how few, we fear, would be found, willing to strive unto blood, or to endure the fires of martyrdom ?—British protestants ! try yourselves by the word of God ; and, before

the days of trial come, beg of God to try you !

If, however, you do possess the scriptural and practical religion, of which we speak, you will not keep it to yourselves ; you will communicate it to all around, and will strive to send it to all the world. Your country has, indeed, ceased, as a nation, to protest against the idolatry of the church of Rome ; but you, British protestants, must, as individuals, never cease to protest in holiness against the idolatry of popery ; never cease to uphold in gratitude the divinity of the Son of God.

Uncorrupted by sophistry, unabashed by ridicule, unterrified by violence, you must adhere meekly but immoveably to the word of God ; you must testify boldly, but scripturally against the idolatry of papal Rome ; you must glory only, and glory always, in the cross of Jesus Christ our Lord ! You must ever live by faith yourselves in Him, who loved you ; and diligently teach the principles and life of the same faith to your children. In unceasing prayer to your heavenly Father, and in humble dependance on heavenly aid, as servants, and sons, and heirs of Jesus Christ, DISCHARGING EVERY DUTY TO YOUR CHURCH AND YOUR COUNTRY, TO YOUR KING AND YOUR GOD ; YOU "MUST," WHATEVER TRIALS MAY COME, "BE FAITHFUL UNTO DEATH," THAT, IN DEATH GOD MAY CHEER YOU WITH HIS PRESENCE, AND, AFTER DEATH, "GIVE YOU CROWNS OF LIFE," IN HEAVEN.

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## FOR FAMILY WORSHIP.

WHEN amidst our earthly cares,  
Lord, we lift to thee our prayers ;  
Regard us with an eye of love,  
And hear us from thy throne above.

When we sink with worldly fears,  
When we weep with faithless tears,  
Uphold us with thine arm of love,  
And bless us from thy throne above.

When we strive with parting breath,  
With the last opposer, Death,  
Invite us with thy voice of love,  
And call us from thy throne above.

When the latest dart is thrown,  
When the latest breath hath flown,  
May we, in realms of light and love,  
Adore thee on thy throne above.

CANTAB.

## FOURTEENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,—“It is a fearful thing to fall into the hands of the living God,” and to be consigned to “the blackness of darkness” for ever, in those regions of misery and despair, where fallen angels and fallen men, will suffer alike under the tremendous consequences of their pride, their rebellion, and their apostacy. That there is such a place as hell—such a being as the devil—and such a thing as sin, the Bible repeatedly and decidedly declares, and I sincerely hope that none of you may ever sit in the seat of the scornful, or make light, either of the threatenings or promises of God. The day in which you live is one of rebuke and blasphemy, and while the designs of Antichrist are becoming more visible, his attacks upon the word of God are frequent—malignant, and powerful. It is probable that severe judgments are coming upon the countries that know not the day of their visitation—and when you consider the character of your own, you may well tremble. By reason of swearing the land mourneth—drunkenness has become the sin of the day as well as of the night; the Sabbath is polluted to a frightful extent, perjury is applauded, and murder committed with a frequency and deliberation which proves the continued influence of a diabolical principle, and the total absence of the restraint which the Holy Scriptures are calculated to put upon the deep-rooted corruptions of the human heart. The state of those who never heard of the word of God is awful, for they are “foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.” The state of those who can procure that word but will not, either from

ignorance of its value, from disregard of the glorious truths it contains, or from fear of some power or authority that would hinder the circulation or perusal of it, is also awful. The state of those who add to, or take from it is no less awful, for they seem to believe that God is either incapable of determining what revelation is best adapted for his creatures, or that his glory in the great salvation of Jesus Christ cannot be seen, until the veil that hides it is removed by the intervention of human power under the direction of human wisdom. God is, however, a jealous God, he is the sole Creator of his own works, the sole bestower of his own blessings, the sole vindicator of his own acts, and the sole interpreter of his Word of inspiration, and of his wise though often mysterious providential dealings. But what shall we say of those who read and hear, are “ever learning and yet never able to come to the knowledge of the truth;” whose religion is without life, or light, or comfort, and whose conversation is in the world and the things of the world? In the case of the church at Sardis the possibility of having a name to live and yet being spiritually dead is undeniably proved. In the case of the church at Laodicea the fact of lukewarmness being most offensive to God is plainly stated. In the destruction of Jerusalem the divine indignation against hypocrisy and self-righteousness appears in all its horrors: and in the removal of the candlesticks of the primitive churches, a solemn warning is given to all professing Christians to “know the day of their visitation,” to redeem their time, and to “apply their hearts unto wisdom.” Great privileges involve great responsibility, and when they are

granted to a people, an improvement of them may reasonably be expected. To you "the word of salvation" has been sent—but, by whom has it been believed? By whom is it prized? By whom is it regarded as the only word that can give hope in the hour of despondency, joy in the season of tribulation, and life in death? Which of you can give "a reason of the hope that is in you with meekness and fear?" The profession of religion is one thing and the power of godliness another; the former may and too often does satisfy man in his natural and unconverted state, for he thinks that God is as variable and inconstant as himself; that he will be pleased with appearances; pass by unnoticed smaller offences; and not only give credit for sincerity, but reward it. It is however, far otherwise with the man whose conscience is awakened, and who sees sin to be "the transgression of the law," no matter whether that transgression be in thought or in deed. Whether it be a solitary offence hastily committed, or one of a series of offences perpetrated with the utmost deliberation and malignity. Such an one discovers that he can no more give peace to his troubled soul by any doings of his own, than the Ethiopian can change his skin or the leopard his spots; and were it not for the record that God hath given of his Son, he would fall a victim to despair. In that record he reads that salvation is of the Lord and not of man—that it is of grace and not of debt; that it is wholly and solely in the Lord Jesus Christ, and that "to him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins." He also finds in that record that the wisdom of the world is foolishness with God—and that while the wonders of redeeming love are hidden from the wise (in their own eyes)

and prudent (in their own sight) they are revealed unto babes, unto such as have received from the Holy Ghost, who is the spirit of truth, a child-like disposition.

This record holds up the world, not as the friend but as the enemy of man—not as an object to be loved and followed, but one to be avoided, and forsaken, and overcome. Faith in this divine record, giveth victory over this world of sin and woe. Faith is the shield wherewith the fiery darts of the wicked one are quenched. Faith worketh by love—and love is exhibited in obedience, for the Holy Ghost by whom the believer is created anew in Christ Jesus, makes his body his temple, and brings into captivity his thoughts and desires. Thus provision is made not only for the pardon and justification, but also for the peace, and joy, and perseverance in holiness, unto eternal life, of every child of God. Do not for a moment suppose that the Gospel message differs in the slightest degree from what it was when first delivered, or that it demanded their crucifixion to the world, while now it allows of conformity to it. Do not suppose that God can be glorified, or the truth recommended to others in any other way than by a steady, uncompromising attachment to His service, to His people, and to His cause. If you love his service, you will cheerfully bear his yoke, and walk in his ways, not trying to serve God and Mammon, but following him fully. If you love his people, you will choose their society, you will delight in holding fellowship with them, you will weep and rejoice with them, in their sorrows and in their joys. If you love his cause, you will pray for its prosperity, you will encourage those who are labouring to promote it, you will gladly and generously give, according to your ability, (and of that ability, God is the judge) to spread in every pos-

sible way the sacred Scriptures, you will also employ your influence and personal exertions, that the "saving health" which is in Christ may be made known, not only within the circle of your family and acquaintances, but among all nations. Sincerity, disinterestedness, and singleness of heart, should be clearly discernible, in those who profess to be redeemed with the precious blood of Christ. Do they appear in you? Is Jesus Christ the great pattern imitated by you, and that you may follow his example, do you drink into his spirit? Do you give your money for promoting the great

object for which he gave up his life? Has the love of Christ laid the axe to the root of your selfishness? Have you practised self-denial? Have you ever been convinced that "it is more blessed to give than to receive?" Think on these things, and may grace, mercy, and peace, be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Your very affectionate Pastor,  
and faithful friend,

PETER ROE.

*Kilkenny, January 1. 1830.*

## ON PARISH CLERKS.

I HAVE many years been a reader of the Christian Guardian and other religious periodicals, in none of which do I recollect seeing any reference to one class of persons who are called to officiate in the services of the established church, namely, Parish Clerks. While many other classes of society are advancing in knowledge and respectability, it appears these persons are sadly neglected, and both as it respects their salary and attainments in most places continue stationary. Surely it is high time something was done to render more respectable and comfortable these humble servants of the sanctuary. It is matter of lamentation that so little care is taken to select suitable individuals for this office, and when placed in it, that their salary should be so wretchedly small. It has been said with respect to ministers, 'a scandalous maintenance makes a scandalous ministry.' If this observation may be applied to clerks, it is high time the evil was remedied. I am not able to say how Parish Clerks are appointed, or who chooses them; whether by descent they inherit their post, and without

regard to moral excellence or capability of reading distinctly; or whether they are chosen by the clergyman or churchwarden for the time being. But I suspect, from what I have observed in the two adjoining parishes where I have mostly resided, that the former is the general method.

But let the appointment take place how it may, it is high time for the credit of the establishment, and the comfort of those who unite in its worship, that the lot should fall, for the future, upon a different class of men than those who now sustain that office. Even the poor can now read, and many of those educated in the different Charity and Sunday Schools with somewhat of propriety. I believe not one clerk in twenty in country parishes is able to do this. And in addition, I fear some of them are far from moral, and much addicted to drinking: of this I am certain, that neither in the church near which I reside, nor in any of the adjoining ones, do I hear their part of the service performed, with any thing like that propriety which it so richly deserves.

AGRICOLA.

## ON THE BRITISH TREATMENT OF NATIVE CHRISTIANS IN THE EAST INDIES.

SIR,—Amidst the interest excited by the approaching expiration of the East India Company's charter, and the discussions as to its effects on commerce, &c. there is one topic to which I think sufficient attention has not been given, viz. the state of the Native Christian population. My access to the means of information has been so interrupted, that I am not aware whether the evils complained of in the following extracts from the late Bishop Heber's Journal, have been subsequently remedied, or whether they have been brought fairly before the Christian public; if not, they certainly claim the deepest attention.

The Bishop, after stating the number of native Protestants, (chiefly converts of Schwartz) in the south of India at about 15,000, observes, 'The Roman Catholics are considerably more numerous, but belong to a lower caste of Indians, for even these Christians retain many prejudices of caste, and in point of knowledge and morality are said to be extremely inferior; this inferiority, as injuring the general character of religion, is alleged to have occasioned the very unfavourable eye with which all native Christians have been regarded in the Madras Government. If they have not actually been persecuted, they have been disqualified *totidem verbis* from holding any place in appointment, whether civil or military, under the Company's government; and that, in districts where, while the native Princes remained in power, Christians were employed without scruple; nor is this the worst; many *peasants have been beaten by authority of the English magistrates, for refusing, on a religious account, to assist in drawing the chariots of the idols on festival days, and it is only the present*

collector of Tanjore who has withheld the assistance of the secular arm from the Brahmins on these occasions; the consequence is, that being limited to voluntary votaries, they have now often very great difficulty to speed the ponderous wheels of Kali and Siva through the deep lanes of this fertile country.'

I will not weaken the above statement by any comment, but merely subjoin the following extract from the last letter of the lamented Prelate, from whose Journal the above is extracted. 'Will it be believed that while the Rajah kept his dominions, Christians were eligible to all the different offices of state, while now there is an order of government against their being admitted to any employment. *Surely we are in matters of religion the most lukewarm and cowardly people on the face of the earth.*'\*—Vol. III. p.461—463.

The following is the order referred to:

'Extract from regulations of the Madras Government 1816. Par. 6. The Zillah Judges shall recommend to the Provincial Courts, the persons whom they shall deem fit for the office of District Moonsif, but no person shall be authorised to officiate as District Moonsif without the previous sanction of the Provincial Court, nor *unless he be of the Hindoo or Mohammedan persuasion.*'

\* Alas! this is too true. In travelling on the continent, Bibles, Testaments, and other books of devotion, which British subjects take with them for their own use, are sometimes taken away; and British Consuls, &c. either dare not or will not remonstrate. We know a recent case, where Bibles, for the use of British Subjects, could only be obtained through the intervention of a *foreign Consul*, and were actually so obtained, while the British Government had a privileged Agent at the same court.—EDITOR.

## A CALL TO FASTING AND PRAYER.

SIR—We are at this moment, both as a church and nation, placed in those peculiar circumstances which obviously call for some public and general manifestation of repentance and humiliation before God.

Were our rulers properly alive to the existing state of things, we might hope that they would direct a general fast to be observed throughout the land, or at least that our Archbishops and Bishops would be called upon to provide some appropriate petitions to the divine majesty, and direct the same to be used in all churches and chapels for such time as might appear advisable; there is, however, no prospect of any such measure being adopted; yet some perhaps of your readers may be so feelingly alive to the subject, as to comply with the exhortation given on a similar occasion—"Therefore now also saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping and with mourning; and rent your heart and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Yea, "let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; wherefore should they say among the heathen, Where is their God."

Some years ago, a number of excellent ministers in London agreed to preach, at each other's churches in succession, a series of sermons on the Signs and Duties of the Times. How far such a plan would in the present emergency be advisable or practicable I must leave others to determine; but what I earnestly desire is, that every individual minister, and every private christian should, as a per-

sonal question, consider—What can I do at this moment, in my own circle—in my church—my family—my closet—my neighbourhood? The kingdom of God cometh not with observation, but it is when a spirit of prayer and supplication is poured out on individuals, and when each feels it a personal duty to weep, pray, and act, that great and extensive revivals are vouchsafed, and that God is intreated for a land.

Let us now then begin. Suppose we who feel convinced that we are fallen on perilous times, should on every Wednesday and Friday "set our face unto the Lord God, and seek by prayer and supplications with fasting: and pray unto the Lord our God, and make our confession" and say,—

"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: we have sinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts, and from thy judgments; we have broken thy sabbaths, in that we our kings, and our rulers, and our senators, have profaned thy day by buying or selling, by travelling or feasting, by vain and foolish company and conversation, by neglecting thine house of prayer, and by leaving multitudes destitute of places where they might worship, and of ministers by whom they should have been taught thy holy word. Neither have we hearkened to thy servants which spake in thy name, and called on all the people of this land to put away iniquity from amongst them; and to refrain their hands from unholy gain—to let the oppressed go free—to deliver the poor enslaved negro from his bondage and cruel captivity—to proclaim mercy to the deluded Hindoo widow, and rescue

her from the devouring flame, and to terminate the murders and licentiousness which prevail throughout our empire, and especially our eastern possessions. Deliver us from blood-guiltiness, O Lord. Require not at our hands the blood shed in so many dreadful wars in which we have been engaged. Visit us not with that vengeance which we so justly deserve for allowing the duellist and murderer to walk at large, and pardon all the guilt we have incurred in withholding the light of thy blessed gospel from our extensive colonies and possessions, in restraining those who desire there to make known thy truth, and in countenancing and supporting the grievous idolatries and shameful superstitions, and impositions of Romish and Grecian teachers in places under our controul.

O Lord, according to thy righteousness, we beseech thee, and for the sake of thine own dear Son Jesus Christ, let thine anger and thy fury be turned away from us. Pour down upon us, upon our king, his nobles, and senators, and all the people of this land, the spirit of true repentance and godly sorrow for sin. Enable us to put away the evil from among us; to hate and to renounce every corrupt way. Lord, help us to hallow thy sabbaths, to put a stop to profane swearing, lying, intemperance, licentiousness, and violence; enable us to follow after peace, and purity, and increasing holiness, and may we, both at home and abroad, act as a Christian nation, from a regard to thy glory, in obedience to thine holy word; and not according to the deceitful and delusive dictates of worldly expediency. Vouchsafe, O Lord, to look down in mercy upon our church, and pour out thine Holy Spirit upon all our Archbishops, Bishops, and Ministers, of every description. May they all partake of thy saving grace; may the idol shepherds

become pastors after thine own heart, and feed the flock with wisdom and knowledge; and may the people learn at their lips the things which belong to their everlasting peace, and receive the truth in the love and in the power of it. Dispose the hearts of many young men to chuse the work of the Ministry, for the promotion of thy glory, and the salvation of immortal souls. Raise up and send forth missionaries to the heathen, and crown their labours with abundant success. Have mercy on all Jews, Turks, infidels, and heretics; enlighten them with thy gospel, and convert them by thy grace. Look in tender pity, on all Roman Catholics, and other corrupt and idolatrous professors of Christianity, who have a name to live and are dead; and give to them thy especial grace, that they may be Christians indeed, and thus vouchsafe to make known thy saving health unto all nations.

O Lord hear, O Lord forgive, O Lord hearken, and do; defer not for thine own sake, O our God; but be merciful unto us—be merciful unto us, O Lord; open thine eyes, and behold our desolations, for we are fallen very low. Have mercy upon us, according to the abundance of thy mercy, for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. Thou art a God that hearest and answerest prayer—thou hast heard us in times past; O be merciful unto us; visit us with thy salvation; restore unto us the tokens of thy favour. Give unto us temporal prosperity, but above all make us partakers of thy salvation, and enable us to bring forth fruit to the glory of thy name. Hear us, and answer us, O our God, for the sake, and through the merits of our Lord and Saviour Jesus Christ, who hath taught and commanded us, when we pray, to say, "Our Father," &c.

S. W. A.



## REVIEW OF BOOKS.

*The Christian Ministry ; with an Inquiry into the Causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridges, B. A. 2d Edit. Pp. viii. and 512. Seeleys. 1829.*

*The Reformed Pastor ; by Richard Baxter. Revised and abridged, by the Rev. William Brown, M. D. with an Introductory Essay, by the Rev. Daniel Wilson, A. M. 12mo. Pp. lxxii. and 290. Whitakers. 1829.*

*The Christian Minister ; or Practical Hints for the conduct of a Young Clergyman. By Ελαχιστοτερος. 12mo. Pp. vi. and 68. Hamilton. 1829.*

THE value and importance of the Christian Ministry can scarcely be overrated, and every thing which may conduce to the qualifying of individuals for that sacred office is consequently deserving of serious attention. We hail, therefore, with great satisfaction the appearance of publications like these before us, and the rather, because of late years this department of literature has been we conceive in some degree neglected.

To enter fully into the subject of the Christian Ministry requires indeed a very considerable degree of knowledge and experience. To write a visitation sermon, or an episcopal charge, embracing a few general, striking, or common-place topics, is comparatively easy ; but to show how a man ought to behave himself in the house of God, which is the church of the living God, demands talents and attainments of no common order, and which, where they exist, are usually combined with that eminence in humility, and that entire occupation in ministerial duty, which indisposes or incapacitates their possessor for

the arduous undertaking of entering largely on the subject. To such circumstances it is most probably to be attributed that we have few modern treatises on the Ministry, of any extent or importance. The subject was, we understand at one time contemplated by the late Rev. T. Scott ; and it has occasionally occupied the attention of others : but we are not aware of any modern publication which enters so fully on the subject, as this work of Mr. Bridges, in the composition of which much thought, much labour, much experience, and much prayer have doubtless been united.

This volume commences with a modest Preface, and is divided into Six Parts, which the author entitles 1. General View of the Christian Ministry. 2. General Causes of the want of success in the Christian Ministry. 3. Causes of Ministerial inefficiency connected with our personal character. 4. Causes of want of success connected with the public Ministry. 5. The Pastoral work of the Christian Ministry ; 6. Recollections of the Christian Ministry. The matter and references under each topic are, in general, full, particular, and well chosen ; and almost every subject, which a reader can reasonably expect to be noticed in such a work, is taken up, and fairly and practically entered into, so as to supply the requisite information and advice. The work indeed is not a clerical guide or directory, affording instruction upon secular and external matters. But in most things essentially and spiritually connected with the Christian Ministry, it will be found a copious, comprehensive, and satisfactory book of reference. It would have been of some advantage, indeed, had our author treated more fully of that independence of character which the Christian Minister peculiarly needs

in these days. His parishioners or congregation will often wish to exert an influence over him, which is not for their good, and to which they are not entitled; and, in particular individuals, the desire will be even more plainly manifested. This happens in the country; it happens perhaps still more in London. It appears in the mass of the people; it will not be unobservable in the more serious part of them. The love of power is natural to all; and in many believers unmortified. A person under its influence is not, perhaps able to manage the parish; whereas the pastor, from his situation, obviously possesses considerable influence: hence, if *he* can be managed, the object is gained at once; and from this or other causes, the snares, the attempts, direct and indirect, the approaches, the contrivances, to gain influence over a pastor, especially over a laborious and devoted pastor, are such as to require all his vigilance, and all his decision, to detect and resist them. How he is to retain his independence merely under such circumstances, is not the question; but how he is to do this, and not make shipwreck of Christian meekness and gentleness, or lean to the opposite extreme of self-exaltation and self-will. This subject, however, is not entirely overlooked by the pious author; as appears from his remarks on *lay influence*, and the *office and uses of Helpers*; and if he has not been led to dwell fuller upon the subject, it may be that something in the character of his own ministry has happily tended to keep the evil, in his case, at a distance, so that it has less occupied his attention. The following remarks on preaching the whole GOSPEL are exceedingly valuable. They are an answer to much that has lately been said on the subject; and rebuke our too common departure from the doctrinal standard of the last generation of evangelical divines.

The death of Christ is the soul, which must give life to the whole system of Christian doctrine. We remark, therefore, in connexion with this point, that our doctrinal preaching should be *full and explicit*. Let it comprehend within its circle the whole mystery of Christ, in his person, offices, and work; connecting itself with the love of the Father, and the work of the Spirit, in every department of evangelical privilege, duty, promise, and hope. We have often observed a restricted compass in Christian Ministrations. Many confine themselves to those subjects, which most naturally accord with their own individual bias, to the neglect of others of at least equal importance. Some are continually employed in detecting the delusions of a false profession; others, in fulminating the terrors of the law; others, in painting the awful condition of the unconverted; others, in general invitations to Christ irrespective of spiritual conviction; others, in an indiscriminate exhibition of the promises and consolations of the Gospel. Some seem to forget a quickening and directing Ministry to the Church as well as to the world. In all these cases there is a want of fulness in the contents of the Ministerial commission. "The deep things of God, revealed by his Spirit," are not the grand topics of the Ministry, nor are they spoken, as the apostle spoke them, in "the wisdom which the Holy Ghost teacheth, comparing spiritual things with spiritual." Much stress has always been laid upon the *entireness* of the statements of the Divine commission. Indeed this obligation is bound up in our office. As angels, we must keep close to our message; as ambassadors, we must discharge our commission; as depositaries, we must be faithful to our trust. The subject matter, therefore, of our commission, must be declared fully without concealment—with our minds divested as far as possible from any preponderating bias towards particular parts of the system—neither forcing offensive truths into undue prominence, nor daring to withhold them in their scriptural proportion. We must indeed adapt our statements to the spiritual capacities of our people. But care—much care, is needed, that we omit nothing from fear of offence, or from disgust to particular doctrines, either in our own, or in our hearers' minds;—"not handling the Word of God deceitfully, but by manifestation of the truth, commending our-

selves to every man's conscience in the sight of God."

The guilt, corruption, and ruin of man by the fall, his redemption by the Son of God, and his sanctification by the Holy Spirit, so clearly belong to a full and explicit declaration of the Gospel, that no "scribe instructed unto the kingdom of heaven" can fail to set them forth. It is material to show, that in all that relates to our salvation, the three persons of the Deity coincide, though their acts may be differently denominated, as one person is made more prominent, according to his specific office in the economy of redemption. It may be doubted in this view, whether the office of the Spirit is generally set forth in all its full scriptural glory and necessity, especially as the originator of a believing reception of the Saviour, in which character, if we duly honour him, we may hope he will honour us, by exerting that power, which we have distinctly and dutifully ascribed to him.

The statement of these points would also necessarily include the cardinal doctrine of free and full justification, through faith in the atoning blood, and meritorious obedience of the Redeemer—the holy nature and evidences of this faith—the immediate agency of the Holy Spirit in the work of regeneration, progressive sanctification, and in all his offices of holy and heavenly consolation, convincing, enlightening, comforting, and assuring the heart of the sincere Christian, and enduing him with a "meetness for the inheritance of the saints in light." That these are great and fundamental doctrines, will be very generally allowed by all denominations in the church. But to affirm that this is all the Gospel, is, in the Writer's view, to put a part (a very considerable part indeed, but still only a part) for the whole. Much of the scripture revelation is left untouched and restrained from the people, except, after the example of the Apostles, we trace the blessings of the Gospel to their fountain-head in the sovereign pleasure and everlasting love of God. Unless it can be proved that there is no express revelation of the purpose of God in the Sacred Volume, it is difficult to discover any just reason for its exclusion from our Ministry. If it form a component part of scripture, it doubtless comes within the terms of the Ministerial commission. No redundancy can be supposed. "All scripture is given by

inspiration of God;" and all "is profitable for doctrine and instruction in righteousness." In exhibiting the freeness of the invitations of the Gospel, we must not hide the basis of our effectual calling. In displaying the riches of grace, we must not forget to trace it to its source in the sovereign pleasure of God. The obligations of holiness cannot be scripturally enforced, if their connexion with the eternal designs of God be withheld. The principle of these remarks equally applies to Ministers of the Calvinistic or Arminian school. Both must allow that the doctrines of predestination and election are laid down in Scripture, and therefore that they form truly, if not prominently, a part of "the counsel of God." It must also be admitted on all hands, that they made a part of our Lord's public instructions to mixed congregations, and of the system of doctrine brought by the Apostles before the churches—of a pure and more spiritual character indeed than our own, but constituted upon the same basis. It seems therefore necessary to the completeness of our system of public instruction, that these doctrines should be stated with moderation and forbearance, and yet with decision, according to the light in which we trust we have "received them of the Lord." While many serious and candid Arminians have sometimes expressed their anxiety, that their Calvinistic brethren should studiously avoid any decided statement of their views, they impose no such restraint upon themselves. Their published documents will be found to possess as strong an infusion of their peculiar sentiments, as is usually seen in writers of the opposite school. They doubtless feel, that, as a part of the Divine revelation, an explicit testimony is required of them in the compass of Ministerial instruction.

Mr. Richmond faithfully advised a brother clergyman in an early stage of his more enlightend Ministry—"Do not shun to deliver the whole counsel of God. Keep in mind that excellent rule,—'Never preach a single sermon, from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse.'" It is not enough that our preaching be true—It must be the truth—the whole truth—"the truth as it is in Jesus." Indeed we may consider it as the test of the correctness of our system, whether it naturally leads

us to value and to use every truth bearing the stamp of Divine authority. Should it make us cautiously refrain either from Scriptural doctrines or practical exhortations, and allow of allusions to certain texts only to weaken their evident power of application, some serious defect must exist. An accurate view of Christian doctrine would connect every part with some important end, or at least would assure our minds, that such connexion was formed in the Divine purpose, though beyond the ken of our vision to discern it. Yet on the other hand an undue prominence to particular parts of the system must be avoided, as being equally unscriptural with an undue concealment. Much guard also is required against overstatement. Inferences that appear to be strictly legitimate, must be received with the greatest caution, or rather decidedly rejected, except as they are supported by explicit Scripture declarations. 'Let us ever stop,' as Professor Campbell reminds us, 'where revelation stops; and not pretend to move one inch beyond it.' How wise and holy was the spirit of Bishop Ridley, thus writing to his fellow-martyr, Bradford—'In those matters I am so fearful, that I dare not speak further, yea, almost none otherwise, than the very text doth, as it were, lead me by the hand.'

The study of the Apostolical Epistles is in this view of the first importance. It will show whether every "jot and tittle" of Scriptural truth delivered to the primitive churches be included in our course of Ministerial instruction. It will teach us what to bring forth, and in what mode—to form alike the doctrine, the statement, and the terms, upon the Divine model. It will exhibit the unscriptural scheme of giving abstract views of the doctrines of grace, instead of combining them with the practical enforcements of holiness, in which the sacred writers uniformly produce them. It will mark also the error of avoiding the use of the offensive terms, in which holy inspiration has clothed these deep and mysterious doctrines, probably from the apprehension of exciting disgust, misconception, or licentiousness; which, however well intentioned, is unevangelical in its spirit, and gradually substitutes a lower style or standard of preaching in the room of the spiritual character and unadulterated purity of the Gospel.—Pp. 321—322.

Under the head of Preparation for the Pulpit, the author mentions Special Prayer; both *for direction in the choice of texts and topics, in entering upon and pursuing our subject*, and with regard to *the frame of our own minds in the pulpit, and the power of our ministry upon the hearts and consciences of our people*; not omitting to urge the necessity of subsequent as well as preparatory prayer. Under the fourth topic above mentioned, he thus writes—

Nothing will give such power to our sermons, as when they are the sermons of many prayers. How else indeed can any measure of Divine influence attend them? How can we expect to deliver a word from God, except, like an ancient prophet, we "stand upon our watch, and watch to see what he will say to us?" It is easy indeed to bring to our people the product of our own study, but the blessing is exclusively restricted to what we deliver to them from the mouth of God. Thus we renew our commission from time to time with a fresh sufficiency of grace for our work, and with a strengthened assurance of Divine success. Thus also we obtain that *παρηγορία* which flows into the heart from the unction of grace, and unties our stammering tongues to "speak boldly as we ought to speak." The assistance also that is received in preaching from this source, is of the highest importance. Mr. Scott gives the result of his own experience on this point—'The degree in which, after *the most careful preparation for the pulpit*, new thoughts, new arguments, animated addresses, often flow into my mind, while speaking to a congregation, even on very common subjects, makes me feel as if I was quite another man, than when poring over them in my study. There will be inaccuracies, but generally the most striking things in my sermons are unpremeditated.' This testimony is familiar with the experience of many of our brethren, who in this spirit of prayer are often conscious of luminous and affecting views of truth almost instantaneously presenting themselves to their minds. Nor does it countenance a relaxed system of preparation, while it encourages that acting of faith for present assistance, which gives additional liveliness to our ministry, and brings down from heaven the warmest

matter of our sermons at the time of their delivery. Upon all accounts, therefore, it is a fully warranted statement, that sermons, which we have obtained chiefly by meditation and prayer, have been preached with more power and edification than others, that have been the results of more elaborate study. On this account some ministers of inferior qualifications are more honoured than some of their talented brethren. The ablest and most orthodox discourses are paralyzed by the neglect of prayer in their compositions. As a general rule, there can be no doubt but those are the best preachers who are most men of prayer.—Pp. 279—281.

Our author's observations, on the subject of Preaching the Law as a Preparation for the Gospel, may possibly by some be misunderstood. The practice occasionally recommended, that a minister, going to a new place, should there begin by preaching for a time the law only, or little else, and wholly or in great part keep back the gospel till he sees certain effects produced, appears to us decidedly wrong. His principle is, that

The discipline of the law, in the usual course of the work of Divine grace, is the preparatory step to the clear apprehension and legitimate enjoyment of the Gospel.—P. 302.

This principle we perfectly approve. But our author's remarks have been viewed as countenancing the plan of keeping back for a while the offers of the gospel. There may be persons in every congregation, who ought to hear the whole gospel, in the very first sermon which the new pastor delivers before them; persons prepared for it by the Lord, though not of man, nor by man; persons made ready by his preventing grace and chastising hand, though neither law nor gospel may have been ever preached before as they ought to be, in the pulpit of the church. Such persons we say, particularly, ought to hear the gospel in the very first sermon; and we can conceive of no persons besides, who ought not. Still let the law be brought forward,

in all its awakening, alarming, piercing, bruising, condemning power. But let the gospel never be withheld.

The candidate for Holy Orders who is able to devote a portion of his time daily to the present work, will find that his hours have not been ill bestowed. The pastor occupied in the full discharge of his duties, will find it a useful manual, and book of reference. And should the hand of affection find an opportunity of placing it upon the table of a careless friend or relative who has unthinkingly entered upon the Sacred Office, its varied and important contents may be the means of awakening him to surprise and concern; and, while it leads him to reflect how serious a thing is the cure of souls, may, by bringing salvation to one, be the means of life to many more. The Lord by his grace accomplish this. Amen.

Mr. Baxter's Reformed Pastor has been long well known and highly esteemed. The present abridgment is executed with considerable care, though there are, as might be expected, a few sentences not strictly accordant with our views as members of the establishment, and which it would be desirable to omit in a future edition. Mr. Wilson's preface is intended to excite the most pungent grief, and the most entire reformation, and he therefore directs the attention of his brethren, 1. to some topics of humiliation; 2. to some grounds of hope; and, 3. to several points of duty as subservient to a revival of pure Christianity amongst us. Under the first head he inquires into the state of our hearts; the style and character of our public preaching; our private diligence; our private duties; our walk before men; he adverts to times of peculiar quiet and backsliding; to fearful errors and heresies; to bitter controversies; and want of success.

He then suggests grounds of hope that God is at work; that the machinery of religious dissemination is erected; that many of the temptations of the great adversary have been already detected and laid bare; that the grace of the Holy Spirit has been most earnestly and solemnly implored in prayer; that the position of every thing in the church and the world indicates expectation, the promise of new blessings, and the accomplishment of all the glorious predictions of divine mercy and grace. He, lastly, insists on the duty of a deeper and more fervent personal piety before God; of solemn seasons for fasting and prayer; on higher views of the true dignity and importance of the Christian Ministry; on a deeper consideration of its particular design, namely, to furnish a succession of men to expound and apply truth; to the necessity of individual catechetical instruction; to a conscientious adherence to the doctrine of the Holy Ghost; and to a decided superiority to the world and all secular considerations. On each of these topics Mr. W. enlarges with his accustomed fervency and zeal. We could, wish, however, that he had more precisely pointed out how far the views of Baxter are applicable in the present day, whether they are either defective or redundant; and how a modern parochial minister may best introduce and carry on this or any other more expedient system of parochial care. If Mr. W. would apply the powers of his enlarged and vigorous mind, and the experience of his five and twenty years ministrations, to such questions, he would, we are persuaded, render a most valuable service to the church of God.

The third publication exhibits, *The Minister in his study*,—in the House of God,—among his Parishioners,—in his Family,—in the world. It is plain, short, and un-

affected, and may be read with advantage by those for whom it is more especially intended, namely, ministers who have recently entered on their work. Care must however be taken, not to purchase the *Christian Minister*, instead of the *Christian Ministry*, or the disappointment will be great indeed.

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*Typical Instruction, considered and illustrated; and shown to be suitable to all, but particularly the early ages of the Church.*  
By John Peers, M. A. Lecturer of St. Antholin's, &c. Pp. xii. and 584. Hatchards.

TYPICAL instruction appears to have been very much lost sight of in modern times. We meet with occasional references indeed to the types in sermons, and they are in some measure elucidated in scriptural commentaries; but we do not recollect any publication expressly treating on the subject, which has attracted the public attention, for many years. Whereas in the days of our forefathers, the types were continually and incessantly brought forwards, and some of our older authors have entered into very copious and enlarged explanations. This change is indeed easily accounted for. When any subject is brought forward beyond its due proportion, and pressed beyond the bounds of legitimate exposition, the minds of many shrink from it with a feeling of repugnance and aversion. A lively imagination often points out resemblances which appear to others most fanciful, if not absurd; and the eagerness of such expositors often hurries them on to advance the most unfounded charges of scepticism, pride of reason, or determined obstinacy against those who modestly intimate even a doubt whether the instructions drawn from the foot of a candlestick, or a pin of the tabernacle, were really intended by that Holy

Spirit, by whose precept the Levitical institution was erected.

Here however as in unnumbered instances, the sins of the guilty are visited upon the innocent. The wild imaginations of fanciful expositors afford to many a pretext for neglecting the subject itself, and thus a valuable cause is oft-times injured by the indiscreet zeal of injudicious friends. This has clearly been the case with reference to typical instruction; we conceive it is the case at this moment with reference to prophetic inquiry: the crudities of modern times, eagerly embraced as they have been by intolerant and oftentimes very ill-informed partizans, have discouraged many from considering a topic to which they would do well to take heed. But to all such we say, Typical Instruction and Prophetic Inquiry are valuable in themselves, and the rashness, intolerance, and folly of some should teach us humility, patience, caution, and diligence in the examination of those things which were written for our admonition, remembering continually that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

With such views we were happy to receive the present volume by Mr. Peers; it consists of twenty chapters, in which the general nature of typical instruction is considered, the adaptation of such a mode of instruction is pointed out—the relation of the type and its antitype explained; and an historical and explanatory view given of the several types from the beginning, to the appointment of Baptism and the Lord's Supper: the whole is important and instructive, and the volume becomes increasingly interesting as we proceed, and does credit at once to the author's piety and judgment.

The following is Mr. P.'s explanation of a type.

A type, then, differs from a parable in the time to which it refers: the one is strictly indefinite, and if usually delivered in the past tense, it is merely to accommodate it to the feelings of the hearers: the other necessarily relates to the future. It may be a memorial of the past; but it must also have a prophetic, as well as a retrospective view. The person, therefore, by whom it is presented, if an historical, or enacted, if a practical or a ritual type, must act under a divine influence, or falsely assume to himself that authority, as in the case of Zedekiah, before referred to, and of Hananiah: Jer. xxviii.

Of these different modes of conveying instruction, every one, except the last, is equally open to all teachers, whether inspired or not. A type being a prophecy, is confined in its use to those who are sent by God to teach in his name, and foretell things to come. A man of wisdom and sagacity, reasoning upon probabilities, and the operation of known principles, might exhibit to those about him an image or emblem of circumstances likely to take place; but if an honest man, he could only do this as significant of his own opinion, which the event might entirely refute, as in some of the cases just mentioned.

The type, therefore, is the method of instruction entirely confined to the great Master's use; sometimes directly, but more frequently indirectly; or by those whom he is pleased to employ as his instruments in imparting knowledge to his people.—Pp. 7, 8.

On the relation between the type and its antitype, Mr. P. observes.

The type then is only an image of the antitype, in the broad outline; many particulars belonging to the first, may have no connexion with the last—consequently, these are not to be considered as parts of it; they fall within the shadow, and are lost as to the figurative meaning or import of it. The history of the prophet Jonah supplies an instance of this; "for, as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." This event then was typical of our Lord's descent into the grave, and return from thence; but, we shall not trace any prophetic resemblance between any other parts of Jonah's life and our Saviour's ministry.

Jacob and Esau present us with types of the two classes of mankind which

divide the world between them—the people of God, and those who live in a neglect of, or disobedience to him; but the symbolical resemblance does not extend to every part of their history. If the parallel should be closely drawn between them, it would soon be evident that it existed in only a few circumstances. The same may be observed of Aaron and our Lord. The priesthood of the former was beyond all contradiction emblematical of the more exalted one of the latter; but the former was imperfect in itself, as also debased by great personal transgression: the latter was perfect in all its parts, and, consequently the similitude between them could not be complete and uniform.

This suggests another important consequence, that the type must necessarily be inferior to its antitype. It is only a figure, and an imperfect figure; not a pattern, nor an image, but a shadow.

This inferiority will appear more evidently from the consideration of the persons and facts employed for these purposes. Is it a sacrifice? the creature offered is a bullock, a sheep, or a lamb: the offering signified is that of our inestimable Redeemer. Is it a ritual festival? it is celebrated by carnal ordinances, but the worship implied is of a spiritual nature, and refers to that in the everlasting kingdom of the author and finisher of our faith, when God shall be worshipped in spirit and in truth. Is the high priest, presented in all his glorious apparel, engaged in a solemn service, and accompanied by a joyful concourse of believers? he is only the humble representative of Him who is exalted above all blessing and praise, and before whom, clothed in light and immortality, perfect beings veil their faces. How much inferior to these solemnities must those adorations be which are celebrated, or those acts which are presented by imperfect worshippers, who only see in part, and know in part; who are defiled by sin, and encompassed by infirmity. But when the type is realized, perfection will take place of imperfection. The head and principal of all these is the immaculate Son of God, and the creatures who shall then share his glory, or fulfil the inferior emblems, will be freed from infirmity, purified from sin, sanctified and made meet for the kingdom of heaven, and to abide in the presence of their Maker and Redeemer.

We had marked several passages as extracts which our limits will not allow us to insert. The following observations, on Exod. iii. 1—6 may serve as a specimen of the mode of explanation adopted by Mr. Peers, with which we must close the present article.

The bush on fire, yet not consumed, because the presence of God was there to preserve it, is a very correct image of the church of God, suffering under the persecutions of her foes, in the spiritual desert of this world. The principle of divine life is communicated to her, and nourishes and supports all her branches. The spirit of enmity has ever directed the machinations of the destroyer, and the powers of darkness have ever been ready, and desirous to extirpate her with fire, that no vestige of her might remain; but amidst all their fury, she has not only survived, but flourished; so much so, that even her foes have admitted, that the season of persecution has been the seed time of the church, and probably, this sacred assembly never increased with greater rapidity, exhibited the fruits of faith, and the graces of the holy Spirit more abundantly or gloriously than during the ages immediately following the close of our Lord's ministry, when the flames of devastation for successive generations were directed against her with all the violence which the malice of Satan, and the ingenuity of his agents could contrive. Yet, during this season, not a leaf of the true vine was withered, nor one of her tender branches consumed. The presence of Jehovah watched over his infant flock, and the fires which, when directed against any cause not his, would have speedily destroyed it, only refined it as silver, and trying the faith of her members, proved it to be more precious than of gold, which perisheth.

It also bore a peculiar and appropriate reference to the state of Israel, the then visible church of God, oppressed by the power of Pharaoh . . . yet not destroyed or diminished, for by an interposition in her favour as signal and marvellous as that which hath distinguished the corresponding situation of the invisible church, in seasons of external affliction, under those very oppressions which were intended to exterminate the seed of Jacob, and which would have annihilated any other people, they increased and multiplied.



## INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## EGYPT.

THE Rev. W. Jowett, Secretary to the Bible Society in Malta, and Agent of the Church Missionary Society, has recently transmitted a letter, of which the following is an extract :

‘ In itinerating in Egypt, I have distributed vast numbers of copies of the scriptures amongst Mahomedans and native Christians, of which I have kept no regular account. In August 1828, the Rev. Mr. Müller, of the Church Missionary Society, accompanied me on a Missionary tour to the Delta ; and, in the course of our journeyings, we had many opportunities of disseminating the word of God amongst those who, until then, had never been visited by a single ray of revealed truth.

‘ At Rosetta, we went to the Coptic convent, but were refused admittance. We called on a Maronite priest, but could not prevail upon him to receive a copy of the Arabic New Testament. He told us, that he was afraid of being brought into trouble by its being seen in his house. On the afternoon of the same day, however, we fell in with two Moslems, who, after some conversation, were willing to take a New Testament, which they promised to read, and compare with the Korân. To a native of Tuscany, who had imbibed infidel principles, but whom we found willing to inquire after the truth, we gave an Italian Bible.

‘ The following day, the 18th instant, we with difficulty gained admittance into the above convent. We gave a copy of the Coptic and Arabic Psalter to the priest ; and observed, that our sole object in visiting Rosetta, and other places, was to distribute the Holy Scriptures ; and that, having experienced the happy influence of our holy religion on our own souls, we were anxious that others should be made partakers of like precious benefits. He approved of our motives, and said he would not fail to recommend his friends to wait upon us for our sacred books. In the afternoon, the Coptic priest called at our lodgings : and, on our stating our surprise that, in a city containing six thousand inhabitants, there should be no institution for the instruction of the rising generation, he replied, that Christians in this country are so divided amongst themselves,

and so self-conceited in the opinions of their own sects, that provided a school were opened by the Copts, the Greek and Catholic Native Christians would not attend, and *vice versa*.

The afternoon of the 19th instant presented a very pleasant scene : numbers of young people and children called upon us, and begged to be supplied with the Holy Scriptures. We gave all who could read a New Testament or a Psalter : the young people were quite happy, for we had conferred upon them the highest gratification : Oh that they may be led duly to appreciate the Sacred Treasure ! To the priest at the Greek Convent we gave a Testament in ancient and modern Greek. During the course of the evening, the Bashaw’s Dragoman called at our lodgings : he appeared much affected by what we said to him about the Gospel of Christ. Before he bade us good night, he requested us to give him ‘ a book as deep as the sea.’ We presented him with an Arabic Bible, which he received thankfully, and begged an interest in our prayers. On our leaving Rosetta, we had numerous applications for Bibles, and were happy on being able to meet the urgent demands of Mahomedans and poor Native Christians.

I may add to the above a brief account of an interview I had during the excursion, with a Mahomedan Hagi, who had been seven times at Mecca—five times on pilgrimage, and twice on business. I found him in company with one of the Bashaw’s Dragomen and a Seyid, i. e. one of the descendants of the prophet Mahommed :—the Seyids may be easily recognized by their wearing a green turban. After some general observations, I began to call in question the religion of his Prophet, and the inspiration of the Korân—and the impracticability of its precepts being obeyed by men of all nations : I adverted to the Fast of Romazan ; and shewed the impossibility of observing it within the Polar circles when it happened to fall in summer, as the sun is then above the horizon in some places for several months together. This made him impatient : and, by way of reply, he chanted a few verses of the Korân, which he imagined would be a satisfactory answer to me. I now told

him, that I could not receive as argument the verses he had quoted; for I did not believe the Korân to be a revelation from heaven, but viewed it as a mere fiction, and its author as an impostor. 'It is true,' I remarked, 'there are some good things in it; but it is like your piastres which are only watered with silver.' He was astonished at my audacity, and, with a sigh, glanced at the Seyid, with a look which bespoke 'Behold what an infidel this Englishman is!' As an inducement to continue the conversation, I signified my willingness to become a Mahomedan, if, by sound argument, he could prove the Korân to have descended from heaven. I told him one strong objection I had to the Korân is, that it does not correspond with the Law, the Psalms, the Prophets, and the Gospels: 'If the Korân is true, they are false: but,' continued I, 'it is argued by Moslems that our sacred books are from God.' 'Yes,' said the Hagi, 'but the Korân is also from heaven.' I replied, 'that could not be, otherwise we should have some intimation in the Old or New Testament respecting the advent of such an illustrious prophet as you say Mahommed is: but no such intimation has been given; for while the Law, the Psalms, and the Prophets testify of the Messiah, there is not a single word spoken of Mahommed.' This he declared to be 'downright falsehood;' for Jesus, in the Evangile, had spoken of the advent of Mahommed. I solemnly and affectionately assured him that he was imposed upon; for the name of Mahommed does not exist in the New Testament. He replied, 'The Christians have adulterated the Bible.' I answered, 'This is impossible; for the Jews, who are the implacable enemies of Christianity, would soon disclose the imposture.' He now began to feel the force of my argument; and a smile of confusion pervaded his countenance. I then entreated him and the Seyid to believe the Gospel; and requested the Hagi to accompany me to my lodgings, where I would put into his hands the true word of God. On condition that I would say nothing to the discredit of his Prophet, he agreed to accompany me; when I presented him with a Bible, which he thankfully received; promising to read it, and compare it with the Korân. After some discussion on the Divinity of Christ, we parted good friends.

## WALES, AND ITS VICINITY.

AMONG the objections frequently advanced against the Bible Society, one of the most common is that its labours, at least in this country, are unnecessary, the population being adequately supplied with Bibles and Testaments. The fallacy of this objection has been frequently pointed out, and has been clearly demonstrated with reference to the vicinity of London, by recent investigation. The following extracts evince how great at this moment is the demand for the Holy Scriptures in Wales.

The population of the Principality, including Monmouthshire, according to the census of 1821, is something short of 800,000: and when it is considered, that no fewer than 275,000 Bibles and Testaments have been printed in the Welsh Language for the British and Foreign Bible Society, and that the Society for Promoting Christian Knowledge has not been inactive in the same field of labour, it might reasonably have been concluded that the inhabitants were adequately supplied:—and, indeed, this was brought forward last year, as an objection to the formation of the Societies then happily established. But the results of systematic personal inquiry, by the Committees of six of these Societies, will exhibit the fallacy of all general arguments on such questions:

From these inquiries it appears that of 4447 families, 1276 were totally destitute of the Holy Scriptures. That nearly *one-third of the inhabitants have been found totally destitute*, exclusive of many who possessed imperfect or mutilated copies of the Scriptures!

Conclusive evidence is also afforded of the readiness of the people to remedy so serious a calamity by the fact, that the Receipts and Issues of the five Auxiliaries, during their first year, have been £1361, while 4395 Bibles and Testaments have been issued, and the aggregate number of subscribers to the Auxiliaries and their nine connected Associations exceeds seven thousand.

It would appear also from an investigation instituted by some active persons connected with the Herefordshire Auxiliary, that at least 4500 families, or 25,000 individuals, in the county of Hereford, are at this moment destitute of the Scriptures!

## LONDON MISSIONARY SOCIETY.

## BERBICE.

THE following Extract from a Letter of the Rev. J. Wray, points out in a striking manner the happy effects of the Bible on a poor slave named Andris, belonging to government, and who laboured under the severest affliction.

I knew Andris (says Mr. Wray) when he was young and healthy, and an excellent boat-builder. He learned to read, and was baptized several years since; but it pleased God to afflict him with that most loathsome of all diseases, the leprosy, which has confined him to his house for some years. The Lord, however, has been gracious to him, and has enlightened his mind in the knowledge of Himself. During his long and distressing illness he spent a great deal of time in reading the Bible, and I usually found him with it in his hammock, or on his bed. In speaking to him on the state of his soul, he said, 'Yes, Massa, God is my strength and my salvation: He help me to lie down and to rise up. My pain is great; but that is nothing. I hope when I close my eyes, I shall be happy in heaven: I am wicked, but I trust in Jesus Christ.'

*Aug. 19.*—He sent to call me. I found them dressing his sores. The sight was truly affecting: he was literally full of sores from the crown of his head to the soles of his feet: there was no soundness in him. I asked him, 'Do you think you trust in God for salvation and happiness?' He replied to the following effect: 'O yes, Massa, I have no one else to trust in. I am a poor sinner.'—'Do you think you will go to heaven, at death?' 'O yes, Massa.'—'What makes you think so?' 'Because I trust in my Saviour. I am a poor sinner; but He has promised to save all who repent. It is true, I used to go to chapel before I was so ill: but then I was wild: but God's word, which I read, has been very useful to me.' He spake much of the goodness of God, and of the benefit he had received from reading the Bible. I read Psalm vi: when I had finished it, he observed, 'I have read all that.' In speaking of the Manager, he said, 'He is a good man to me: he gives me every thing I want.' On the 22d, I found him very ill, hardly able to speak.

I was however delighted with what he did say. He spake to the following effect: 'I am a poor miserable sinner, but I trust in Jesus Christ: He is my doctor and my strength: I come to Him, and He will receive me to His kingdom. The Bible says, "Thou shalt not covet, thou shalt not bear false witness, thou shalt not be angry nor quarrel:" all these things I have done: I have done many things that I ought not to have done: but God will forgive me for His mercy's sake: He will put an end to my sufferings. I used to go to chapel to read my Bible, but I have sinned. Since I have been sick, I have understood many things in my Bible which I did not understand then. I cannot read my Bible now; but when the pain is not too much for me, I pray in my heart.' I asked him if he felt happy. He replied, 'O yes, Massa: I have great pain in my body, but I feel too much pleasure in my heart:' meaning he was very happy. He said he was full of sores and pains, yet he was happy in his soul.

*Aug. 23.*—This afternoon I was called to see him again: they did not think he would live through the night. I said, 'Andris, I hope your heart is fixed on Jesus Christ.' 'O yes, Massa.'—'Do you think you will be happy after death?' 'O yes.'—'What makes you think so?' 'Because I trust in my Saviour. I am a sinner; but all my sins are pardoned. I wait for my glorious Lord: day and night I trust in Him. I cannot read my Bible now, but I pray with my whole heart.'—'Do you believe in the Bible?' 'O yes, Massa, I believe in the Bible: it will lead us to heaven; and it will teach us not to swear, not to sin; it is true from the beginning to the end. I love the Bible, and I love God my Lord: I wait upon Him; I am not afraid to die.' I asked him what I should pray for. He replied, 'That God would look down in pity upon me, and not turn His face away from me.'

*Oct. 1.*—I buried poor Andris, who died in the morning. Though he was very low for some days, and his speech scarcely intelligible, yet his heart seemed fixed on the Saviour. What a blessing the Bible has been to him, during the years of his affliction and pain.

## CRUEL OPPRESSION UNDER COLOUR OF LAW.

A most glaring case of the perversion of justice under colour of law, has recently appeared in the Jamaica Newspapers which deserves serious attention, and prompt exertions by British Christians in general.

An artillery gunner of the name of John Robertshaw had become what is called in the army a *Methodist*, but in more correct language a Baptist: having obtained leave of absence from his quarters from Saturday morning till Sunday evening, he was on the Sunday morning baptized by immersion, according to the rites of the body to whose communion he was now united in a profession of Christianity. Having spent the remainder of the day in the chapel, he quietly returned to his barracks before his leave of absence had expired.

The circumstance of his baptism came to the ears of an officer, a Lieutenant Stewart, who on the Monday morning called, and 'gave the prisoner a *severe reprimand* for having been baptized without first informing the Commanding Officer!' and expressed 'his wonder' that the men had not ducked him. He also desired a woman in whose acquaintance this officer had no reason to glory, 'to tell some of the greatest blackguards to take that man Robertshaw and make game of him.'

Shortly afterwards a cart was brought, into which Robertshaw was almost compelled to get, when it was laid hold of by two men, and dragged down to the sea, where it was pushed in and turned over, 'in a place where rubbish and broken bottles had been thrown,' and where the poor fellow was obliged to get, as he best could, from under the cart, and out of the water! After this a variety of disgusting squibs appeared in the newspapers, describing the Baptist preachers as 'macaroni hunters,' and giving the gunner to understand, 'that he would not long escape punishment, if he continued to attach himself to a set of men, whose only aim is plunder, and who receive what is offered and no questions asked.'

These insults were followed by accusations against the poor man of theft, &c. which were proved to be false, when at length he was driven by oppression to address a letter to the Commander-in-Chief in the island,

complaining of the outrages committed on him, and particularly alleging that he had every reason to believe, that the newspaper squibs were inserted on the authority of Lieutenants Stewart and St. John! For a breach of military etiquette in not transmitting his complaint through Colonel Durnford, poor Robertshaw was tried, found guilty, and sentenced to receive SIX HUNDRED LASHES. The sentence indeed was not carried into effect. But we have not to thank the Court Martial for this lenity. Their sentence contained no recommendation to mercy. On the contrary it dwelt on the heinousness of the offence; it acquitted Lieut. Stewart; although the evidence in regard to his conduct had been rejected. It is to the prudence and humanity of the Commander in Chief in Jamaica that Robertshaw was indebted for deliverance. But the sentence was nevertheless confirmed; and being confirmed, a precedent has been laid down of the most dangerous and degrading character.

Indeed as it appears to us, the manner in which the Court Martial upon this poor man was conducted is very inconsistent with the claims of justice. It was important to the defence of the prisoner against the charge of having inserted in his letter false statements, to show that some paragraphs in the newspapers were written by Lieutenants Stewart and St. John, but the moment when any question was asked on this point, the court interfered, and declared such questions irrelevant.

In fact while soldiers and officers are required in Malta, in Corfu, in numerous other places to take part in idolatrous services, and while in our own possessions they are exposed to the most cruel persecution, which as in the case before us, may eventually endanger their lives, we see not how any Christian man can, with safe conscience, continue in the army one moment after he can possibly escape.

We trust that the proceeding of this Court Martial will be investigated by the proper authorities at home; it would have been so in the days of GEORGE the THIRD, we hope it may in those of GEORGE the FOURTH; if not we trust some Christian member of Parliament will bring the subject before the House to which he belongs.

## AMERICAN BIBLE SOCIETY.

THE Thirteenth Annual Report of the American Bible Society has recently arrived in this country, from which it appears that the Bibles and Testaments in various languages, issued by the Society during the last year, amount to 200,122; being an increase over the issues of last year of 65,515; and forming an aggregate, since the commencement of the Society, of 846,397. The receipts of the year have amounted to 143,184 dollars, and the expenditure to 147,084 dollars. The total number of Auxiliary Societies in connexion with the American Bible Society appears to be *six hundred and forty-five*. The Report contains many interesting passages and striking anecdotes, of which we insert the following:—

The corresponding Secretary of the Illinois Bible Society writes—‘We have resolved to keep in view the object of supplying every destitute family in the State with a copy of the Scriptures, though the task may be long and arduous. If it were now accomplished, the labour would need be performed again and again, on account of the yearly influx of population, many of whom come into the state destitute of the Word of Life. Many individuals, I may say thousands, in this state, will never have the Word of God unless it is carried to their doors.’

This, it appears, from a preceding article, p. 115, is very much the case in our own land, and hence appears the great importance of Bible Associations, and of the periodical visits of weekly collectors.

In reviewing the account of the different Auxiliaries, the report observes—Ten entire states, and more or less counties in almost every state, have already been, or are now engaged in placing a copy of those Oracles in every dwelling within their prescribed limits, where this treasure was wanting. Other Societies, without a special resolve, have been faithfully engaged in supplying the destitute around them. How many of our citizens have now “a lamp to their feet, and a light to their path,” who were, one year since, rushing on in darkness to the grave!

There is, too, an importance in the manner in which these 200,000 books from your Depository have been put in circulation, which cannot be too highly appreciated. They have been distributed by Christian hands, and often with warnings and entreaties and pray-

ers and tears, which broke up the fallow ground of the hardest hearts, and prepared them to receive the good seed of the word.

The method of distributing the Scriptures by Benevolent Associations belongs to these latter days of the Church. But few centuries have passed since the sacred volume was confined almost exclusively to the libraries of ecclesiastics. Even since the great Protestant Reformation, this book has been but narrowly diffused among the more indigent parts of the community, until the age of Bible Societies commenced. So long as families were dependent for the Bible on the sale of the book-merchant, few were supplied, except those which already valued the book and had the means of procuring it. Those who were in poverty, and those who had no reverence for the Bible, were almost invariably found to live without it, though they, of all persons, were most in need of its sacred influence.

The following extract, relating to the Sandwich Islands appear to us most interesting:

‘I know not,’ says Mr. Loomis, ‘a place in the world where the Scriptures are sought with more avidity than at the Sandwich Islands. The small portions which were published in the form of Tracts, previous to my departure for the Islands, may almost be said to have been devoured by the people. It was the earnest request of the rulers that they might be furnished with the entire Volume of Inspiration. This, I trust, will, at no distant day, be accomplished. It is a pleasing consideration that the natives of the Sandwich Islands entertain no prejudices against the Word of God. Whatever is known to be there contained, is at once admitted to be truth. It is not too much to suppose that the 15,000 copies of the Gospel of Matthew, published by the American Bible Society, should they arrive safely at the islands, will be read by twice 15,000 people, and by a great proportion of them be committed to memory.’

The Report thus concludes:

After this history of our Society’s operations in the past year, and after surveying the prosperous labours of similar Institutions in other parts of the world, who can refrain from giving thanks to Him who is thus magnifying his Word, and giving it such a free course among the nations? Nearly 1,000,000 copies

of this Word must have been put in circulation, through these benevolent Associations, since our last annual assemblage. And these distributions have not been confined within the limits of Christendom, nor to any one nation, or tongue, or people. They have been made in Europe, in America, in Asia, in Africa, in New Holland, in Greenland, in the islands of the sea; they have been sent among Greeks and Jews, Mahomedans and Pagans, and so translated that all could read "in their own tongue, wherein they were born, the wonderful works of God." When we consider whose book it is that is thus distributed: when we see with our eyes its transforming effects on individuals, and families, and communities; and when we read on its own pages the *assurance* of its influence wherever it goes, whose heart is not thrilled at the anticipated results of these wide-spread

distributions? The promise is, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Heaven and earth may pass away, but this promise shall not fail; nor till the rain and the snow lose their efficacy on vegetation, shall the Word of God be distributed without effect. With such encouragement, Christian brethren, let us go forth to the labours of another year. Let us scatter this Word wherever it is wanting, and with all the certainty which divine veracity can inspire, that our "labour shall not be in vain."

### VAN DIEMEN'S LAND.

WE are happy to hear that in this far distant land a lively feeling of Christian benevolence has been excited. The annual meeting of the VAN DIEMEN'S LAND PRESBYTERIAN MISSIONARY SOCIETY (instituted in 1826) was held in July last, when the chair was occupied by the Rev. Archibald MacArthur, who, on proposing one of the resolutions, adverted to the large sum subscribed in aid of the Missionary cause at the meeting held in the Rev. Mr. Roby's chapel, Manchester. This intelligence immediately excited a similar feeling of benevolence, and more than a HUNDRED GUINEAS was immediately collected in addition to

the usual annual subscriptions. The Committee had previously confined their assistance to the LONDON and the SCOTTISH MISSIONARY SOCIETIES; but under the peculiar circumstances of the case they deemed it right to contemplate other institutions engaged in the same glorious work of promoting the knowledge of the gospel, and have in consequence transmitted to the LONDON HIBERNIAN SOCIETY the sum of FIFTY POUNDS, which arrived within the last few days. Surely if our distant colonies thus feel for Ireland, the inhabitants of Great Britain should also redouble their exertions.

### BATTERSEA CHAPEL.

ARCHBISHOP OF CANTERBURY—BISHOP OF WINCHESTER—REV. MR. WEDDELL.

WE are happy to hear that the decision of the Bishop of Winchester with respect to the removal of Mr. Weddell has been practically reversed by the Archbishop of Canterbury, and that Mr. Weddell is consequently restored to his situation as minister of Battersea Chapel. We trust that this decision of the Archbishop will have a salutary effect on all who might have been disposed to follow the precedent established by the Bishop of Winchester, and that the ministers of our new churches, &c. will feel that they hold their situations by a more secure tenor, and be therefore em-

boldened to preach the truth as it is in Jesus, fully and faithfully; to warn, reprove, rebuke with all authority, and to be instant in season, and out of season, in endeavouring to recover sinners from the error of their ways. We cannot but hope that the painful trials through which Mr. Weddell has passed, will be abundantly blessed to his own soul, and prove in various respects extensively useful to others; and that ere long some measures may be adopted which will prevent the system of *decision without appeal* being any longer acted upon in any department of our church.

## REGISTER OF EVENTS.

THE Parliament of the United Kingdom was opened on Thursday, February 4, by Royal Commission, when the Lord Chancellor read His Majesty's Speech, stating, that His Majesty receives from all Foreign Powers the strongest assurances of their desire to maintain and cultivate the most friendly relations with this country. That he has seen with satisfaction the war between Russia and the Ottoman Porte brought to a conclusion. That his efforts to accomplish the main objects of the Treaty of the 6th of July, 1827, have been unremitted. And that having recently concerted with his Allies measures for the pacification and final settlement of Greece, he trusts, at an early period, to communicate the particulars of this arrangement, with information as to the course pursued throughout the progress of these important transactions. His Majesty laments that no reconciliation has taken place between the Portuguese Princes, and expresses his desire that the interruption of our diplomatic intercourse with Portugal may shortly terminate.

The Estimates for the current year are said to be framed with every attention to economy, and a considerable reduction will take place in the Public Expenditure, without impairing the efficiency of our Naval or Military Establishments. And although the National Income, during the last year, has not attained the full amount at which it had been estimated, the diminution is not such as to cause any doubt as to the future prosperity of the Revenue.

The speech then adverts to some projected improvements in the general administration of the law; states that the export of British produce during the last, has exceeded any former year; laments that distress should prevail among the agricultural and manufacturing classes in some parts of the kingdom; intimates that this in some degree arises from unfavourable seasons and other causes over which the legislature has no control, and closes with adverting to the importance of maintaining inviolate the public credit.

The parliamentary proceedings hitherto have been chiefly occupied in urging upon ministers the distress of the nation; the necessity of diminishing the expenditure, lowering the salaries of public offices, reducing taxation, and similar topics; and by inquiries as to the state of our relations with Greece and Portugal, and on the expediency of Parliamentary Reform. Among other measures for improving the administration of justice, it is proposed to substitute two regular judges, in the room of the Welsh judges, who at present practise also as barristers; by which about £6000. per annum will be eventually saved; a reduction in the army expenses of £1,300,000. is proposed by government, and we cannot but hope that considerable retrenchments will be made in other departments.

Notice has been given by Mr. R. Grant of a Bill to remove all the civil disabilities under which the Jews labour, and now that Romanists, Socinians, &c. are admitted to an equal participation with Christians in all civil rights, we see no reason why the Jews should be excluded.

His Grace the ARCHBISHOP OF TUAM has issued a circular to the clergy of the Dioceses of Tuam and Ardagh, in Ireland; in which he says—

‘My purpose is to send some one or more of my Clergy, whom I may think proper to select out of those two Dioceses, into such parish, or union, or district within the same, where it may appear to me spiritual benefit may be administered by the means of preaching the word of life to the poor Roman Catholic multitude either in the parish church, or some more convenient place, on such days, and at such hours as the officiating minister, and others of the neighbouring clergy, may advise, at whose hands it will be expected, that both the times of preaching, and the places shall be arranged, and due notice thereof given to the people, so that the preacher shall have *nothing whatever to do* but to preach at such times and places as may have been so arranged by the aforesaid appointed persons.

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### Notices and Acknowledgments.

Received.—MODERATOR.—J. C.—BENEVOLUS.—W. R. B.—E. C.—AMICUS.  
—A CHRISTIAN STUDENT.



*E. Sjölin Sculp.*

REV. CHRISTIAN FREDERICK SCHWARTZ.

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THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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APRIL 1830.

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THE REV. C. F. SCHWARTZ.

THE annals of the Christian Church present to our view numerous instances of men endued with undaunted courage, holy zeal, fervent charity, and devoted and laborious perseverance. To many of these the attention of our readers has been called, for a series of years; and the Memoirs of Reformers, Martyrs, and English Divines inserted in our former volumes, have, we trust, encouraged the faith, enlivened the hope, and animated the exertions of many humble and faithful followers of the Lamb. We now present to their notice a character of a somewhat different class; one who in recent times sustained during a long and trying period the honourable and benevolent character of a Missionary to the heathen: whose labours were most abundant, whose usefulness, under the Divine blessing, was exceedingly great, and whose praise is in all the churches;—such was the late Rev. Christian Frederic Schwartz.

This eminently holy man was born of pious parents, at Sonnenburg, in the Newmark, in Prussia, October 28, 1726, and was early devoted by his excellent mother to the Lord. She indeed was not permitted to train him up according to her fervent desire, being removed by death, while her son was yet of very tender years; but on her dying bed she communi-

cated to her pastor and her husband the desire of her soul, and exacted from them both a promise that they at least would not oppose him, should he, at a future period, evince an inclination to the study of divinity. How deeply is the church, under God, indebted to the faith and prayers of pious mothers! How many of the most eminently useful men have been devoted to God's service from the womb; and how strongly do such instances as those of Samuel, and Timothy, and Augustine, and Newton, and Schwartz, and many others, encourage Christian parents, not merely to dedicate their children to Christ, in the ordinance of baptism, but to separate them from the birth, and devote them to the more exalted work of the Minister and the Missionary.

When eight years of age, young Schwartz was sent to the public school of Sonnenburg, then under the care of a pious and excellent person of the name of Helm, who carefully instructed his pupils in religion, exhorting them in a fatherly manner to the duty of prayer, and directing them to lay open their concerns to God in their own words. Mr. Schwartz mentions, in a memoir written by himself, that at this period 'he often sought for solitude, where he poured out his heart before God, and found himself thereby truly comforted;

and that, when he had done any thing wrong at home, he was not able to rest till he had earnestly implored pardon of God.' These early blossoms, however, faded after a time, in consequence principally of Mr. Helm entering on the pastoral office, and leaving his situation as rector of the school, in which he was succeeded by a person of different character, who took no interest in forming the hearts of youth. Mr. S. was also unhappily situated, in that the minister by whom he was confirmed was satisfied with general answers to his questions, and evinced no anxiety to effect in the minds of his catechumens a deep and abiding change; and though spiritual affections were in some degree produced in the mind of Mr. Schwartz, when first partaking of the holy communion, they were for want of suitable instruction, soon effaced, and he relapsed into indifference.

From Sonnenburg Mr. Schwartz removed to attend a school at Custrin, where his mind was again impressed under the discourses of a faithful minister of the name of Stegmann; but being accustomed to associate with thoughtless scholars, and not earnestly seeking for divine assistance, to enable him to walk with God, he was induced to conclude that it was impossible for him to maintain a truly good course while remaining at Custrin. Meanwhile he applied diligently to his studies, and determined twice, when dangerously ill, to dedicate himself entirely to the Lord, yet, with returning health, his resolutions were forgotten, and there appeared no small danger lest he should rest in mere general profession.

That God, however, who graciously purposed to render him an instrument of good to multitudes, directed his steps in the course of providence to Halle. While at Custrin, the daughter of a Syndic, who had studied at Halle, and who expressed a great love and esteem

for the tutors there, had lent him books, and especially put into his hands a work by the pious Augustus Hermann Francke, entitled "the blessed footsteps of the yet living God," which produced a deep impression on his mind. Mr. Schwartz visited Halle in order to attend the Latin School of the Orphan House, but by the advice of the Rev. Benjamin Schultze, who had been the English Missionary at Madras, he was induced to enter the academy, and avail himself diligently of the instructions of Baumgarten, Michaelis, Knapp, Freylinghausen, &c. tutors in the University of Halle. Being twenty years of age, and well initiated in school learning, he was soon employed in the instruction of youth, and appointed to hold evening prayer with the farm servants of the Orphan House, at which he boarded and lodged. These employments were accompanied with a blessing to his own soul; he was especially awakened while attending at evening prayer under the Rev. G. F. Weise, and from that time became established in piety. Thus the Lord gradually led him on, striving with him by his Holy Spirit, showing him his own weakness and unworthiness, quickening him by the instrumentality of his faithful ministers, and at length enabling him in simplicity and sincerity to devote himself to the Lord.

Preparations were at this time making at Halle, for printing the Bible in Tamul, under the superintendence of the Missionary Schultze, and Mr. Schwartz, and another student were selected to learn Tamul, in order to assist in correcting the press. After he had been about a year and a half engaged in this study, and before the printing of the Tamul Bible commenced, he was invited by Professor G. A. Francke to go forth as a missionary, and though within a few days an advantageous

situation in the ministry, not far from Halle, was proposed to him, he declined the offer, being firmly convinced that it was the will of God that he should proceed to the East Indies. He in consequence visited his father, who consented to the measure, and on the 8th of August 1749, Mr. S. proceeded in company with two other missionary candidates, Polzenhagen and Hutteman, for Copenhagen, where they were ordained, and thence returned to Halle. Thus God gradually leads on and prepares those for his service whom he graciously purposes hereafter to employ. There appears nothing extraordinary in the early life of Schwartz. He grew up in silence, in comparative obscurity, he was directed by others in his studies and employments, he was required to labour in instructing children, in teaching common farm servants, and in close and arduous study, when at length an open door is set before him, and he engages in a most extensive, honourable, and useful service. Let Christian parents and teachers, thus sow in faith. Let them devote their children to God, to be his servants, and train them up with that sound and solid instruction both in science and literature, which may qualify them as far as human attainments can qualify any for the work of the ministry and missionary, keeping them continually under the sound of the gospel, exhibiting before them a holy example, and leaving the event entirely in God's hands, who will in due time employ them as seemeth good in his sight.

From Halle, Mr. Schwartz and his companions proceeded to London, which they left in January 1750, and touching on their voyage at Cuddalore arrived at Tranquebar July 30. Here he diligently and devotedly employed his time in preparing for his missionary work, by an uninterrupted attention to the native languages, and with such success, that on the fifth of the

following November, when he had been only about three months in the country, he delivered his first sermon in the Tamul language from Matt. xi. 28—30. "Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." 'Thus,' says the Rev. Dr. Kerr in his sermon preached on the erection of Mr. Schwartz's monument, 'Thus he first announced the spirit of the gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his divine text both in word and life.'

Of Mr. Schwartz's subsequent labours for some years we have no account. 'It is much to be regretted,' says Dr. Kerr, in the sermon before referred to, 'that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.' In the sentence however which immediately follows, a much more satisfactory cause is assigned, and one which may on various accounts diminish our regret. 'Indeed,' adds the Dr. 'his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by the Societies under whose direction he had entered upon his missionary labours, and they were often indebted to others for information regarding the important services of their faithful Schwartz.'

As indeed Mr. Schwartz remained during the first twelve years of his

residence in India at Tranquebar, where a mission had been commenced by the pious Ziegenbalg nearly fifty years before, and was still carrying on by his successors, it is exceedingly probable that the correspondence with Europe was chiefly conducted by the senior missionaries, and that, as there were in those days no regular periodical accounts published of missions, requiring a continual supply of fresh information and interesting anecdote, the correspondence was restricted within very narrow limits by men more disposed to labour than to write. The demands of modern times in this respect have not unfrequently been felt burdensome by zealous and active missionaries who have sometimes felt that the public appetite required more varied and stimulating support than the comparatively uncultivated soil in which they were required to labour could afford. That the fullest information on all points connected with every mission should be communicated to the Committee and officers by whom it is conducted, is highly important, but it may be doubted whether the publication of such information has not in some cases been carried farther than is expedient.

In May 1762, Mr. Schwartz visited Trichinapoly, where under the direction of the Danish Mission College, he eventually became a resident, and established in 1766, a Missionary Station under the patronage of the Society for promoting Christian Knowledge, with whom he remained connected until his death. Here he devoted himself with his accustomed zeal and activity to the work of a missionary, and soon found his labours so extensive, as to render it necessary that he should employ some of the most promising native converts as Catechists. With them he travelled daily to the neighbouring villages, proclaiming the gospel to all who would attend. It was not indeed

his practice to deliver regular sermons, but he continually engaged in conversation with the people, exposing the folly and absurdity of idolatry, proclaiming to them the Lord Jesus Christ, as the only and all-sufficient Saviour, reproving the corrupt and sinful practices in which the heathen indulged, evincing the beauty of holiness, and intreating them with the utmost affection to turn from dumb idols to serve the living and true God.

The style of preaching adopted in these missions differed in some respects from that which prevails among ourselves. Dr. Buchanan observes in his *Christian Researches at Tanjore*, 'Another custom obtains among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation; who answer it without hesitation in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself. Thus suppose that he is saying, 'My dear brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your caste with the Bramins. But your case is not peculiar. The man of the world is the man of caste in Europe, and he despises the humble and devout disciple of Christ, even as your Brahmin contemns the Sooder. But thus it hath been from the beginning. Every faithful Christian must lose caste for the gospel; even as Christ himself the forerunner, made himself of no reputation, and was despised and rejected of men. In like manner you will be despised, but be of good cheer, and say, Though we have lost our caste and inheritance among men, we shall receive in heaven a new name, and a better inheritance through Jesus Christ our Lord.' He then adds, 'What, my beloved brethren, shall you obtain in heaven?' They answer, 'A new name, and better

inheritance through Jesus Christ our Lord.' It is impossible for a stranger not to be affected with this scene. This custom is deduced from Ziegenbalg, who proved its use by long experience.\*

Of the Catechists Mr. S. thus speaks—'The native Catechists who have joined themselves with me to serve in the Gospel, are now six: Devanesen is the eldest; Sœdtinaicken, Ignasimuttu, Devasagayam, Rayappen (or Peter), and Nyanapragasam (Spiritual light). All the six are in their measure useful, though the gifts which the Lord has imparted to them are various. And notwithstanding their weakness and infirmities, they are willing both to learn and embrace the gospel more and more themselves, as well as to announce it to others. They read God's Word every day, more particularly the New Testament, which they always have with them when they go out among the Heathen. Their occupation consists in daily making known to Heathens and Christians the Word of the Lord. They always go out two and two together to some village allotted to them. One of them instructs the school-children in the forenoon; in the afternoon, we all go out to three different places, and invite the Heathen, as well as the Romish and Mahometans, to the kingdom of God. I have also sometimes despatched two of them to places situated at some distance.'

In addition to his missionary labours Mr. S. regularly officiated as chaplain to the English garrison. For this service he was allowed one hundred a year from the Madras Government, the whole of which sum, while at Trichinapoly he devoted to the service of the mission, and when at Tanjore he devoted one half to the same purposes, and gave the other half to Mr. Kohloff, whom he had

brought up and educated, until ordained at Tranquebar as a missionary.

While at Trichinapoly Mr. Schwartz exerted himself with great diligence in the erection of a church, which was opened and dedicated by the name of Christ Church, May 18, 1766. The following is an extract from the Prayer offered up by Mr. S. on this occasion.

'Be merciful unto us and hear our prayer that we make before Thee in this place. As often as we from henceforth shall join here, let thy spirit animate our hearts to seek thy face sincerely without hypocrisy. As often as we shall hear thy word, may we do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are the holy means of entering with thee into a covenant of love and obedience, are administered in this house, O, be pleased to make them effectual to the salvation of our souls. And finally, when strangers who do not know thy name hear of all the glorious doctrines and methods of worshipping thee preached in this house, incline, O mercifully incline their hearts to renounce their abominable idolatry, and to worship Thee, O God, in the name of Christ. In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

'Bless all them who have forwarded the building of this house, by kind advices or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see at the day of judgment, that their charity has been serviceable to the benefit of many souls.

'Frustrate all the machinations of the devil against this house, preserve it from all dangerous accidents, and let it be, what we

\* Christian Researches, p. 57.

from hence humbly shall call it, Christ's Church.'\*

The church thus erected and dedicated, is capable of containing about 2000 persons, and together with a similar erection at Tanjore, still remains a monument of Mr. S.'s pious zeal, and enlarged liberality.

Of the manner in which Mr. Schwartz usually employed his time, the following account has recently been published. It probably relates to a somewhat later period, though had we exact information we should perhaps discover that Mr. S. adopted the same simple and uniform habits during his whole residence in India.

The writer states that Mr Kohloff while yet a boy, was taken by Mr. S. who retained him with little intermission until Mr. S. died, which event took place eleven years after Mr. K. was ordained as his colleague. Mr. K. says, he (that is Mr. Schwartz) was altogether an uncommon man: his talents and acquirements being all of a high order. His habits were very frugal, and he was remarkably industrious. In the morning, when at home, (for he was often visiting country congregations, and performing other similar labours) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out till it was time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in the Tamul language. Breakfast was then brought in, and he took a little bread and tea. He then heard the reports from the catechists and priests, of the labours of the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any other business on hand. A little after the middle

of the day he took a light dinner, often little more than rice and curry, and lay down, to repose himself for half an hour or an hour; frequently reading for a time some interesting book. After rising, he despatched any further necessary business; and then, taking his staff, walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and, having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until seven o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen, learning English, heard them read a chapter in the Bible, prayed with them and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service so large, that, though he supported from his private purse many branches of the mission, and some connected stations, he died possessed of a handsome property, which he will to the mission.\*

In a volume published a few years since, entitled *Remains of the Rev. C. F. Schwartz*, we are favoured with extracts from his Journals and Letters, commencing in 1768, which exhibit in a very lively manner the awful state of the people amongst whom he laboured, and the wise and appropriate means which he adopted for their con-

\* Miss. Reg. Vol. I. p. 195.

\* Christian Observer, Oct. 1829, p. 537.

version. In writing to a friend in London, under date of Oct. 28, 1768, Mr. S. observes :

‘ It is extremely difficult when describing our situation here, to give any one a just conception of it without adverting to the wickedness of the Europeans. The great among the Europeans, seek after nothing but to live in pleasure, and to be rich. If not readily successful in the latter, then they employ unjust measures, and the use of these scandalous means hardens the mind in so frightful a degree, that partly they will hear nothing of the word of God, and partly, they plunge wilfully into the most frightful infidelity and atheism.

‘ With reference to the work of God here, I will mention a few particulars. Through the goodness of God, I have, during this and the preceding year, found myself in better circumstances than heretofore, so that the customary labour has been easier to me. Oh ! may the faithful God grant to me, a feeble creature, his powerful grace more and more, that I may spend my days to his glory, and the benefit of my neighbour ! Without him we can do nothing ; therefore may He pour out his Spirit upon us feeble creatures, whereby we may simply and zealously make known the word of reconciliation ! Among the heathen and Roman Catholics, as well as in a less degree among the Mahometans, the word of God has been richly made known. Daily do we go out amongst them, often read to them, and beseech them to suffer themselves to be reconciled to God. Some of the Heathens and Catholics are more intimately instructed and added to the congregation ; their number, including the children, is above twenty. Among the English, are several soldiers, who sincerely seek the Lord Jesus and his salvation. Evening prayer is still continued. The four native helpers have hitherto been a comfort to me ;

they are willing to make known to the Heathen the word of God. Both the schools are continued. In the Tamul school, eighteen children learn ; in the English, about thirty. The English schoolmaster is a sincere disciple of Christ. Oh that I had a dear brother with me ! then could many be better instructed. In the mean time, God knows our affliction, and our sighs are not hidden from him. May he compassionate the poor Heathen, and may his kingdom break forth here graciously ! ’\*

In writing to the Rev. G. A. Francke, Jan. 13, 1770, Mr. Schwartz refers to a journey to Tanjore, the ultimate seat of his zealous and unwearied labours.

‘ In my last letter, I mentioned that I had been called to Tanjore, and that after united consultation with my dear brethren in Tranquebar, Cuddalore, and Madras, I had resolved to take a second journey thither. In June of the last year, I travelled thither in God’s name. Colonel Wood was going from Trichinapoly, and the king of Tanjore caused it to be signified to me that I might come with him. As both he and his lady seek God, I had no hesitation to travel in company with them.

‘ In the first visit and conference, which in this instance was only a short one, the king asked concerning the nature of the Christian Sabbath ; and why Christians do not anoint themselves ;—to which it was answered, that the Heathens anoint themselves under the idea that they might thereby obtain remission of sins ; that, we Christians knew another, a better, a divinely-appointed means, whereby to obtain remission of sins ; namely, through the merits of Jesus Christ. The difference between us and the Roman Catholics was also mentioned. The king behaved in a friendly manner ; and when in my

\* Remains, p. 87.

reply to one of the questions, I expressed the wish, that he and his subjects might fear, honour, and adore the one living God, and testified how happy he would thereby become,—he looked at me and smiled.

‘I repaired daily to the fort, and declared the word of God early and late, until I was quite exhausted. The poor people came and surrounded me, and often said, O that the king would embrace the true law! I afterwards received an unlimited permission to visit the fort, whenever I was disposed; I therefore visited the principal officers, and fully in their houses declared the gospel of Christ. Sometimes I went through the chief streets of the fort, and preached to great and small. The Bramins themselves called me to them, and suffered the word of God to be set before them. I was told, that, when speaking one day before the palace, the king was seated above listening to me, and said, He declares that all our gods are devils! We must keep him here entirely, to instruct the sottish people.—Another day I was speaking before the palace, when the king sent some one to me to say, that I was not to go out of the fort, as he wanted to speak with me. Every one now repaired to the palace. A number of Bramins, and Captain Berg said to me, To-day they will put you to the test. But the principal Bramin, who has the revenues of the land under his controul, came and diverted the king from his purpose. However he sent to tell me that he would speak to me in the evening, but nothing came of it.

‘The poor king sits as it were in a prison. His officers deceive him and the whole land. These resist to the utmost the settlement of a Missionary here. It was publicly said, that the king would gladly have had me with him; but the great officers were opposed to it.

‘At length I visited one of the principal men, and after I had in his house declared the gospel of Christ, I begged him to greet the king respectfully, and to ask, what were his purpose and design with regard to me: that I was come at his gracious summons, ready to serve him in all things that were right and conformable to the Divine will; but as I had also my employment in Tritchinapoly, it would be necessary that some one should take charge of my duty there; I requested therefore that he would let me know his opinion. The answer of the king was this: That I might return for this time to Tritchinapoly, but he should look on me as his Padre. I had wished to be able to remain there some months, that I might proceed more gradually.—So I came hither again, and resumed my usual labours among the Christians and Heathens.

Referring to a subsequent journey, Mr. S. observes:

‘On the 30th, I preached at an early hour to the Tamuls, on John xvi. 24. “Hitherto have ye asked nothing in my name; ask and receive that your joy may be full.” After the sermon, I was invited into the fort; I went, and sat down under a tree not far from the fort. Near the tree, was an idol; and as I seated myself with my back towards the tree, and had perhaps besides approached too nigh to it, some of them said, I ought not to sit so near the tree, because their Schmavi was there: I said civilly, Why do *you* speak for him? let him tell me himself to go away. They laughed, and came round me; and I set before them the word of the law and of the gospel. I had some children near me, to whom I read the beautiful hymn, “My God, my heart to thee I bring,” in the translation of brother Fabricius, and expounded to them likewise the parable of the prodigal son;



## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. IV.

IN endeavouring to determine the ten kingdoms represented by the ten horns, it appears advisable to commence from that point concerning which the prophecy supplies the best data ; since having by these means ascertained and settled certain positions, those positions will much diminish our labour, in prosecuting the remainder of the inquiry.

The prophecy, it will be recollected, is that of the Fourth Beast, and " of the ten horns that were in his head, and of the other which came up, and before whom three fell," &c. Here then are two points of great importance to our inquiry ; first, the power symbolized by the little horn ; and, next, the three horns or kingdoms subdued by that power.

Now the first of these points may be considered as settled, by the unanimous consent of all the leading writers on the subject. Sir Isaac Newton, Mr. Mede, Bishop Newton, Mr. Faber, Mr. Frere, Mr. Irving, Mr. Cuninghame, &c. all agree, that by the little horn, which arises after the first ten, and by which three of those ten are subdued, is denoted the Papacy, which is " diverse " in its character from all the others ;—which " having eyes like the eyes of a man "—undertakes the oversight and direction of all spiritual affairs throughout Europe ;—which has " a mouth speaking great things," often claiming a supremacy even over kings, and a dominion over the whole earth ;—and which for a term of 1260 years, or three times and a half is permitted to " make war with the saints, and to overcome them," and " wear them out."

The Little Horn, then, being, by common consent, taken to be the papal power ; we are next to inquire which were the three horns, or

divisions of the subverted Roman Empire, which " fell before it," and were " subdued " by it. Mr. Faber, as we have already seen, pronounces these three horns to be the kingdom of the Heruli in Italy, A. D. 476 ; the kingdom of the Ostrogoths in Italy, A. D. 493 ; and the kingdoms of the Lombards in Italy, A. D. 568. But we have objected to this scheme, inasmuch as these three kingdoms were in fact, geographically, one and the same ; just as England, whether under the Saxons, the Danes, or the Normans, still remained England ; and, even if it constituted *one* of the ten horns, certainly could not constitute *three*.

Almost all the other writers upon this subject, however, have agreed upon the fact, that the Bishop of Rome did, within little more than a century after the division of the Western Empire into ten parts, succeed in subduing, by various means, but more particularly by the aid of the French kings,—three of these ten parts or kingdoms into which it had fallen. These three, thus symbolized by the Prophet as " three horns," were the following :

1st. ROME itself. " Three subordinate provinces, of Rome, of Venice, and of Naples," says Gibbon, " though divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the exarch. The duchy of Rome appears to have included the Tuscan, Sabine, and Latian conquests, of the first four hundred years of the city." At a later date, however, continues this historian, Pope Gregory the Great " presumed to save his country without the consent of the emperor or the exarch." " He encouraged the Italians to guard their cities and altars ; and conde-

sceded to name the tribunes, and to direct the operations of the troops." Here, then, we discover the first-born of the three which fell before, or were subdued by the Roman bishop.

2nd. RAVENNA. This Exarchate is rejected by Mr. Faber from the list of the ten kingdoms, as a mere dependency or vice-royalty of the Greek Empire. But this objection appears to be founded rather on Mr. Faber's own arbitrary view of the matter, than on any expression of the Prophet, prescribing such a rule. Mr. Frere's principle, of a *territorial division*, appears preferable to Mr. Faber's elaborate series of rules. The Western Empire was divided into ten parts;—this is the great historical fact with which we have to do. One of these portions, and an important one, was the Exarchate of Ravenna. This Exarch was originally an officer or viceroy appointed by the Greek Emperor;—but in process of time he became either wholly or for the most part independent. His territory was extensive and important, and were we to take a map of the ancient Western Roman Empire, and seek to divide it into ten parts, according to the facts of history, we should find it impossible to avoid assigning one of the divisions to Ravenna. We have already said that its Exarchs were almost independent of the Eastern Emperors. In the time of Leo, the yoke of Constantinople was entirely broken, and Ravenna became independent. Very shortly after, it fell into the hands of the Lombards. And against them the Romish prelate invoked the aid of the French monarchs, who rescued the exarchate, and conferred it on the Papal See. Thus did another of the horns "fall before" the papacy, and was "subdued" by it.

3rd. LOMBARDY. The third horn which was plucked up before the little horn, may be decided by common consent, to be the Lombardic kingdom. Mr. Faber agrees with

all his predecessors in this point. By the attacks of the Lombard kings upon the Romish See, the Popes were induced to call for the aid of the kings of France; and these allies, after first wresting Ravenna from the grasp of Lombardy, and conferring it upon the Papal See, succeeded, about twenty years after, in putting an end to the kingdom of the Lombards. Their territory did not fall into the possession of the Popes, nor does the prophecy hold out that idea; but we are told by Gibbon, that, 'in the dissolution of the Lombard kingdom, the inhabitants of the Duchy of Spoleto sought a refuge from the storm, declared themselves the servants and subjects of St. Peter, and completed by this voluntary surrender, the present circle of the ecclesiastical states.' Here then we have seen the third of the horns which the prophet described as "plucked up" or "subdued" before the little horn of the papacy.

Having now arrived at some conclusion, as to the three horns which fell before the little horn, we have only to seek for the seven remaining kingdoms, or divisions of the western empire. These, Mr. Faber, as we have already seen, declares to be the Vandals, the Suevi, the Alans, the Burgundians, the Franks, the Visigoths, and the Saxons; assigning this reason, that these were among the "ten kingdoms which were *first* founded by the ten *distinct* Gothic nations, &c."

But the sacred writers say nothing of the ten kingdoms which were "*first* established," or of their being established by "ten *distinct* Gothic nations." The leading feature of the prophecy is, that the proper Western Roman Empire shall be divided, not *among* ten Gothic nations, but *into* ten kingdoms. The beast with ten horns cannot be considered as prefiguring the various irruptions or conquests of the northern nations, but the

permanent establishment of ten distinct sovereignties, carved out of the mass of the subverted Western Empire. And the leading points of the prophetic description, being the only safe guide, ought to be sought out and settled in our minds, before we decide a single point in this great question.

Now we are informed with the greatest distinctness, that on the division of the Roman Empire, "*ten kings (or kingdoms) shall arise.*" This, which is stated in the vii<sup>th</sup> of Daniel, is confirmed in the xiii<sup>th</sup> and the xvi<sup>th</sup> of the Revelation of St. John. And this thrice repeated prediction, of the exact number of *ten* kingdoms, together with the further prediction, of the subjection of *three* of these ten kingdoms by another power which rises "*after them,*" precludes the supposition which some have entertained, that the number *ten* means only *many*, or *several* kingdoms, without expressly signifying any positive number.

The next point in the description of the prophets appears almost paradoxical. Daniel, in his *first* vision (chap. ii.) predicts the division of the Roman Empire into ten parts, which, though "they shall mingle themselves with the seed of men," yet "shall not cleave one to another." But in his *second* vision (chap. vii.) he declares that three of these ten kingdoms shall be subdued and subjected by another, or eleventh kingdom, which "shall arise after them." So that it would appear that those three kingdoms *did* "cleave together;" and that the ten thus became only eight. And yet, when we turn to St. John's prophecy, we find him (in chap. xvii.) describing the horns or kingdoms as continuing ten in number, "until the words of God shall be fulfilled;" that is, until the winding-up of the prophetic history; when they shall, being still "ten horns," "hate the whore, and make her desolate."

This paradox is one of the wonders of prophecy; inasmuch as its apparently irreconcilable predictions have been literally fulfilled by the events. Three states have been subdued before the Papal Little Horn, and are possessed by it. But, unlike the acquisitions of other kingdoms, (of France, for instance) these states have not become one, even in name. They are never even spoken of in the singular number, or as one kingdom, but always in the plural, as "the *states* of the church," or "the *Papal territories.*" The Pope too, unlike other sovereigns, encircles his mitre, not with a single crown, but with *three*. So that the ten horns have still, and have ever had, ten crowns;—seven on the heads of the remaining seven kingdoms, and three on the Papal tiara.

The points then by which we must seek to discover the remaining seven Papal kingdoms of Europe, or Western Rome, are these :

1. Having originated in the division of the Western Roman Empire, they must have continued in a *separate existence* from that period to the present. This we gather from the positive declarations of the prophets; that though these kingdoms "shall mingle themselves with the seed of men," yet "they shall not cleave together;" and that the same ten horns which "receive power as kings in one (or the same) hour with the beast," shall continue throughout his whole existence,—that is, through the twelve hundred and sixty years,—and shall, at the end of that term, "hate the whore, and make her desolate, and burn her with fire."

Mr. Faber, having to his own satisfaction, fixed upon ten kingdoms founded by the Gothic nations amidst the fragments of the Western Empire, declines inquiring into the after-history of these kingdoms, averring that "with the subsequent revolutions of the

Western Empire, we have no concern." But we must, on the contrary, contend, that those subsequent revolutions furnish the only certain means of determining the correctness of any scheme of the ten kingdoms. If, as Mr. Faber supposes, nothing more than the mere *establishment* of these ten sovereignties be expressed in the prophecies; then indeed, it would be easy to point out ten such sovereignties, as Mr. Faber has himself done; but not easy, amidst the numerous northern tribes which established themselves on the ruins of the Western Empire, to decide which were the predicted ten. The predictions, however, clearly speak of the beast with ten horns as continuing so distinguished during the whole 1260 years; and the explicit language of Daniel is, that these kingdoms "shall not cleave to each other," that is, shall continue in their distinct and separate condition. We must therefore be allowed to search into the after history of these ten kingdoms, as affording an important means of ascertaining those which ought to be included in the list. And here, as well as in our next observation, we perceive the incorrectness of Mr. Faber's notion that "with the subsequent revolutions of the Eastern Empire, we have no concern." For, it may be observed,

2. That these kingdoms "have one mind, and give their strength and power unto the beast," and "agree, and give their kingdom unto the beast, *until* the words of God are fulfilled;" that is, until the prophecies of God, relative to Papal Rome, are accomplished.

This rule excludes from our list all the protestant kingdoms of Europe, since these have not shown themselves to "have one mind," and have not "given their strength and power unto the beast," for the full term of his predicted dominion.

Mr. Faber (Sac. Cal. II. 177.) has the following passage.

"If we ask, at what time the Christian Church of the Roman Empire began to renounce the apostatic worship of demons or of canonised saints: the voice of history will reply, that this great moral revolution commenced at the era of the Reformation, in the year A. D. 1517. The cleansing of the sanctuary *then* began in the once apostatic national churches of England, Scotland, Sweden, Norway, Denmark, Holland, Switzerland, and Northern Germany."

It is rather surprising that a writer so acute as Mr. Faber should not have observed that the whole, or nearly the whole of the countries which he here calls, "the Christian Church of the Roman Empire," lay *beyond the limits* of the proper Roman Western Empire: and, further, that the very same spirit of reformation which then effectually worked in all these formerly papal countries, showed itself equally throughout the other kingdoms of Europe, that is, through France, Spain, Italy, and Southern Germany: the only difference being that of success in the former case, and failure in the latter. Within the limits of the former Roman dominion, the ten kingdoms of the beast,—the spirit of Reformation, though active, was by fire and sword suppressed: "It was given to the beast to make war with the saints, and to overcome them," until his term of 1260 years had expired, which in 1517 it certainly had not. But beyond the bounds of the Roman Empire, the apocalyptic "earth," (as interpreted by all commentators) his power extended not. Here, as in the cases of the kingdoms above enumerated by Mr. Faber, the spirit of reformation prevailed; and one natural but remarkable consequence was, that Papal Europe became, from that time, confined within very nearly the same limits which had formerly inclosed the Western Roman Empire. In search-

ing, therefore, for the remaining seven kingdoms, we must not only look for them on the platform of the Roman Empire, and as having maintained their separate existence ever since the division of that Empire; but we must also find in them "*one mind*, in giving their power and strength to the beast;" and the existence of this devotion to Rome we shall best discover, by their firm and successful resistance to the spirit of the Reformation.

The leading marks, therefore, by which we shall discover these kingdoms of the Beast, are, *first*, their continued separate existence; and, *secondly*, their oneness of spirit, and steady submission to the Babylonish harlot, during the whole term of the 1260 years.

Now to proceed in our inquiry. Three of these horns or kingdoms, as we have seen, namely, Rome, Ravenna, and Lombardy, fell before the Papal Little Horn, and were subdued by it. Their territories have since been held by the Popes, under the plural name of the *ECCLESIASTICAL STATES*, and their crowns have not been consolidated into one, but, still remaining three, are worn upon the single tiara of the Roman Bishop.

*The Fourth kingdom* (the first of the remaining seven) we may state, without fear of contradiction, to be FRANCE. All commentators are agreed in allowing the kingdom of the Franks to be one of the ten. Established in Gaul about the year 416, A. D. their monarchy may be reckoned to have commenced, over one of the ten divisions of the Western Empire, in A. D. 486, when Clovis annihilated, by the victory of Soissons, the last remnant of Roman power in that province. Since that period, however depressed or exalted in respect to power or territory, France has always continued a distinct and independent kingdom. It has also answered to the other point of the prophetic description, having ever

been of "*one mind*," and constant in its adherence to the papacy. At more than one period the doctrines of the reformation had gained considerable influence in this kingdom; but only to be crushed with the greater cruelty and violence, when the persecuting spirit of the false prophet was roused against them. In "*making war with the saints and prevailing against them*," this horn has ever shown itself both earnest and successful.

*For the Fifth and Sixth Kingdoms* we must turn to the Pyrenean Peninsula. On the disruption of the Roman Empire, two kingdoms were founded in this province, and after the lapse of fourteen centuries we find two distinct kingdoms still existing. We also find that during this long period many attempts were made to unite these kingdoms, and to reduce the weaker into subjection to the stronger; but that in every instance the words of the prophecy were literally fulfilled, and they could "*not cleave one to the other, even as iron is not mixed with clay*."

*The Suevi* established themselves in Galicia, and in Lusitania (the present Portugal) about the year A. D. 407.

*The Visigoths* occupied the remainder of the peninsula between A. D. 429 and 455. In A. D. 585, they subjugated the Suevi, and for about a century the whole peninsula was, in effect, under their dominion. But in A. D. 711, the Saracens overran Spain, and the Goths, being driven into the mountains, soon after established the small States of Oviedo and Portocallia, which in course of time grew into the modern kingdoms of SPAIN and PORTUGAL. The latter kingdom being greatly inferior in strength to the former, has more than once been brought into subjection by it; but a permanent union has proved impossible, and a new separation has always followed every attempt. This circumstance is the more remarkable,

as both by relative situation, origin, language, and manners, a coalition of these two kingdoms would have appeared to the common observer, far more probable and attainable than that of England and Scotland.

Thus continuing through the whole of the predicted period, as two toes of the image, and two horns of the beast, Spain and Portugal have answered one point of the prophecy, in continuing distinct and independent States. The other point, that of an unshaken attachment to the papal apostacy, has been equally fulfilled by them. The spirit of the reformation displayed itself in these, as well as in all the other countries of Europe; but it was crushed with the utmost decision and severity, and these kingdoms proved themselves to have, in truth, *one mind*, in giving their strength and power to the beast of Rome.

For the *seventh kingdom* we turn to Northern or Upper Italy. Of this province we find the Burgundians in possession in A. D. 412. From this it acquired the name of Burgundy, and was, in all the turmoil of the times of the Merovingian dynasty, generally under the rule of its own proper sovereign. In A. D. 379 and 888, under Boso and Rudolph, and in A. D. 934, under Rudolph II. the kingdom of Burgundy flourished. In A. D. 1032, it was united with Germany, but immediately after, we find the Dukedom of Savoy occupying the place of Burgundy, and continuing to fill an important place in European History, till in 1720 it received the kingly title which it has ever since retained.

If we were to be governed by appearances and names alone, we should hesitate to admit as one of the ten horns, a kingdom which, under its present style and title, has only existed for one century. But if we look to the substantial facts of the case, we find that this portion of the Roman Empire has always

continued a separate and independent state,—has never been permanently united to any of the great European kingdoms, but has always stood, as now it does,—a weak, but yet a distinct state,—as one of the *toes of clay*, but yet not cleaving to any of the *toes of iron*. And on the other point required,—its fealty to the Roman See,—it has ever been remarkable: Savoy having been foremost in the Waldensian persecution, and having never for a moment departed from its adherence to the persecuting and idolatrous Beast.

The *eighth kingdom* on our list appears to be another of the *toes of clay*; weak, but yet incapable of coalescing with the iron kingdoms which surround it. We find it in Lower Italy, “Three subordinate provinces, of Rome, of Venice, and of Naples, divided by hostile lands from the Palace of Ravenna, acknowledged” says Gibbon, “both in peace and war, the supremacy of the Exarch.” “But NAPLES” continues the historian, (chap. 45.) “soon acquired the privilege of electing her own dukes,” and thus began the independent existence of a kingdom which has ever since been marked among the sovereignties of Europe.

In 1059 A.D. we find Guiscard, Duke of Apulia and Calabria; and in 1101 A.D. Roger II. King of Naples and Sicily, after whom follow a long succession of kings. Spain succeeded for a time in uniting these territories to her dominions, (A. D. 1504 to 1700, but this union was dissolved in A. D. 1713, since which period we trace a regular succession of kings to the present hour. The firm and constant adherence of Naples to the Roman See, amply answers to the second condition prescribed by the prophecy, that of having “one mind” and “giving her strength and power to the beast, until the words of God were fulfilled.”

The *ninth kingdom*, AUSTRIA, is

one of the *toes of iron*, "having in it of the strength of iron." This kingdom may perhaps be dated as far back as the time of Clovis, on whose death Austrasia was one of the divisions into which his kingdom immediately fell. From that date we never lose sight of this state to the present hour. It has ever been a predominant state of Germany;—its dominions embrace nearly all those districts of Southern Germany, which none of the preceding horns have included in her dominions;—and its allegiance to the Roman See has ever been firm and unquestionable.

The last or *tenth kingdom* we suppose to be that of *BAVARIA*: for—

1. It occupies nearly the only corner of the Roman Empire that remains unallotted to either of the preceding nine horns. "Of the province of *Rhætia*," says Gibbon, (chap. 1.) "the greatest part of the flat country is now subject to the elector of *Bavaria*."

2. It has been a well-known province of Germany from the time of the breaking up of the Western Empire. Subjected by *Charlemagne*, it became the possession of *Carloman*, one of his descendants. From that period the *Dukedom of Bavaria* is frequently named in history, and in A. D. 1014, *Henry II.* of Bavaria filled the Imperial Throne of Germany. In 1198, and in 1314 the Dukes of Bavaria were again elected Emperors. In 1610, *Maximilian* of Bavaria became head of the Catholic League against the Reformed.

And 3d. This state has ever been faithfully attached to the Roman See, and was foremost in opposition to the Reformation.

We have thus gone over the list of the ten horns and kingdoms into which the Western Empire becomes divided. Some doubts, however, may be entertained, upon two or three points, which we shall briefly notice.

I. Is not England, then, one of these ten kingdoms? Was she not a component part of the Western Roman Empire, and if so, must she not be still a horn of the Roman Beast? We are inclined to give a negative answer to these queries, for the following reasons.

*First.* England was only subdued by the Romans, A. D. 78, and was abandoned by them about the time of *Theodosius*. The Western or proper Roman Empire, as left by *Theodosius* to his son *Honorius*, never exercised any dominion in the Island. Britain was not, like the other provinces of the Empire, seized upon by foreign invaders, but was abandoned by the Romans themselves, nearly a century before the dissolution of the Western Empire.

*Secondly.* The connexion of England with the Papal see began only in A. D. 600, and ended with the Reformation, began by *Henry VIII.* in A. D. 1534. In this case, therefore, as in the case of Sweden, Saxony, Denmark, Prussia, and the other kingdoms lying beyond the limits of the Western Roman Empire, there does not appear to have been that "one mind" to "give their strength and power to the beast" for the full period of his reign, which the terms of the prophecy demand. Indeed, the warm adoption of the principles of the Reformation by England, at the same instant with the above-mentioned kingdoms, seems to indicate that this island belonged to their class, and not to that of the more southern states, which had originally been included in the limits of the Western Empire, and which firmly and unitedly resisted the progress of the Reformation. And if England did not, in fact, belong to the latter class, it must have been because she was not part of the Roman beast, nor one of his ten horns.

*Thirdly.* This supposition is much strengthened by the unquestionable fact, that this country has

not fallen under the judgments which have begun to be poured out upon all the kingdoms of the Roman beast. Although compelled to put forth great and costly exertions in the course of the last war, still we were, by the favour of God, preserved from the slightest approach of the hand of the spoiler, and were finally enabled to triumph over every enemy. This exemption from the judgments poured out upon the Roman beast, seems to betoken the existence of a marked distinction, and to furnish in itself a sufficient ground of hope, that England is not a portion of that Roman earth, which is to be the scene of further and more dreadful visitations.

II. It may also be asked, why Holland and the Netherlands are not named among the ten kingdoms? The answer is easy—Holland lies without the limits of the Western Empire; and, like the other states not contained within that empire, it gladly received the Reformation. The Netherlands, it is true, formed part of the Roman dominions, and have ever since continued steady in their attachment to the Roman see. But then the Netherlands have always formed part of some other kingdom, and have never raised themselves to an independent and separate existence. These countries were formerly under the dominion of the house of Austria,—they are now united to Holland, but under all circumstances, they have been constantly Roman Catholic, and are only not reckoned among the ten kingdoms, because they never were an independent state, but always a possession or appendage of some other nation.

III. Venice, Genoa, Tuscany, and some other small states, may appear to have been omitted from our list without a sufficient reason. But one answer may suffice for these, as well as for other small spots, or tracts of land, in Ger-

many, &c. namely,—that they do not sufficiently appear to have arisen, in independent dominion, from among the ruins of the Western Empire, but rather to have been small fragments which have separated from some of the ten kingdoms, and which have, at different periods, lost and recovered their independence, without, however, arising to the rank of a horn, or division of the subverted Empire.

If, however, any, after considering this statement, should hesitate, whether the Papal dominions are still three states in one; and should judge that Venice and Tuscany have an equal right with Savoy and Bavaria, to be admitted to the ranks of horns or kingdoms,—it may be suggested that the language of the prophecy would be answered, by considering, that on the subjection of the three horns to the Papal power, and their thus becoming one,—their place was supplied, and the number ten maintained, by the rise of Venice and Tuscany to independent sovereignty.

The lists, then, of these ten kingdoms which we submit to our readers, are these: First,

1. Rome,
2. Ravenna,
3. Lombardy,
4. France,
5. Spain,
6. Portugal,
7. Savoy,
8. Naples,
9. Austria,
10. Bavaria.

Or, secondly :

1. Rome,
- Ravenna, and
- Lombardy,
2. France,
3. Spain,
4. Portugal,
5. Savoy,
6. Naples,
7. Austria,
8. Bavaria,
9. Venice,
10. Tuscany.



These lists will be found to answer the terms of the prophecy in these several points:—

1. The kingdoms contained in them are all comprised *within the limits* of the Western or proper Roman Empire.

2. These kingdoms embrace or occupy *the whole* of the dominions contained within that empire, except England be considered a part.

3. The kingdoms contained in these lists, are those which have preserved their allegiance to the Roman see; while the kingdoms of Europe not contained in them, are those which have thrown off their dependence on that see.

4. And lastly, the kingdoms here named, having sprung into existence on the disruption of the Western empire, and being all of them in existence at the commencement of the judgment on the Roman beast, which Mr. Faber himself considers to have commenced in 1792,—are precisely those upon which the vials of that judgment have been especially and almost exclusively poured out.

For which reasons, we feel strongly impressed with the conviction, that our calculation is, in the main, a correct interpretation of the prophecy.

IV. The last part of this prophecy which we have to consider, relates to the period of its duration, and the judgments by which it is terminated.

We have already expressed our opinion as to the duration of this vision, in stating that it appears to us to be a reduplication of the former vision of the Great Image, shadowing forth the same events, and having the same commencement and termination. The four wild beasts signify the same four kingdoms which were typified by the four metals of the Great Image; and the judgment which concludes the second vision is the same with the destruction of the Idol, which terminates the first.

We consider, therefore, that the Assyrio-Babylonish empire, the rise of which commences the story of the present vision, was founded about the year 747, B. C.—and that by the overthrow and captivity of the kingdoms of Israel and Judah, from 728, B. C. to 599, B. C. its character and its unchecked dominion, as a wild beast or scourge of the earth, became manifest. The second beast, the Persian empire, arose to sovereignty in 538, B. C.—the third, or Macedonian, in 331, B. C. and the fourth, or Roman empire, in 30, B. C. The growth of ten horns on the head of this last wild beast, denotes the rise of ten independent powers, out of its previously undivided dominion, which we know to have been fulfilled by the division of the Western empire, into the ten parts which we have already named. The little horn of the Papacy arose, as we have already seen, in A. D. 533, and its 1260 years of allotted dominion would therefore expire in A. D. 1792.

At the termination of this period, therefore, the last act of the vision commences. This consists of an awful judgment upon the Roman or fourth beast, “*because of the words which the little horn spake.*” This judgment is not described in the prophecy we are now considering, at any length, but the answering passage in St. John particularizes a long series of vials of wrath, poured out upon this empire, i. e. Papal Europe. Both prophecies, however, end in the same manner. Daniel says, that “*the Beast was slain, and his body given to the burning flame.*” St. John says, that “*the Beast was taken, and with him the false prophet, and these both were cast alive into a lake of fire burning with brimstone.*”

The detail of these judgments, or vials of wrath, will come more properly under our consideration at a future period. We have only now to enquire, generally,

Did any such judgment as is here predicted, commence about the year A. D. 1792. The answer must certainly be, that such a judgment then began, and proceeded, and is still proceeding, in a manner answering most remarkably to the predictions now before us.

Our readers will bear in mind the list of the ten kingdoms into which we have described the Western Empire, now Papal Europe, as having been divided, and will now follow us through the following short detail,

France, the *fourth* horn, or kingdom of the Beast, was convulsed by the most bloody revolution which the earth has yet seen, in this very year 1792. In January of the following year, the king of France was murdered, and the reign of terror, as it was commonly termed, shortly after commenced. Within the short space of five years, it has been computed that not less than *two millions* of the inhabitants of that miserable kingdom perished on the scaffold, or in civil war. These events, as they evolved themselves, brought into notice and raised to authority, Napoleon Bonaparte, the appointed executioner of God's purposes against the kingdoms of the Beast.

The destined scourge being thus prepared, Rome, the seat of the beast, and the capital of the *First*, *Second*, and *Third* kingdoms, was next visited. In 1798, this ancient city was seized and pillaged; its streets filled with bloodshed and violence; and the Pope himself deposed and consigned to a prison.

In the following year, 1799, Turin and Naples, the capitals of the *Seventh* and *Eighth* kingdoms of the above list, were seized upon by the French troops.

In 1805, Vienna, the capital of Austria, our *Ninth* kingdom, and Munich, the capital of Bavaria, our *Tenth*, fell under the same oppression, and were occupied by the forces of the French usurper.

And in 1807-8, the capital cities of Spain and Portugal, were occupied in like manner, the territories of both these kings, the *Fifth* and *Sixth* in our list, being ravaged with fire and sword for several years after.

Thus, by the sword of one man, and within the short space of less than ten years, were all the kingdoms of the beast humbled and oppressed. To speak of the wars which continued during the whole of this period, and of the sufferings flowing out of them, would exceed our limits. Suffice it to say, that it has been calculated that not less than *six millions* of men were sacrificed in these contests, the principal theatre of which, be it observed, was exactly that platform of the Western Empire, which may now be correctly described as Papal Europe. No one part or province of all the countries described under that name, escaped the visitations of this scourge of God.

To a certain extent, then, we have with our own eyes witnessed the judgment of God upon the Fourth Beast, his ten horns, and his little horn. But the infliction of this judgment is but begun. We have not yet, in the language of Daniel, "*beheld even till the beast was slain, and his body destroyed, and given to the burning flame*."

We shall hereafter see, that this "judgment" of the Ancient of Days consists of seven acts, or the pouring out of seven vials of wrath upon the Roman earth, and shall be able to trace the pouring out of six of these vials, and at the same time perceive that the seventh, though near at hand, is yet future. This seventh vial, the most tremendous of the whole, will conclude the scene,—will fully answer the prophetic description of Daniel, and will usher in that kingdom of the Son of man, "which is an everlasting dominion," and which "shall not be destroyed."

## NAVAL SKETCHES.

MR. EDITOR,—I am truly happy, in common with many of your regular readers, to find, that you are disposed to admit to your pages the honest and heartfelt appeals of the friends of British seamen. Their long neglected condition, their peculiar disadvantages, and our obligations as Britons to lend them an helping hand, are frequently insisted on, in fervent and impassioned terms, and by none more appropriately than your old correspondent the Vicar of Great Missenden. My object is to call attention to a few *facts* which passed under my own view on board a British man of war, which will tend, I hope, to evince the necessity of Christian exertion and sympathy towards those who man the wooden walls of our sea-girt Isle.

The Purser's Steward of his Majesty's ship —, was a native of Ireland, a Papist, and a man of most abandoned character. Patrick (for that was his name) was notoriously addicted to intemperance, and this habit soon found *dishonesty*, a very necessary ally. It was his office to be present at the daily "serving out of grog" to the ship's company. On one occasion of this kind, an altercation took place between him and one of the men, where it appeared (by an investigation which was afterwards made) that he was attempting to defraud him. This the Steward denied with most awful imprecations, calling upon God to strike him dead if he did not speak the truth, and loading his antagonist with curses. Poor wretch! he found to his cost that "verily there is a God that judgeth in the earth." I saw him fall backwards, panting and struggling for breath, his eyes fixed with most terrific glare, his tongue refusing to utter his inward agonies, and his whole frame most shockingly convulsed. In spite of

every medical effort, this poor wretch expired in less than three hours, amidst the most dreadful writhings, groans, and distortions of countenance.

On another occasion we were making for a British Port. The wind was fair, and we hoped next day to enjoy the pleasure of hearing, 'Let go the anchor,' near our native isle. As the wind was fresh, and on shore, it was thought advisable to bend a cable on one of our spare anchors. The superintendence of this important service was given by the Boatswain to the Captain of the fore-top, as he was considered a smart seamen. He was all this certainly—a more expert man at his duty I never saw. He was assisted by several others in this operation, and like careless sailors, they were discouraging on the sensual pleasures they should enjoy on their arrival in port. J. C. was foremost in this conversation. Some one ventured to recommend moderation in these sensualities, and this drew from him some most dreadful asseverations, that he would indulge to the *utmost* extent every brutal appetite 'in spite of man or devil,' and if he did not, he wished he might never see the shore.

The wind was on the quarter, and the sea rather rough. He was sitting astride the anchor, when, almost as soon as he had uttered these words, a wave caught him away, and plunged him in the briny surge. He was an excellent swimmer, and we had no doubt of getting him again. As the wind was fresh, it was not possible to heave the vessel to and lower a boat instantly, but it was done with all possible dispatch, and I amongst others went up into the rigging to keep sight of him. Thrice he had sunk and risen before the boat reached him. A fourth time he

disappeared and rose again. A seaman stood in the cutter's bow with a boat hook, to catch hold of him, but, when within a fathom of him, he sank to rise no more,

We heard not his last struggling groan, but could he have been allowed five minutes wherein to address his fellow-mortals, he might have spent it in the warning of his shipmates. *Landsmen!* he might with great propriety have addressed you. Does not a voice from the foaming wave even now pierce your too-long averted ear? Does not the wretched seaman appear to your imagination assailing your ear with the winged words of unavailing importunity, and your eye with the despairing frowns of unheeded reproach?

'You,' he might seem to say, 'you have sent your missionaries from Greenland to Japan, you have pitied and liberated the oppressed

in Ethiopia, but 'no man cared for *my* soul.' I stained the tide with my blood. I hung at the yard arm o'er the glittering wave, and heard its midnight howl when you were slumbering on your beds; but when you were importuned to stretch out the hand of mercy for the souls of seamen, you coolly enquired if it would do any good!' 'I sink, I sink lower than the ocean's bed, I sink to join a dismal crew, whose greatest wonder will be, that those who profess the charity of the gospel should never extend it to the perishing seamen!'

British christians, arise to your duty. There is an Episcopal Mariners Church Society—England's Monarch honours it with his patronage, and sets you an example which it is your evident interest and duty to follow.

B. S. G.

## ON PARISH CLERKS.

SIR,—If your correspondent Agri-  
cola will turn to the 91st Canon,  
he will there find that 'No parish  
' clerk upon any vacation shall be  
' chosen within the city of London,  
' or elsewhere within the province  
' of Canterbury, but by the parson  
' or vicar, or where there is no  
' parson or vicar, by the minister  
' of that place for the time being:  
' which choice shall be signified by  
' the said minister, vicar, or parson,  
' to the parishioners the next Sun-  
' day following, in the time of divine  
' service. And the said clerk shall  
' be of twenty years of age at the  
' least, and known to the said par-  
' son, vicar, or minister, to be of  
' honest conversation, and sufficient  
' for his reading, writing, and also  
' for his competent skill in singing  
' if it may be. And the said clerks  
' so chosen shall have and receive  
' their ancient wages, without fraud  
' or diminution, either at the hands

' of the churchwardens, at such  
' times as hath been accustomed,  
' or by their own collection accord-  
' ing to the most ancient custom  
' of every parish.'

It is obvious from this Canon that the appointment of the parish clerk on each succeeding vacancy is intrusted to the incumbent of the living for the time being. There may possibly be some exceptions to this general rule, but I apprehend they are few, and may more frequently be regarded as encroachments on the privilege of the minister than as resting on any positive authority. In a very large proportion of cases, however, the parish clerks are appointed by the clergy; and hence it might at first sight be reasonably expected that the appointment should fall on persons more suitably qualified than the clerks usually are.

While, however, Ministers ap-

pear to be legally empowered to choose and appoint suitable persons as parish clerks, they are, in the exercise of this right, limited by circumstances which they cannot always control. In many cases, the clerk's office has, for several years before the vacancy occurred, been supplied by deputy, frequently by a son or some near relation of the clerk, who naturally expects to succeed to the office when vacant. Such services are usually rendered for a very trifling remuneration, often from the somewhat distant prospect of succeeding to the situation, while in numerous cases the salary and perquisites of the office are, however small, in a pecuniary point of view, yet of considerable importance to the widow or family whom the deceased clerk has left behind. Hence feelings of compassion, if not of justice, frequently induce a clergyman to appoint an individual who, though not so well qualified as he might desire, is yet perhaps, from experience, &c. able to discharge the duties of the station with some tolerable decency.

But where a clergyman is not influenced in such appointment by motives of compassion, &c. he is still often compelled to appoint a person far less qualified than he might desire, from the absolute impossibility of obtaining a more suitable person: The canon requires, and very properly requires, that the person appointed to be clerk shall be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be; and it also declares that such clerks shall receive their ancient wages. But it is truly surprising how very few persons, in many of our parishes, are at all sufficient for reading—even among the clergy themselves, it is a matter of deep regret that many are very miserable readers; and though things in this respect are much improved, yet still it is not very often that we hear the

admirable Liturgy of our church read with that devotion, feeling, and propriety, which enables the worshipper to wait on the Lord without distraction; it is therefore no wonder if persons of the middling and lower rank in society are, when appointed to officiate as clerks, found very deficient in this important and principal part of their office; while the miserable stipends usually allotted to parish clerks, confines the choice of persons to the lower walks of society. It is indeed a far more difficult matter to read so as to be distinctly heard in a large congregation, than inexperienced persons can readily conceive; and even when there is no leaning towards affectation, a clerk who desires to fulfil his duty properly, to carry with him large schools of children, at the extremity of the church, as well as the bulk of the congregation, in reading the Psalms and making the responses, will often be obliged to modulate his voice in a manner which will appear somewhat extravagant to the better educated persons who sit near him, and who will therefore be very ready to censure the man who is honestly endeavouring to do his best, instead of aiding his efforts.

The skill in writing which the canon requires, is of less importance now than it was at the time when the canon was constituted, when the parish clerk usually inserted the various entries in the Registers; yet those who consult our parish records, have often reason to wish that they had been enrolled by more competent scribes.

It is however a subject of deep regret, that skill in psalmody is so much overlooked. The whole singing department indeed of our church is wretchedly managed. The tolerating such wretched doggrel as is found in Sternold and Hopkins, such miserable divinity as disgrace Brady and Tate, and such vapid poetry, childish rhymes, and maudling sentiments as appear in many of the

modern selections called Psalms and Hymns, nay, even in some recently prepared, by Evangelical Divines of no mean name, plainly shews how low is the standard of devotional poetry among all parties, and makes me fear, that unless we can return to chanting, or effect some improvement, we must ere long, give up the public edifying of each other in psalms, and hymns, and spiritual songs.

Such being the case, the question is, How can the evils be remedied? How may an improved state of things be introduced among us?

The principal agents in such improvement must, I conceive, be the parochial, the officiating clergy. If they can once be brought to see how much the right performance of public service depends on their exerting in a suitable manner the power and influence with which they are legally and properly vested, a very great amendment would in many instances soon take place. They cannot indeed very easily remove a clerk from his post, nor is it desirable that they should in general possess this power, but they may do much to remedy existing evils, by gentler and less objectionable means.

They may effect much by example. Not that the minister should himself turn clerk, but that he should show in every part of his conduct, that he is deeply sensible of the value and importance of public worship. Instances are, I would hope, now rare, which deserve the censure conveyed in the words of a late eminent minister, who described the reading of some clergy as implying, 'We mean nothing by all this, stay a while you shall hear *me* presently!' But there are many who will employ persons to read, whom they would never think of asking to preach; who will sit themselves in the vestry while divine service is performed; or who will employ their time in the pew in correcting their

sermons, notes, &c. while the prayers are read, and who thus countenance the idea, that public worship is of small value. Whereas if ministers when reading prayers, would read with devotion and solemnity, or when among the worshippers would make the responses, and read the proper portions with due reverence, they would convey both to clerks and people by their mere example much salutary instruction.

The minister however should in many cases go farther, and should point out in private to the clerk, and if necessary, to the churchwardens and other parochial officers, the errors and ill habits which the clerk ought to rectify. If the clerk is so ignorant as not to know the difference between the words *the* and *thee*, and by his carelessness connects the third and fourth verses of the Te-Deum, as if the heavens and all the powers therein were continually crying sorrowfully to the Cherubim and Seraphim instead of pouring forth joyful praise; if he will close the prayers by saying A-man, or A mun, or Aw-maan, or Aw-min, instead of A-men; or if he will not learn to read the Psalms, so as to avoid those gross and ludicrous blunders which are often heard, but the very recording of which would do harm by exciting ridiculous associations, or even worse ideas; it becomes the duty of the clergy, seriously to point out such errors, to require their correction, and if they are not corrected, to lay the case before the higher authorities, that the offender may be removed.

Another means of improvement depends on the parish officers and parishioners generally. Unless they will support the clergyman in his efforts, the clerk will often take courage and sometimes venture to show an unholy audacity in going on in more determined disregard and opposition to what is right. But if the parishioners feel and speak as they ought, the offending

clerk will soon be induced to try at least to improve. In many cases indeed the clerk in possession is too old to learn, and the only remedy is to provide a substitute at the expense of the parish or by private subscription, and leave the actual clerk in the quiet enjoyment of his perquisites, which are generally not worth contending about. A few pounds a year either from the parochial funds or raised by subscription, would often effect a salutary change: and yet it is melancholy to see how men will go on year after year complaining and censuring an evil, which, if the complainers would only give a crown, or even half a crown per annum, for a few years, would be immediately terminated. Alas, what multitudes love a cheap and beggary religion!

But after all the parish clerk would sink into insignificance, if worshippers themselves worshipped as they ought. What is one voice, even the voice of a Stentor, among a thousand. If our congregations generally read the Psalms, and made the responses as they ought, the clerk's blunders would scarcely be known; in general the case is different, if the clerk makes a mistake, it produces a smile, a significant look to another, a dumb silence ensues through the whole pew, whereas if the worshippers were themselves joining in the service, the evil would be scarcely discerned. In these respects we are worse than our fathers. With them it was customary to read over the Psalms, &c. verse by verse at home, and to require that children and servants should make the proper responses at church; whereas in many cases, except the shrill and discordant voice of ill taught charity children, or the nasal twang of an ill taught clerk, not a sound is heard through a large congregation.

When first national schools were established, some of their support-

ers were very sanguine in the expectation, that these schools would supply a better race of clerks, and occasion considerable improvement both in psalmody and in public worship. I fear these expectations have not been realized; good has I doubt not in numerous instances resulted from these schools, but it may very fairly be questioned whether they have not been more effectual in recruiting the ranks of dissent, and supplying methodist and dissenting teachers, than increasing the number of pious, devout, and intelligent worshippers among ourselves. I do not indeed expect that the majority of your readers will concur with me in this opinion, and shall not unnecessarily waste your time or occupy your pages with discussing a question so entirely foreign to the matter in hand.\*

VERIDICUS.

SIR—I read with much interest the article signed 'Agricola,' inserted in your last number, the writer of which laments 'that while many other classes of society are advancing in knowledge and respectability, parish clerks are sadly neglected both as regards their salary and attainments.' Being myself a parish clerk, I beg to make a few remarks in reply.

'Agricola' seems to conclude that parish clerks 'inherit their post by descent, without regard to moral excellence or capability of reading distinctly.' This is no doubt, too true, where rectors or vicars, who have generally the appointment, do not themselves enter into the spirit of their own commission. If their hearts are not fixed upon the object of their high calling, it is no matter for

\* Some useful hints on this subject may be derived from a small publication entitled, *A Plan for increasing the usefulness of Parish Clerks in small country Villages.* By Field Flowers, B. A.

astonishment that they should be indifferent as to whom are appointed to fill the office of clerk. It would be absurd to suppose that they would appoint one who was characterized as a believer in the Lord Jesus Christ. In proof of this, the following fact was related to me by a rector of a small country parish. The churchwardens sent up to London to him, stating that the parish clerk was deceased, and recommending as his successor a man in the poor house, which would relieve the parish! 'The appointment was sanctioned; but lo! a week had scarcely elapsed before it was ascertained he could not read! A plan was suggested. The man's *wife* was to repeat the responses, and the *bona fide* clerk was to say aloud 'Amen.' Of course the wife sat in a pew adjoining the clerk's desk. I shall make no comments upon this manner of filling such an office.

But without wishing to vindicate the general character, or to prove the efficiency of my brethren, there are one or two difficulties which I feel to labour under, and which I will now state. I am clerk at a parish church which is every Sabbath crowded, owing to the faithful and zealous exertions of a truly gospel minister. The church will contain near 5000 persons, and consequently requires some energy even on my part. When I first entered my desk I very naturally thought I ought to read as well as I could. Two things appeared necessary:—to read distinctly, and as though I felt sensible of what I was uttering. Accordingly I commenced; but I soon found that if I persevered the congregation could not follow me, and it would create confusion. This I found to arise solely from the congregation repeating after me, which unless I could get every boy and person in the church to read in a similar way to myself, I could not alter. Although it cannot be supposed that a clerk like myself,

who has only received a common education, should, even if there was no cause to prevent it, read as correctly, and with as much force and effect, as a clergyman who has received a classical education, still I must think that the superiority of the latter is more to be attributed to the silence which prevails while he is reading. He is enabled to give full force to every word, while I am compelled to accommodate my reading to the whole congregation. This I simply mention, with no disrespectful intention towards the clergyman who officiates, but lest '*Agricola*' should by chance at some time witness the manner the humble writer discharges his duty, he may be enabled to make some allowance. There is another cause:—Many clergymen are so anxious to commence their verse, or part, that they not unfrequently begin again before we have concluded; and even then there is a continual clearing of the throat, as a sort of preparation for recommencing, which always impresses my mind that they think the sooner we are done the better. Here let me be distinctly understood as conveying nothing which would lessen the high character for sincere devotion and zeal which characterizes the preacher in our church, who no doubt would, if health permitted, read the prayers himself more frequently, and display that unaffected earnestness which he has adopted while in the pulpit, and which has, by the blessing of God upon his labours, turned many to forsake the world and cleave to Christ. He has, though I must forbear to mention his name, my humble thanks. Sir, I should feel happy in rectifying any apparent want of propriety in the manner of discharging my own duty. I have obtained what I always desired—and will now seek strength from God to enable me to do what seemeth best in his sight.

A PARISH CLERK.



## THE APPROACHING ANNIVERSARIES.

SIR,—We are again approaching to that season when the tribes, the tribes of the Lord, go up to appear, to worship before the Lord; not now indeed according to any specific command, any typical institution, but because God has put it into the hearts of his servants to attempt great things, and expect great things,

Our meeting together therefore ought to be accompanied with unmingled joy and lively consolation; and yet of late years, some painful circumstances have occurred; there has not been that harmony—that gratitude—that entire devotion to the grand object of Christian charity, which might reasonably have been expected, and which has in some former years been witnessed and experienced. Let us hope, and pray, and strive, that at the approaching season the multitude of believers may be of one mind, and one soul; that in a spiritual point of view, no one may say that ought which he possesses is his own, but that all may be ready to pour their prayers, their exertions, their money, into the common treasury of the Lord.

That this delightful expectation may be realized, let me intreat you, Mr. Guardian, to call upon all who come up to the ensuing meetings, to attend with a single eye to God's glory, with an earnest desire to promote the welfare of their fellow men, with fervent prayer for the divine blessing, and with an enlarged spirit of charity towards each other.

Let us come, Sir, with a single eye to God's glory. There is something cheering, exhilarating and highly gratifying, in witnessing a crowded church, a closely packed meeting, and in hearing the details of what is past, and the prospects of what is to come; but we should aim at something more than gratification, we should strive to fix our minds on the goodness and grace

of God in sending forth his blessed gospel; in opening doors of usefulness; in raising up means and instruments; in owning the labours of his servants; in exciting them to pour forth the silver and the gold into his treasury; in causing the liberal contributions of his people to be instrumental to the salvation of many, once perishing in ignorance and sin; and whilst we hear what God hath wrought by others, we should be excited to imitate their example, to adopt as far as possible, the same plans and means which they have found successful, that thus we may still further advance the glory of our heavenly Father.

There should also be an earnest desire to promote the welfare of our fellow men. Why were Missionary, Bible, Jews, School, Tract, and other Societies devised? Because multitudes were perishing in ignorance and sin; and that same God who vouchsafed to stir up the minds of his faithful people to attempt the illumination, conversion, sanctification, and everlasting salvation of these perishing sinners; has graciously testified his acceptance of the exertions and offerings of his servants by bringing many through their instrumentality to the knowledge of his truth and faith in him. Now God having thus magnified his mercy in owning such feeble means and instruments, it surely is our bounden duty to proceed from less to more, from grace to greater grace. Whether God will or will not convert the world by means of these Societies, is one of those ensnaring questions with which the great enemy of souls endeavours to distract the minds, and paralyze the exertions of the people of God. The simple fact is, sinners are perishing, and here are plans and Societies formed to convey to men the light of life,

and God has owned these Societies, and their exertions: it is therefore at once our duty and our privilege to go on; in the morning to sow our seed, in the evening not to withhold our hand, and to be very jealous of any insinuation which might lead us to grow weary in well-doing.

We should meet together with fervent prayer for the divine blessing. A difference of opinion exists as to the propriety of commencing public meetings in general with prayer; but surely all will agree, that before attending any such meetings, they should in their closets, their families, their social circles, pour forth their souls in prayer; and that when assembled in these meetings, there should be continual liftings up of the heart to God; the speakers saying, "Open thou my lips that my mouth may shew forth thy praise;" and the hearers breathing forth, "The Lord make you to increase and abound more and more:" and all closing the services of the day by commending their cause to the blessing of Almighty God. I own Sir, I am not a little jealous, lest the multitude of Societies, of Meetings, Speeches, Sermons, followed by the very kind and hospitable attentions of the numerous friends of religion in this vast metropolis, should lead to somewhat of religious dissipation, unfavourable to the growth and increase of personal piety.

Let us come with an enlarged spirit of charity to our fellow men. I have sometimes been pained with the severe remarks which have occasionally, though rarely, been introduced; and still more frequently annoyed by long-winded apologies for votes of thanks, which at least seem to imply that there is some truth in the stale objection, that 'we meet together to praise one another.' Let us rather hope that those who aid, or those who differ from us, are under the influence

of higher motives than the applause of men: and that if once the benevolent objects we have in view are clearly understood, many who have hitherto stood aloof will come forward in our behalf.

Allow me to suggest to secretaries, speakers, &c. that they should ever keep in view the specific object of the meetings at which they attend, and the precise nature of the Societies which they are convened to support. I have witnessed strange mistakes occasionally, for want of a little previous consideration or inquiry. Societies have been commended for doing what they never attempted, or censured for leaving undone what they have been continually striving to effect; and objections have sometimes been most triumphantly answered, which had never been heard of by an English audience, if ever they existed in any mind except that of the respondent. To avoid such ludicrous mistakes, I would say, Keep close to the matter in hand. What is the nature of this Society? What its object? its success? its funds? &c. How may these severally be promoted? If persons would carefully read over the last report, or even some brief account of each Society; a labour which would occupy a very short time, they would often be enabled either in the public meeting or the private party to render very essential service to the cause of Christ.

In numerous instances the agents of Societies have to take long journeys, and make long speeches, at the expence of many pounds, when a clergyman in the immediate neighbourhood, devoting one or two hours to the perusal of an authentic document, might communicate the very same information, and from the knowledge of the people, &c. would often do this with far greater effect than any stranger.

Believe me yours,

CLEMENTINE.

## REVIEW OF BOOKS.

*Practical Sermons, on the Epistles to the Seven Churches, the Millennium, and the Church Triumphant, and on the cxxxth Psalm. By the late Rev. Joseph Milner, M.A. Vicar of the Holy Trinity Church, Kingston-upon-Hull. With Prefatory Remarks by the Rev. Edward Bickersteth, Minister of Sir George Wheler's Chapel. 8vo. Pp. xxiv. and 392. Seeleys. 1830.*

There are few works which we receive with more apprehension than volumes of posthumous sermons. So many instances have occurred within our recollection, where productions long since laid aside by the authors as unfit for public view, have been afterwards, through the indiscreet affection of misjudging friends, or from the more corrupt motives of pecuniary advantage, sent into the world, that we cannot censure those who have directed all their manuscripts to be consigned to the flames, however, we may in some few instances regret the loss which the public may have sustained.

The fair fame however of the late Reverend Joseph Milner, instead of being injured by the publication of four volumes of sermons, has by the judicious and discreet conduct of the different editors, the Dean of Carlisle, the Rev. W. Richardson, and the Rev. J. Fawcett, been very much extended; and if we hesitate a moment in adding Mr. Bickersteth's name to this distinguished list, it is only because he can scarcely be regarded as the Editor of the present volume, the Sermons having been revised, and most probably selected by Mr. Fawcett; and because he has not displayed that caution, as we shall have occasion afterwards more fully to point out, in the insertion of one of Mr. Milner's

early letters in the Prefatory Remarks, which the character and known sentiments of its author in after-life might have suggested.

There is indeed this difference between Letters and Sermons, that the former being sent off alone to speak for themselves, are in general more finished and exact delineations of their author's views than the latter, which often undergo considerable practical revision and alteration even during the process of delivery, and when such emendations are not inserted in the surviving manuscripts. Of Mr. Milner's sermons it is remarked by his affectionate and distinguished biographer. 'It is not to be expected that sermons written so rapidly, and purely for the purpose of doing good to his congregation, without the least view to the publication of them, should be very correct. He found time to forge and hammer, but he had none to file and polish. His manuscripts are in many instances so crowded and interlined as to be almost unintelligible. Besides it was his constant practice to insert connecting and explanatory observations at the time of preaching, according as his feelings and judgment suggested at the moment.\* Where once this habit is induced, less care is usually bestowed upon the written preparation, and the labours of a subsequent editor are in consequence very much increased. Yet under every disadvantage of this kind, the sermons of Milner are most valuable, and the present volume displays the same simplicity, originality, and decision which distinguish its predecessors.

The present work contains twenty-two Sermons: twelve of which are on the first three chapters of the Revelations; two on the Church

\* Life, p. lxi.

Triumphant; one on the Millennium; and five on the Hundred and Thirtieth Psalm. Between the discourses on the Epistles to the seven Churches, Mr. Bickersteth has inserted extracts from the *Missionary Register*, &c. containing accounts of each church from the pens of Messrs. Lindsay, Hartley, and Arundell. The Sermons themselves are for the most part expository, containing strong appeals to the heart and the conscience, and avoiding entirely those doubtful disputations and inquiries which have so much occupied the attention of modern professors, and been exalted in the discourses and writings of many as supremely important. Thus, for instance, the personal reign of Christ is barely noticed in the following passage; while the first resurrection of the saints is adverted to with equal brevity.

This circumstance alone will much account for the glorious reign of the church on earth; for there is no reason to suppose that Christ our Saviour will literally live on earth again. He will, most probably, reign in the hearts of men by his Spirit. And, there being now nothing but the petty strength of poor sinful men to withstand the influences of the Holy Ghost; and one of the three enemies of the church, the devil, being removed; the world, and the flesh, or indwelling sin, will be armies that have lost their leader; and then, at length, conversion work will proceed with rapidity, and the saints shall be uppermost, and reign.—P. 270.

Those who read the chapter may take notice, that I have not dwelt at all on the circumstance, of the martyrs rising from the dead and reigning with Christ, because in what manner it is to be understood seems not so clear. The only idea on which I would ground my practical remarks on the Millennium, is one so positively and plainly described in the text, that we cannot well mistake it; and that is, That the devil, who deceives the nations while he is at large, shall then be confined, and deceive them no more for a thousand years.—P. 272.

Of the commencement of the Millennium he speaks with equal

decision, but somewhat more diffusely.

If any serious soul be wishing, as it were, to see this glorious day of the church on earth, I would say, However glorious it be, heaven itself is still unspeakably more glorious; and, therefore, let us not be deceived by such thoughts and wishes into a love of this earth, but still remember to "set our affections on things above." Besides, there is no sort of probability that the youngest of us will ever live to see the Millennium.—P. 269.

2. It becomes us, therefore, to be very careful, lest we be imposed on by pretences, and flattering appearances, or imaginations, as if the time of the Millennium was just at hand. It never profits the souls of God's professing people, but often unsettles, perplexes, and seduces them, to run into errors of this nature. Such a mistake there was once among the first Christians at Thessalonica. The pious people had misunderstood something which St. Paul had said in the First Epistle, and had supposed that the judgment day was just at hand. The upright and cautious Apostle undeceives them in the Second Epistle, and shews them that the day of Christ was very distant. I see the minds of many persons have been afloat, within these two or three years, on account of the surprising changes in the world which have happened. Some have been confident that the reign of Christ on earth is very near; and others have indulged themselves in flattering expectations, far beyond what they had any right to do. It has seemed to many, that Popery is just going to be utterly ruined; and, along with that, there are some who imagine the destruction of monarchies and church establishments to be near: and they seem to rejoice at the thought; for they suppose that church establishments and kings are the great hindrances to the spread of true religion. And hence has arisen a surprising union between some Gospel professors and some altogether profane people, who seem inclined to join one another in the destruction of old establishments. But if one ask where the proof of all this is, those who speak so confidently have none to give. I believe that Popery will perish, and that the Millennium will take place, because there are very plain prophecies of both; but when, or how soon, I know not. "It is not for us to know

the times and the seasons, which the Father hath put in his own power." It were well if these words of our Lord, before his ascension, were better attended to. Popery is very far from being destroyed yet, though much impaired: and, though Popery be a very bad religion, it is not so bad as none at all; and I have not yet heard that the French people have done one thing to establish any thing better in its stead. They have done still worse, and have promoted all that is impious and horrible. He who can expect good from such things, must have feelings very different from mine. When Popery was demolished in this land, it was not by murdering her priests and destroying all civil order, but by wholesome laws and rules, and by preaching the Gospel; and God was with the Reformers; and the labours of godly men in the Church of England were blest, and, God be thanked, in many places are blest to this day. So foolish a religion as Popery is not likely to flourish again, where Scripture truth and godliness have been sown and flourished: but as no one can pretend this to be the case in France, if Popery should there arise in a few years I should not be surprised; for what truth, and wisdom, and piety is there to resist it? I do not say it will be so. I do not undertake to prophesy, nor to use any very probable guesses. I have no business with such things; and the design of this first remark is to guard those who may have fallen into this spirit. There is no ground in this description of the Millennium, whence I can at all collect when it is to begin; and it is very foolish for persons to apprehend any for themselves. Events have shewn that those who have undertaken to prophesy in this way formerly, are commonly mistaken; and in the mean time it takes people's attention off from better things, and from the serious discharge of their duties. Pp. 272—275.

It may indeed be said that Mr. Milner having now been dead two and thirty years, and the sermon on the Millennium having been preached in 1796, we, who have witnessed, since that period, so many surprising events, are much more competent to interpret prophecy, and to determine many of its intricate questions, than any divine

of his day. Possibly indeed, this may be the case with reference to the commencement of the Millennial period; but with regard to the Millennium itself—to the first resurrection—to the personal reign of Christ—the lapse of years has added no additional information. Many indeed have run to and fro, and knowledge has doubtless been increased; but we own, it appears to us, that the real increase of knowledge, at least of any thing deserving the name, is but small. The reveries of some of the ancient Fathers on these topics, were well known to the pious Milner; but his piety and sound sense led him to pass over, as unworthy of notice, much that some modern interpreters of prophecy have considered of vast importance, but which, it is to be apprehended, may have an unhappy influence on some of their warm adherents.

While, however, this volume gives no countenance to these reveries, there are some passages which deserve the most serious attention of all, whether Millenarians or not. Thus, commenting on the Epistle to Thyatira, Mr. M. proceeds:

*But unto you, I say, and unto the rest [or even unto the rest] in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak.—The Son of God addresses himself now to the sound members of the church of Thyatira. These had kept themselves uninfected with the pernicious doctrine of the rest. Depths of knowledge and profound mysteries they seemed to themselves to be possessed of; and it is a pretty certain mark of a quack in divinity, as it is in medicine, though many be apt to be imposed on in both cases, that such persons always pretend to a higher, and more universal, and deeper sort of knowledge than regular practitioners. So did this woman called Jezebel, at Thyatira. She was surely a wicked woman, and yet had the art to make herself believed to be uncommonly holy. Depths she pretended to; but they were not depths of godliness, but of Satan; from which, those who love the Lord Jesus, and cleave to him in*

faith, and simplicity, and humility, are secured, while the presumptuous, the false hearted, and the hypocritical, are continually liable to fall into them.—P. 110.

So, in numerous other passages, he points out the danger of spiritual pride, and the snares of our great enemy.

While you are upon earth, you need still the shield of faith, and the sword of the Spirit, which is the word of God. Nothing but the word of God, and faith in the name of Jesus through the Spirit's operation, made Satan to flee from you; and by the same word, and the same faith in it, you may resist him still. If he can lift you up in pride, prevail on you to look on yourselves as some great extraordinary saints, and lead you to despise the written word, the sacraments, and the ordinary ministry of the word, and the means of grace and Sabbath duties, by which you were, under God, blessed and flourished at first, he will get advantage over you, and bring your souls into danger. He who deceives the nations in general, labours to deceive saints also; and proud presumption is one of his most dangerous snares.—P. 280.

But, remember, pleasing and agreeable temptations of Satan are far more dangerous than distressing temptations. Never look on any strong inclinations which you may feel to any thing, as a certain sign from God that he calls you to that thing, whatever it be. Rather suspect that the impulse is from the enemy; for the deceiver of the nations deceives in this way, by transforming himself into an angel of light. And wonder not that hitherto Christ's kingdom spreads not through the earth. It is not to be expected, while Satan is loose. He always has hitherto deceived vast numbers of unsound professors. Till the time of his imprisonment come, the general reign of Christ's kingdom on earth is not to be expected. But a church the Lord has, and will have; and it shall be safe; and, with all this malice, Satan never could, nor ever shall, overpower the weakest soul that humbly trusts in Jesus. Let such be your character. And ever preserve a constant jealousy over yourselves; for blessed is the man that feareth alway. Thus you shall have everlasting victory over Satan, and triumph for ever, in your Redeemer, over all his snares.—Pp. 281, 282.

The knowledge of our entire depravity, ignorance, blindness, and helplessness, is the first thing in real Christian religion. We are too proud to come heartily to Christ without it; too worldly to love spiritual blessings, and too wise in our own eyes to be thankful for Divine light and guidance. It is very different with those who daily and constantly know that in them dwelleth no good thing. They can have no rest, no ease, no comfort, but in acquaintance with Christ, kept up from day to day: they feel they are lost without him. And this makes the true difference between a real lover of the Gospel, and one who seems only to be so. The latter is not humbled. He disputes; he prays not. He is disgusted with some of the most precious things in the Christian religion, particularly the illuminating and sanctifying work of the Divine Spirit, because he wants a consciousness of his own emptiness. He seems to himself wise and knowing enough; able to teach others, and point out their errors; and even to instruct men far his superiors in the Divine life. He has no idea of beholding himself as a poor babe, that needs light from above. Hence he has nothing in him that draws him to Christ. He cannot relish his Gospel, unless it come recommended to him by plausible language, and in an inviting dress.—Pp. 185, 186.

We have already intimated our opinion, that Mr. Bickersteth has been somewhat deficient in caution, in the insertion of one of Mr. Milner's letters in his Prefatory Remarks. The following extracts and observations will explain our views.

His own religious progress, [says Mr. B.] is well described in the following characteristic letter to the Rev. John Newton:—

Thanks for your kind letters: I hope they are not in vain: and you see I am willing to lay you under fresh obligations. If that end only be answered by my writing, I shall not grudge my pains. I trust I see more of Jesus Christ; not indeed in the way of warm sensations—they are very low; and *law-work* is still strong and vigorous in me—but yet I find myself more disposed to rest upon Him; and wait His leisure. The reasoning enmity against the Divine attributes, I mentioned to you formerly, still haunts me. I avoid being active in it, as formerly; but it dwells in me,

and deadens my thankfulness, &c. I hope the Lord will dissipate it in time, as well as those dubious cases of conscience, and dreadful hard, legal work, which still besets me. I want Christ and his glorious offices to be satisfactorily revealed to my soul. I can draw no comfort from the view of *renewed qualities*. On this single basis, Jesus is made to me wisdom, righteousness, sanctification and redemption, would I rest: in this alone I find comfort; and, methinks, can venture for eternity on this ground only. I dare not think of mixing any thing with it. And yet I am continually seeking peace to the conscience from other quarters, with unaccountable perverseness. Yet, blessed be the Lord for what he has done for me, and for what he will, I hope, do for me.—Pp. vii. viii.

Now here we must object to Mr. B's observation that this letter well describes Mr. M's own religious progress. It describes that progress indeed for a short, an early period; but it is no more descriptive of his general progress, his ultimate experience, than the history of a youth at school or college would be descriptive of his future life. The letter is dated in Dec. 1771; and we learn from his life that it was not till about the year 1770 that Mr. M. became entirely and sensibly a different man from what he had been before. The letter therefore unquestionably can only be regarded as describing Mr. M's religious progress for somewhat less than the *two first years* of his spiritual life.

It is indeed just such a letter as a young Christian of vigorous mind, of strict integrity, of early pharisaical habits and feelings, might be expected to produce. The first conflict in such a mind is ordinarily speaking, with self-righteousness. There is a perpetual struggle against proud and vain reasonings. The man is convinced that Christ and Christ only must be his wisdom, righteousness, sanctification, and redemption; but to exercise simplicity of dependance on Christ he finds exceedingly difficult. He

therefore says 'I can draw no comfort from the view of *renewed qualities*.' And why? simply because of the imperfection of his knowledge. Every experienced Christian sees in this very letter the *existence of renewed qualities*. Conviction of sin, faith in Christ, longing after spiritual communion, love to God and his people, gratitude for mercies received, qualities which exist not in the heart of man by nature, but which are solely the produce of divine grace. Mr. M. could not indeed himself perceive them, he therefore deduced his consolation from the promises of God's word by faith, and not from the work of the Holy Spirit produced in his own soul, and bearing witness to the truth of the Divine declarations. We dwell the more on this point because it will be a very serious mistake if any are led to sit down quietly in this low and feeble state of the Christian's life, under the idea that such was the extent of Mr. Milner's progress, such the point which in Mr. Bickersteth's judgment Christians rarely pass.

That Mr. Milner himself attained to much higher experience, and urged it on the attention of others, the following extracts testify, and with those extracts we must close our present article, earnestly recommending the work to the attention of our Readers, and adding only this additional reason why they should purchase it—namely, that it is *published for the benefit of the Church Missionary Society*.

Now, brethren, where is our love to the Lord Jesus Christ? It is the strongest, the most certain, the most determinate, and the most comprehensive proof that we can have of our being real children of God. St. John's writings are full of it: our Lord in his Gospel tells us, that the Father loved his disciples, because they loved him; and he exhorts them to love one another, as he loved them. The word *love*, means in all these cases the same thing. We know what it means in common life: it means the same in religion. It

is the noblest and the most excellent affection of the human frame. He who made us became man for us, that we might be raised up to the true love of Him, and, in the exercise of that, find happiness. I understand not the refinements of those who would have it that they love God, and yet never feel it. Let us not deceive ourselves. Education, good sense, decency, will teach many persons to show a ceremonious respect to Jesus Christ; and to practise a number of external moral virtues. But all this may easily be without the love of Christ; that is an inward feeling of the heart, excited, doubtless, only by the pure influence of the Holy Ghost; and is, as it were, the soul of obedience; the fruits of good practice in external manners, are the body. You can conceive what it is for persons to behave with much complaisance and civility, to a man for whom they have no love at all. Cannot you conceive the same thing to be exemplified towards Jesus Christ,—for many to call themselves his disciples, and profess to love him, when in truth they do not? Let me speak to your hearts. Did you ever feel true love to him who died for you? Could you find in your heart to do or suffer any thing for him? At this moment, have you any true desire to go into his company, and enjoy his conversation? Does gratitude for his dying love melt your soul? And is that the spring and motive of your duties, both religious and moral, while, at the same time, you abhor yourselves as evil and guilty creatures? With these sensations, I scarcely need to say, you must be pained to hear his name blasphemed; and the company of those must be burdensome to you, who slight or despise his Gospel: and, surely, you will be contented to be despised in the world on his account. Brethren, ye are happy who have some real measure of this; though you know how much less it is than it ought to be, and, at times, it is your burden to feel how low and scarcely perceptible it is. Go on in the faith and love of Christ.—Pp. 88—90.

But the intention of this digression is, to show that when our Lord owns these Philadelphians to have kept his word, and not denied his name, he cannot possibly mean such sort of nominal Christians as these: He must mean men possessed of the thing, as well as the name; of the power, as well as the form. They knew the fundamentals of the

Gospel: they were lost and condemned sinners in their own eyes: they saw the value of the word of the Gospel, preaching peace by Jesus Christ,—that only name under heaven given among men whereby we must be saved. They believed on him for life and salvation. They knew the work of his Holy Spirit, in convincing, awakening, illuminating, comforting, and regenerating them. They had passed from death to life. They rejoiced in hope of the glory of God. They had communion with Christ in their souls here by faith. His love constrained them to walk in his steps, and copy after his lowliness, charity, and patience; and, amidst the snares and subtleties of false doctrine, and the shame and reproach in all ages attendant on the cross, they held fast the real doctrine of Christ; were not ashamed of it, distinguished it always from false pretences, and showed the power of it in an holy life and heavenly conversation. If men think that they keep Christ's word and deny not his name because they have not expressly rejected Christianity, the praise of the Philadelphians might be given to thousands of Sabbath-breakers, gamblers, and the most careless, ignorant, and vicious persons.—Pp. 160, 161.

A real Christian is fortified by having the witness in himself: he has internal proofs that his religion is true. He is not driven to rest his cause on numbers, authorities, great names, and outward circumstances: what the Gospel teaches in the word, the Spirit of God has made good to his heart. He finds the efficacy of the truth. Peace of mind, victory over sin, purification of heart, a Divine fund of consolation, a daily course of inward experience answerable to what is revealed, so prove to him the truth of his religion, that, if all the world around him forsook it but himself, his evidence of its Divinity would not be removed.—P. 164.

Surely, we may add, they who discover this evidence in themselves, must necessarily derive consolation from the *renewed qualities* visible in their own souls; and whilst their dependance for acceptance with God must ever rest on the atoning sacrifice of Christ, they will joyfully exclaim, "One thing I know, whereas I was blind, now I see!"



## LITERARY INTELLIGENCE.

## Recently Published.

*The Listener ; by Caroline Fry ; Author of the Assistant of Education, &c.* 2 vols. 12mo. Pp. iv. and 365. Nisbet. 1830.

These are a Series of Essays displaying much good sense, sound piety, and careful observation. The following is an extract from a paper entitled 'The Three Sabbaths.

I arrived on the following Saturday at the house of a friend. She apologized for the absence of her daughters all the morning. 'Saturday,' she said, 'is a particular day among us—we feel like school-boys finishing up their tasks to be ready for a holiday. We write all necessary letters ; if any little matters are in agitation among us, we try to arrange them, to get them off our minds ; particularly, we try to disencumber our memory of little things, such as orders, promises, &c., that they may not obtrude themselves to-morrow. In short, it is a universal settling day among us. And you would be amused to see how the little ones mimic and burlesque our plan—arranging their toys, giving back what they have of each other's, and settling all differences—you will see them in every corner of the house, collecting what they have left about, and hunting for what is lost ; if I want one of them, it is 'O Mamma, you know it is Saturday, and we are so busy.' I never let them see me smile at their odd devices of arrangement, for I love to see them imitate our habits, before they can share our feelings.'

At dinner I learned that all arrangement was at an end, indeed I could see it ; for the house looked as I have seen others look, when every thing is put in order for a rout. Fresh flowers were in the chimney, fresh perfumes on the table, work, books, and drawings, all were laid away. I foolishly asked, if company was expected. 'Yes,' my friend replied, 'we shall have company, but not such as will trouble you. We do nothing on Saturday evening but prepare for Sunday. We collect our poor together, to instruct them in religion, and prepare their hearts for Sabbath occupation ; and, as far as we can, remove any little anxieties that may be on their minds, or disputes that may be between them. We give them tea, and while the elders instruct them, it is the

privilege of the little ones to sit up half an hour later than usual, to wait upon them—one not lightly prized, I assure you. When this is done, we like to sit down and talk together, or perhaps read together, if any thing particularly interesting has come in, but we do not like to have any matters of business brought in : and our girls have made it a forfeit to disarrange their minds by the introduction of any unwelcome subjects ; it sometimes causes us a little mirth, to determine whether the forfeit has been incurred.'

Sunday came. When I appeared, the youngest child ran up to me, and asked if I was sure I was in a good humour ? I said, 'I hoped so.' 'Because,' 'nobody must get up in a bad humour on a Sunday.' The parents smiled, but did not check her : I had before remarked the stillness of the house ; I believe, literally nothing had been done, but to light the fires and prepare the breakfast.

The little ones were all present during breakfast, an unusual thing, receiving from Mamma the materials of occupation and amusement ; pictures of sacred subjects, like Sunday books, and various articles of that sort, made valuable by being never produced except on Sunday. My friend told me that though they had similar things in the week, she always had a choice set for Sunday ; a trick that was certain to succeed in making them desired ; and when the set was worn, and the novelty quite exhausted, they passed into the common nursery store, and new ones were provided ; by which the Sabbath was a distinguished and desired day : this was all she could do for them while so young. Some little things were given them to learn ; but it was rather a matter of credit and ambition than necessity, to have plenty of things to repeat at tea-time. After breakfast every body disappeared till the service-bell rang ; then all were expected to assemble, to go *together* to divine worship.—On our return home, my friend said to me, 'You will excuse our leaving you till dinner. It is our rule to separate and pass the time alone ; our servants, who are confined in the week, have leave to walk out. Our doors are closed against all comers. The girls go to

their rooms, or to the garden, where they like, but are strictly enjoined to be each one alone. For my own part, charged as I am with the care of such a family, the right to be alone with God, and do nothing but communicate with myself or him, is a privilege I cannot forego for any thing. I never even read, except a little in my Bible: I read enough on other days. It is so sweet to me to feel I *may* do nothing, after a week of which every hour is employed; it is really the greatest luxury I know. If I could find no thoughts of my own to employ my mind, this morning's service would amply have supplied them. I believe the girls feel the same; but I do not constrain them as to occupation—merely that they should not be in company. We shall meet you at four o'clock to dinner. I hope you will not want any thing, for it is very likely your bell might not be answered: there are folks in the nursery, however.'

At four o'clock we met at a dinner entirely cold; and remained together, talking or silent, as we pleased; but no one spoke of yesterday's business, or to-morrow's plans; and what pleased me almost as much, nobody said, 'I am going so and so to-night—where are you going? We were all going, of course, to our accustomed place of worship. We went; and when we returned, all the children came forth to tea, with hymns, collects, and all sorts of things to say: we each took our share in hearing them. There was abundance of gaiety, and abundance of cake; and fruit to lay by for to-morrow; and I remarked that wine and cakes were sent down for the servants. Then the Sunday books and pictures were surrendered, and in half an hour all was peace again.

The elder party remained together; sacred music was the proposed amusement; every one who had learned to play, however imperfectly, was to do her part. All sang together for their own pleasure: and those who excelled sang apart for the pleasure of the rest. Books were on the table if any one liked to read; but not the same that lay there always. Prayers were as usual, and we retired.

*The Cabinet Cyclopædia; conducted by the Rev. Dionysius Lardner, L.L.D. and assisted by eminent Literary and Scientific Men.* Longman. 1830.

1. GEOGRAPHY. *The History of Maritime and Inland Discovery.* Vol. i. 18mo. Pp. xii, and 398.

2. USEFUL ARTS. *Domestic Economy.* Vol. i. containing Brewing, Distilling, Wine-making, Baking, &c. by Michael Donovan, Esq. M.R.I.A. Professor of Chemistry. 18mo. Pp. xiv. and 376.

3. HISTORY. *Scotland,* by Sir Walter Scott, Bart. Vol. ii. 18mo. Pp. xii. and 438.

We are happy in being able to recommend this Cabinet Cyclopædia of Dr. Lardner's to the attention of our readers, as being well written, neatly printed, and as far as we have yet seen, exempt from those dangerous statements and seducing errors which must prevent its cotemporary, the Family Library, from being introduced into various circles.

The following melancholy instances of death by spontaneous combustion, extracted from the volume on Domestic Economy, point out the awful consequences which sometimes follow intemperate indulgence:

Mary Clues, aged fifty, was much addicted to intoxication. Her propensity to this was such, that for about a year scarcely a day passed in which she did not drink at least half a pint of rum, or anniseed water. Her health gradually declined; she was attacked with jaundice, and was confined to her bed. She still continued her old habit of drinking. One morning she fell on the floor; and her weakness having prevented her getting up, she remained so till some one entered and put her to bed. The following night she wished to be left alone. A woman, on quitting her, had put coal on the fire, and placed a light on a chair at the head of the bed. At five in the morning a smoke was seen issuing through the window; and the door being broken open, some flames which were in the room were soon extinguished. Between the bed and the chimney were found the remains of the unfortunate Clues. One leg and a thigh were still entire; but there remained nothing of the skin, the muscles, or the viscera. The bones of the cranium, the breast, the spine, and the upper extremities, were entirely calcined. The furniture had sustained little injury. The side of the bed next the chimney had suffered most: the wood of it was slightly burnt; but the feathers, clothes, and covering were safe. Nothing except the body exhibited any traces of fire.

Grace Pitt, aged about 60, had a habit of coming down from her bed-

room, half-dressed, to smoke a pipe. One night she came down as usual. Her daughter, who slept with her, did not perceive she was absent till next morning, when she went down to the kitchen, found her mother stretched out on the right side, with her head near the grate, having the appearance of a log of wood consumed by fire, without any apparent flame. The fetid odor and smoke which exhaled from the body almost suffocated some of the neighbours, who hastened to the girl's assistance. The trunk was in some measure incinerated, and resembled a heap of coals covered with white ashes. The head, the arms, the legs, and the thighs had also participated in the burning. This woman had drank a large quantity of spiritous liquor. There was no fire in the grate, and the candle had burned entirely out in the candlestick, which was close to her. Besides, there were found near the consumed body the clothes of a child and a paper screen, which had sustained no injury. The dress of this woman consisted of a cotton gown.

Le Cat relates another instance, which occurred in 1749. Madame de Boiseon, 80 years of age, exceedingly meagre, who had drank nothing but spirits for several years, was sitting in her elbow chair before the fire, while her waiting-maid went out of the room for a few minutes. On her return, seeing her mistress on fire, she immediately gave an alarm, and some people having come to her assistance, one of them endeavoured to extinguish the flames with his hand, but they adhered to it, as if it had been dipped in brandy. Water was thrown on the lady in abundance, yet the fire appeared more violent, and was not extinguished until the whole flesh had been consumed. Her skeleton, exceedingly black, remained entire in the chair, which was only a little scorched.

The combustion is almost always general, but sometimes it is partial: the feet, hands, and top of the head are the only parts that have been preserved. Although a very large quantity of wood is necessary for burning a corpse, this kind of burning occurs without inflaming the most combustible substances. The presence of air is shown not to be necessary; and it is found that water, instead of extinguishing the fire, only gives it more activity. When the flames have disappeared, the combustion continues within the body.

*The Ecclesiastical Polity, and other Works of Richard Hooker: with his Life by Izaak Walton, and Strype's Interpolations. To which are now first added, the Christian Letter to Mr. Hooker and Dr. Covil's just and temperate defence in reply to it: accompanied by an Introduction, a Life of Thomas Cartwright, B. D. and numerous Notes. By Benjamin Hanbury. 3 vols. 8vo. Pp. ccvi. 328, 568, and 536. Holdsworth. 1830.*

*Essay on Superstition; being an Inquiry into the Effects of Physical Influence on the Mind, in the production of Dreams, Visions, Ghosts, and other Supernatural Appearances. By W. Newnham, Esq. 8vo. Pp. xvi. and 430. Hatchards. 1830.*

*The Christian Hearer: designed to shew the importance of hearing the word, and to assist Christians in hearing with profit. By the Rev. Edward Bickersteth. Fourth Edition, 12mo. Pp. x. and 328. Seeleys. 1830.*

*The Work of the Holy Spirit in conversion, considered in its relation to the condition of men, and the ways of God; with practical addresses to a sinner, on the principles maintained. By John Howard Hinton, A. M. 12mo. Pp. xxiv, and 390. Holdsworth. 1830.*

*Strong Consolation, or Three Letters to a Friend in Spiritual Dejection. 18mo. Pp. 54. Nisbett. 1830.*

*A Christian View of Trade, shewing the source of the present commercial distress, and its efficient remedy. By William Crofts. 12mo. Pp. viii, and 40. Crofts.*

*A Short Memoir of the Rev. Henry Philips, late of Aychurch, Glamorganshire, with a few of his Outlines of Sermons. By the Rev. Edward Morgan, A.M. 18mo. Pp. xv. 154. Seeleys.*

*Dialogues on Natural and Revealed Religion; with a Preliminary Inquiry; an Appendix, containing Supplemental Discourses, and Notes, and Illustrations. By the Rev. Robert Morehead, D.D. F.R.S.E. 12mo. Pp. xxvi, and 468. Simpkins. 1830.*

## INTELLIGENCE.

## BIBLE SOCIETY.

## NEWINGTON.

A poor aged woman residing near the Kent Road was visited by one of the Ladies' Committee, and asked if she had a Bible: she stated that she had not, but possessed a few leaves which she made use of, and was very desirous to subscribe for one: she was very poor, and obtained a scanty livelihood by selling matches. She gave her name to the visitor as a subscriber, at a penny a week; and continued to pay, until she obtained it. This poor woman felt so much the value of her Bible, and of the facilities that were afforded by the Ladies' Society in receiving small weekly contributions for that object, that she recommended a poor man, an inmate in the same house with her, to subscribe for one also; and accordingly, when the visitor came round again, in her weekly visits to these abodes of poverty, a new application was made for a Bible: this second applicant (also a seller of matches) became a subscriber, at one penny a-week, until his death; and his widow now continues the weekly payment. The visitor has good reason to believe that the poor woman, first mentioned, diligently read and highly prized her Bible; and, there is no doubt, she was brought to depend with Christian confidence on the truths revealed in the blessed volume. She died a few weeks since, apparently in the faith and hope of the Gospel; and left her Bible to a poor woman who had attended her in her sickness.

A poor woman in ill health, whose husband has lost both his legs and obtains a precarious livelihood by sweeping a crossing of the road, began to subscribe for a large Bible; and when she had paid a considerable portion of the cost, the Collector requested the Committee to let her receive it without further payment. Her gratitude for the sacred treasure was expressed with tears; and desiring her humble duty to the Ladies, she said, that 'now her poor husband would rejoice to read to her of an evening, while she worked:' and so anxious were they both, that whatever they went without, the two-pence was ready every Monday morning.

## JAMAICA.

A Missionary in Jamaica applying to the Committee of the British and Foreign

Bible Society for a supply of Bibles and Testaments observes. 'As an additional motive to an immediate compliance with my application.—I take the liberty of informing you, that I am acquainted with instances of so cheering a nature respecting the few already possessed, as to warrant my most sanguine hopes as to the utility of a more general distribution. Partly from the increased and vigorous operation of our schools; and partly from the peculiar importance which I have recently thought it my duty, in a more public way, to attach to the daily reading of this holy Book in every family throughout my church and congregation—from my deep conviction of the influence which such a practice is likely to exert, in drawing down the more abundant effusion of those influences which are so essential to the accomplishment of the Prophecies regarding the future glory of the church; multitudes of these sons and daughters of Ethiopia are now so eager to obtain them, as to lead me forward to the visions of that day, when the angel, as represented in the Apocalypse, shall "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people." They are not now, as formerly, satisfied with merely hearing this blessed book explained from the pulpit: they want a copy of it in their huts. And this request is not confined to those only who can read: the application is general: those who cannot read overcome every objection to their possessing it, by assuring me that they will seize every opportunity of procuring those more privileged to read it to them. It affords me the most unfeigned pleasure, to add, as another interesting sign of the times, and as another evidence of the great utility of schools, that the office of reader, in most of the cases of this description which have already occurred, has been performed by our children; some of whom have long been in the habit of going from house to house, to read this precious book to their black and swarthy neighbours; these and similar means have been attended, in several instances, with the Divine blessing. Three young men, two of whom are among the most

efficient teachers in our Sunday school, and promise in other respects to be more than ordinarily useful, dated their first permanent religious impressions to the simple reading of these records of eternal life.

#### MODERN GREEK SCRIPTURES.

We are happy to hear that a translation of the Holy Scriptures, from the Hebrew into the Modern Greek, is now commenced: we anticipate most important results from this measure. Mr. Leeves, under date of January 4, says:—

We have now fairly entered upon our work of translating the Bible into Modern Greek; for which three assistants are engaged—Professors Bambas and Tipaldo; and Mr. Joannides, who was also a Professor in the Corfu University, until the death of the Earl of Guildford, when their number was reduced: he was offered a situation at Cephalonia, but preferred remaining at Corfu on his own means. Professor Bambas's time is so much engrossed, that I fear he will be able to do less for us than the others. Genesis, Exodus, and Numbers are begun; and at the general meetings which we hold for the purpose of revision, 13 chapters of the Book of Genesis and 4 of Exodus have been finally prepared. At these meetings, two, at least, of our Greek fellow-labourers are required to be present, with myself, and the Rev. Mr. Lowndes, who lends us the most active and effective aid. Previously, also, to this final revision, Mr. Lowndes and myself examine the copy, and compare it with the Hebrew.

I observe that the Committee wish the translation of the Psalms to be first executed: I shall, in consequence, take measures to have them put in hand as soon as possible.

#### GERMANY.

A clergyman near Baireuth observes: I have already disposed of the whole of the 100 Bibles which I received from you. God be praised for this quick distribution of his holy word! He has chiefly bestowed it upon the poor and the truly indigent. He has permitted me, and a friend who assisted me in the distribution, to witness many a convincing proof of heartfelt joy on the part of those who obtained the Holy Scriptures; to receive a sum in payment which exceeded our expectations; and has not suffered us to hear a single objection made against the omission of the Apocrypha.

None of the applicants could afford to pay the full price: the largest sum paid by any was one Prussian dollar, and this I received from eighteen individuals; and the lowest was 11½ kreutzers, which a man paid me who resides at Ausseeschen, a distance of ten hours' walk from hence, in the midst of Catholics, and who long wished to be able to edify himself and his family on Sundays by reading in the written word of God: he gains a livelihood by hawking writing-paper for sale. An old woman, nearly 70 years of age, the wife of a day-labourer, received the treasure with tears of joy, raised it on high, and, with folded hands, announced it to the four surrounding children of her daughters, as the costliest jewel they could possess; and, after the lapse of a few weeks, she brought me 20 kreutzers for it, which she had long been hoarding together. Another infirm female, more than 60 years old, from Stettin, who had been transferred at an early age, from the tender care of well-educated parents, into the connexion of a rough and irreligious person who became her husband, who at first was a soldier but is at present an invalid day-labourer—and who, through the want, the difficulties, and the sufferings she has had to endure, has been converted to the Lord—pressed, with unaffected gratitude, the hand of him who conveyed to her the consolation of the heavy-laden, the encouragement of the wretched, and the treasure of the indigent. An Assistant Military Surgeon, who is a Catholic, and employed in the Hospital here, who visits the poor requiring his professional assistance in a manner truly disinterested and charitable and with indefatigable attention, assured me that one of your Bibles had been the most agreeable Christmas-present which he had ever received. At the request of a prisoner of state confined in the fortress of Rosenberg, I sent thither nineteen copies of your New Testament and three Bibles; for which the commandant assured me of his warmest gratitude, by a letter, couched in terms of uncommon piety. In short, if it were not necessary to put some bounds to the narrative of these pleasing anecdotes, I could communicate to you, who are so much interested in them, many other instances of what has recently afforded me so much pleasure.

The Rev. Mr. Calaminus, of Waechtersbach, states—'The Bibles and Testaments transmitted to me have already

been distributed. In the two first days after they arrived, nearly the whole of the Bibles were disposed of; and I have witnessed several affecting and touching proofs of the anxious desire which, in spite of all the unbelief which, alas! has spread so much among us, still exists here, to possess the word of God. I have met with children who have hoarded up a few kreutzers by degrees, and have joyfully brought them to me, in order to obtain the book which they so much prized. Even Jews have pressingly applied to me for Bibles; and, accordingly, I have distributed several copies among them, for which they cheerfully contributed something. I was the more ready to do this, as a very peculiar spirit animates the Jews residing here. Their

children not only frequent the schools of Christians, but, even at the request of their parents, attend the religious instructions which I impart. They read in our Old and New Testament, learn passages and hymns by rote, and give me, as well as the Christian children, an account of our and their doctrines of faith. May God continue to vouchsafe his blessing to this zeal, and cause it to bring forth good fruit! I am truly sorry that what I have obtained from the sale of copies is not more; but it was not possible for me, amidst the extreme poverty which here prevails, to get more together. If I had not distributed many copies gratis, or sold them at very low prices, many must have gone without this gift of God.'

### NUMBER OF JEWS IN THE WORLD.

(FROM THE ARCHIVES DU CHRISTIANISME, FOR MARCH, 1830.)

This singular people appears to be at present as numerous as ever. There are now at least 2,730,000 Jews, belonging to the different sects of Rabbies, Caraites, Samaritans, &c. They are to be met with in almost every European State, except Spain, Portugal, and Sicily, where they are not tolerated. It is *said* (but this we question) that there are no Jews in Scotland, although they are not prohibited from residing there. The European Jews are thus distributed—

In the Austrian Dominions, in	
Hungary, Gallacia, &c.	- 470,000
In Russia and in Polish Russia	450,000
In Turkey in Europe	- 312,000
In Prussia and in Polish Prussia	153,000
In France	- - - 60,000
In Bavaria	- - - 55,000
In the Netherlands	- - - 80,000
In England, Ireland, and the	
Kingdom of Hanover	- 25,000
In Denmark 6000, in Sweden	
500	- - - 6,500
In several of the German	
States, Baden, 16,000—	
Wurtemberg, 9100—Saxony	
1400—other minor States	
6000	- - - 32,500
In Italy, Tuscany 10,000—	
Sardinia 3000—the Papal	
States 15,000—Naples 2000	30,000
	<hr/>
	1,674,000

The Jews are very numerous in Africa, in all the Barbary States from Morocco to Egypt. They are also found in Abyssinia, Zanzibar, Soudar,

at the Cape of Good Hope, &c. Their number cannot be exactly ascertained, but it may be reckoned at about 480,000.

In Asia, there are about 250,000 in the Turkish dominions; 35,000 in those of the Emperor of Russia; nearly 100,000 in Persia; besides some in Arabia, Tartary, Caubul, China, the East Indies, and Malabar. The total number in Asia is about 542,000.

In America, though excluded from Brazil and from the Spanish dominions, they are dispersed through all the other Colonies and States. There are about 15,000 in the United States; 12,000 in the British Colonies; 4,000 in the Dutch Colonies; and 1,000 in those of France, Denmark, Sweden, &c. in all about 32,000.

#### RECAPITULATION.

In Europe	- 1,674,000
Africa	- 480,000
Asia	- 542,000
Polynesia	- 2,000
America	- 32,000
	<hr/>
	2,730,000

This summary may be considered as tolerably exact, especially so far as respects Europe, where the Jews are most numerous. Although they every where form a distinct people, and have preserved their own peculiar customs, yet they generally adopt the usages and languages of the country in which they dwell. The languages most commonly spoken by them are the Arabic, Italian, German, the dialect in use among the Polish Jews, and the Turkish.

## SOCIETY

FOR THE RELIEF OF POOR PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH,  
RESIDING IN THE COUNTRY.

In the course of *Forty-one Years*, during which this Society has existed, it has distributed to distressed Clergymen *One Thousand Nine Hundred and Ninety* grants of various sums of money, according to the nature of the respective applications and the exigency of each case; the whole sum distributed by such grants being *Fifty-five Thousand One Hundred and Forty-nine Pounds*.

*Extracts from Letters received during the past year.*

'I have still dependent on me a WIFE and SEVEN CHILDREN, whose wants, of course, become every year larger and more urgent. My hard-working wife is *without a servant*, except a washer-woman one day in a week; and she expects to be confined in a very short time. My income is about £88 per annum. When my strength will admit of it, I have three services on the Sabbath.'

'It appears to be the will of Providence that I should continue to be a POOR CURATE all my days. I have now been in the ministry above FORTY

YEARS. Indeed it would be very gratifying to me, if my mind was freed from fear of living and dying in debt, and I were not constrained to apply to your society annually for your assistance: but this does not seem to be the will of heaven, and I pray that I may be contented and thankful.'

'My income is £144 per annum. I have NINE children, eight dependent on me, besides TWO ORPHANS of my brother, and my MOTHER, who is in her 91st year and blind. I have three services on the Sunday.'

'I have served one of my curacies SIXTEEN YEARS, and the latter FOURTEEN; the JOINT salaries of which amount to SEVENTY-EIGHT POUNDS per annum. I have EIGHT children, all depending upon me for support. Owing to a severe fit of illness, occasioned by a cold taken one wet Sunday, I have been unable to perform my parochial duty for three months: during part of which time I have been obliged to pay a substitute: some expence was also incurred for medical assistance, &c.'

## REGISTER OF EVENTS.

SINCE our last publication, Parliament have been almost incessantly occupied with successive discussions on topics relating to existing distresses, the state of the country, &c. and though Ministers resist inquiry, yet a disposition has been clearly evinced to adopt, as much as possible, measures for the relief of the public. The taxes on beer, cyder, and leather, which amount to £3,400,000. are to be abolished; and when the expence attending the collection of these taxes is taken into account, it is calculated that the diminution of the burdens will amount to near £5,000,000.

The Chancellor of the Exchequer has announced his intention of reducing the New Four per Cents. His plan is to give to each holder of £100. stock in the Four per Cents, either One Hundred Pounds in a new Three and a-Half per Cent. stock, or Seventy Pounds in a new Five per Cent. stock. That is to say, the holders of Four per Cents. are henceforth to receive Three Pounds Ten Shillings, instead of Four Pounds. This proposed reduction appears to us very oppressive on the holders of Four per Cent. stock. It is, in fact, a tax on them of twelve and a-half per cent. Now if Government deem it necessary to introduce a tax on funded property in general, we have nothing to say; but we see no valid reason why the holders of Three per Cent stock should be untouched, or indeed have their principal increased, as it is, by the proposed measure; while the revenues of other Fund-holders are diminished.

We are happy to state, that on a question being asked in the House of Commons as to the authenticity of the statement, that Lord William Bentinck has interfered to terminate the burning of Hindoo widows, it was replied, that though no official information had been received, the intelligence was regarded as authentic.

Prince Leopold, it is generally understood, is to become Sovereign of Greece. We are not without fear, that, from the arrangements said to be made, this country will, in addition to its other provocations of the Divine Majesty, become guilty of encouraging the idolatrous practices of what is called the Greek Church.

## Notices and Acknowledgments.

Received.—A. G.—E. A. C.—M.—THE SAILOR'S FRIEND.—Σ.—W. M.—CAMBRIAN.—ONE OF THE LEAST.—J. S.—H.—A SUNDAY SCHOOL TEACHER.

We should not feel ourselves justified in inserting an account of a private Christian meeting, such as our correspondent refers to, and think that its having appeared in a newspaper would not exonerate us from blame in following an ill-advised example. Meanwhile we have no hesitation in saying, that the meeting together of pious and well-disposed clergymen, whether at breakfast or any other meal, is highly desirable; that by such meetings mutual harmony is promoted, encouragement is often given to those who are cast down, plans of usefulness are formed, advice is sought for and obtained in difficult and trying cases, young ministers are introduced to their seniors, and thus in numerous different ways the cause of Christ is advanced. Far be it from us to encourage clergymen to absent themselves needlessly from their parish—or to commend any plan which would induce them either to neglect the duties of the closet, or to slight and disregard the advice of their superiors, but in the free and unrestrained intercourse of clerical meetings, information is often elicited which could not be ordinarily obtained in conference with a diocesan; and while deeply sensible of the claims of episcopal authority, and estimating highly the characters and attainments of many who now occupy the bench, we shall perhaps be excused if we intimate that many of our senior parochial ministers are from long experience more competent to advise their younger brethren than those who however eminent their present station, have seldom been much occupied with the multiplied and varied occupations of an extensive parish. We have indeed often regretted that the numerous meetings in aid of Bible, Missionary, Jewish, and other Societies have in modern times so much interfered with the old established clerical meetings, which we should on many accounts desire might revive and flourish.

The Letter of the Rev. Herbert Smith on *Sunday Travelling by Public Coaches* arrived too late for insertion. We are happy to perceive that many of the proprietors on the Southampton road express their readiness to discontinue their coaches on the Lord's day, provided others will consent. Most glad shall we be to hear that Mr. Smith's exertions are ably supported, and eventually rendered successful.

We have not seen the Sermons enquired after by our Lancashire correspondent, and they have now been too long before the public for us to avail ourselves of his kind offer.

We shall be happy to comply with the request of the Rev. Dr. Niblock of Walthamstow by receiving and forwarding to him copies of any occasional state prayers which may be transmitted to us. We understand that Dr. N. has not yet been able to find copies of many of those which have been issued, and that when the whole series is arranged and published, it will throw much light on the existing state of religion at different periods of our church.

## RELIGIOUS ANNIVERSARIES.

For the information of persons residing at a distance, we are enabled to state, that the following Sermons will be preached, and Meetings held of the undermentioned Societies, in the latter end of April or beginning of May.

April 28. *Wednesday.* London Hibernian Society. Sermon by the Rev. W. Smyley, at St. John's Chapel, Bedford Row, at Half-past Two.

May 3. *Monday.* London Hibernian Society. Meeting, Freemason's Hall, at Twelve o'Clock.

*Monday Evening.* Church Missionary Sermon. St. Bride's Church: the Very Rev. the Dean of Salisbury.

*Tuesday.* Church Missionary Society. Meeting, Freemason's Hall at Eleven o'Clock. Lord Gambier in the Chair.

May 5. *Wednesday.* Bible Society. Freemason's Hall, at Eleven o'Clock. Lord Teignmouth in the Chair.



THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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MAY 1830.

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THE REV. C. F. SCHWARTZ.

*[Continued from Page 128.]*

AFTER having mentioned his preaching at an early hour, at Tanjore, Mr. S. proceeds:—

‘At eleven o’clock, I came to the fort. In the palace many people gathered round me, greeted me civilly, and wished me much good. To numbers who continued going and returning, the chief doctrines of Christianity concerning God and the one Mediator were proposed. The king’s servants also came to me, to whom the word of God was declared. One said to another, What do you say to all that you have heard? To which he answered, It is all true. A Bramin inquired, how one could be freed from evil lusts; upon which the doctrine of our Lord Christ, and how he is our righteousness and salvation, was declared. After this, fresh audiences collected together, to whom, in the same manner, the doctrine of God and of a Mediator was proclaimed, and a hymn was read over. After this, the Persian Interpreter, a Mahometan, came, and asked several things; as, whether their doctrine was not similar to ours? I pointed out to him, how Mahomet subverts the doctrine of the righteousness which avails before God, as well as the doctrine of holiness; and introduces impurity, and also fatalism. He went away from me to the king. I was very weary, and entirely

covered with perspiration. Several observed it, and brought a fan in order therewith to check its excessiveness.

‘At five in the afternoon, I was brought to the king. He was seated on a couch which was supported from above by pillars, so that he could rock himself in it. His chief servants sat on the right and left at his feet; opposite the king was placed a seat for me. The Persian interpreter began to speak, saying the king had heard good of me. I replied in Persian, and thanked the king for the kindness which he entertained for me, and wished that God might enrich him abundantly with all blessings. The interpreter would not repeat the wish to him; therefore one who sat by the king said to him, He wishes you a blessing. He is a priest, replied the king. I was asked if I were married: to which I replied, No. Perceiving that the king had only begun to learn the Persian language, I asked permission to speak in Tamul, at which he was pleased.

‘The king inquired how it happened, that, among the European nations, some worshipped God with images, and others without them. I answered that the worship of images was expressly forbidden in the word of God; and that it originated in a contempt and setting

aside of the word of God that any adored images; to which end they had taken the word of God out of the hands of the people.

'He inquired farther, how a man could attain to a knowledge of God? Answer: God has pointed out two ways to man whereby he may attain to the knowledge of his Creator and Lord. First, through the great work of creation, and an attentive consideration thereof; because all creatures, when we contemplate them aright, give us clearly to know the power, wisdom, and goodness, of God. Meat and drink also are in this view our teachers, which direct us to the Benefactor, and call for thankfulness. Secondly, God has given mankind his word, in which he has clearly revealed to them whatever is essential to their salvation.

'If it please the king, I said, I will set before him briefly the subject of this word or law. He said, Yes, do. The word of God, I resumed, explains to us clearly what God is in his own nature and divine unity: it instructs us that God is omniscient, all-wise, holy, just, gracious, almighty, and omnipresent. These attributes I briefly explained. One of the king's servants repeated the explanation of each of the divine attributes very distinctly, slowly, and audibly. After this, I remonstrated against the worship of idols, by which God was dishonoured, and his divine attributes were not glorified but obscured. We Europeans, I then said, have also lived therein; we have made images, and adored the work of our own hands with salams and salams (the king laughed, for the expression struck him forcibly, and said, He speaks plain), but God has delivered us from it. The teachers of the divine word came to us and showed us that heathenism is sinful, unworthy of the divine majesty, and deeply injurious to man. Here I introduced the teacher as speaking, and

brought in many arguments against heathenism.

'The second leading doctrine which I shortly explained, was the sinful depravity into which mankind has fallen, and which is visible from melancholy experience. A soul, that, from a right knowledge, loves, fears, glorifies, and confides in God above all besides, is in a blessed state; but when ignorance, when earthly and fleshly lusts reign in the soul, then it is in a corrupt state. Of this corruption, which is in us, the word of God affords us a clear idea.

'But it shows us likewise, thirdly, the right way to be freed therefrom; namely, through the Mediator and Saviour whom God gave for the life of men: and how indescribably willing God is, to receive us again to his grace, so soon as we turn to him. The parable of the prodigal son was here introduced, and explained in detail.

'After this, some confections were brought in, of which I took a little, and said, We Christians are in the habit, before partaking of food for the body, to praise and adore God for his goodness, as well as implore power from him to employ the gift to the glory of the Creator. I was desired to make such a prayer, which I did.

'It was told the king that in our worship we were accustomed to sing; and he desired I would sing such a spiritual song. I happened to have some hymns with me. I sung some verses of the hymn, "My God, this heart I bring to thee."

'He declared himself much pleased, and said, I should not take it ill that I had been detained so long, and begged I would dine with Captain Berg in his palace. I withdrew, repeating my wishes for his happiness. An abundance of provision was then brought in. Bramins, and people of every rank came and were spectators.'

Notwithstanding this favourable

reception, Mr. S. finding there was no opportunity of settling at Tanjore, resumed his former labours, and visited several places, preaching and catechising. In the month of June he returned to Tanjore, where he frequently preached to Germans, Portuguese, and Tamuls, but made it his chief business to converse with the Heathen.

‘Not having yet received permission to enter the fort, I fixed myself, generally twice a day, near it, upon the glacis, and declared to the Heathens the counsel of mercy in Christ. The land-wind blew very hard, so that I was frequently quite covered by the dust which flew around. A multitude of heathens came from the fort, and it was well known, that every morning and afternoon I was to be found there; so they assembled in flocks, and heard the commands of God, the gospel of Jesus Christ and his reconciliation, and the doctrines of repentance and faith in Jesus. Many of the parables whereby the Lord Christ has set forth the kingdom of heaven, its treasures, and the method of grace, were expounded to them. They commended it, and said, Were the king to embrace it, all would then forsake heathenism. You know well, they said, that all is full of lies, and, that by truth none can prosper. Often have I besought them to show their sincerity, give glory to God, and break through all. I generally spoke until I had no more power left.

‘November 22nd. I went round the fort. In one spot the doctrine of God and of a mediator was set before many hearers, who were very attentive. At length, a Bramin said, that they worshipped none but the true God. I replied, It would be well if it were so; but fact shows the contrary, namely, that instead of the true God, you worship miserable and sinful men. Has then the true God a human form? He replied, No; but because

we, without something to regard, are unable to represent any thing of God to ourselves, we set up an image, and think on God. We may else look at the air as long as we will, without being led to any worship of God. What is that then, I said, which gives you to know the image of God? Is that lifeless image which has neither understanding, nor virtue, nor power, an image of the omniscient, holy, and omnipotent God? You say, without these images one can know nothing of God: has then the true God revealed nothing to men as well through the creation as by the true law? Upon which I set before them the leading doctrines of the true law. He said, We also have books and priests, and we must not depart from them, otherwise we are lost. You do well in that you believe in your law, and also instruct the ignorant; but that we, who have learned something, should go over to you, that can never be. If a blind man, I said, show others the way, they both fall into the ditch. You have your priests, but now prove what they have said to you, whether it be truth or lies, light or darkness. To what purpose has God given you understanding? Pray to the living God, that he would have mercy upon you, and would give you to know the truth. You know well also, how your priests instruct. In a short time, you will have a feast at Sirengam, at which they will hang up in public the filthy images of your idols, perpetrating obscene deeds. Call you that instructing in good? Look moreover on the effect which your instructions produce: is not the land quite drowned in the sin of uncleanness? Upon this we seated ourselves beneath a tree, where I explained and appropriated to them the parable of the prodigal son. The prodigal son, I said, had forsaken his father, wasted all, endured hunger and sorrow, tended the swine: did he say then,

Where I once am, there must I remain? Was he not happier when he turned back to his Father? Return also ye, so will it be well with you. After this, one of the helpers read to them from a book, and I departed. Hereupon the Bramin said to the helper, your Priest has compared our ways to the herding of swine, and said that it was a service of the devil. The helper assured him that it might fare better with him and with all, if they were to conform to it.'

In 1772, Mr. Schwartz was mercifully preserved from imminent danger in consequence of the blowing up of a powder magazine at Trichinapoly, to which he thus adverts, in a letter to Dr. Knapp:

'I praise the divine compassion, which has so paternally preserved me and the native helpers, and which in every danger has so mightily protected us. Of this, two days ago, I had a remarkable example. On February 14, this place was visited by a memorable judgment from God. The powder magazine blew up, and killed a number of poor men, who thought of nothing less than of death. Ah Lord God! how holy and just art thou! But who thinketh thereon, and who feareth thy wrath? A multitude of small shot fell into the room next me. I sat near the window, and though all was dashing to pieces, and the air was filled with stones and bullets, the most gracious God preserved me. His name be glorified!'

While exerting himself in preaching the gospel to the heathen, Mr. S. did not lose sight of the Roman Catholics, among whom he appears to have had considerable success, though, as usual accompanied, with much opposition. 'According to my little knowledge,' he states in the same letter, 'sincere Catechists and School-masters are the greatest blessings in this work, and an evident sign of the divine goodness

and complacency over us. The helpers here have during the last month made known the word of the Lord by two and two at some distance from Trichinapoly. In more than one place, the people have said, that many families would be induced to embrace the gospel, if catechists and teachers resided among them. The harvest is great; but the labourers are few.

'Especially have the Catholics at Tanjore wished that one of us, together with some Catechists, were settled there. From my heart, I would gladly go there, had I a helper here. But it is lamentable to desert a congregation a short time after their formation, particularly when they begin to grow numerous. Besides which, for these two years I have daily had people in a course of preparation for Holy Baptism, whom I could not put off. May the gracious God direct all things to the glory of his holy name! The whole employment and labour among the Heathens and Christians becomes daily of more importance to me, and I may with truth say that few hours remain to me for the study and meditation of God's word.

'The Roman Catholics have for these four months past shewn themselves very hostile. As through the goodness of God, some families have yielded to be stirred up to embrace the gospel, and have thereupon courageously confessed Christ; this has so vexed them, that they furiously assaulted one of the catechists who was declaring Christ and the salvation in him to a sick catholic, and beat him so long that he was left for dead. This happened early on Sunday. I was not able on account of public divine service to see him before twelve o'clock at noon, and then, as soon as he was bled, he became sensible. The Nabob promised to punish these murderous people, and some were imprisoned; but it is well known that by means of a fine, or

rather present which they offered, they were set at liberty. Meanwhile this behaviour has rendered them quite abominable in the eyes of the heathens. Indeed many of the Catholics are ashamed of this scandalous action, and give themselves more concern to obtain the knowledge of the truth. May the gracious God compassionate these poor blind people, and give them grace to discern the ground and method of salvation, and sincerely to embrace it to the saving of their souls !

Notwithstanding these eminent services and his extensive usefulness, the effect of Mr. Schwartz's labours were treated with contempt in the discussion which took place in the House of Commons, on the renewal of the Company's charter; and the idea of converting the Gentooes was reprobated. 'It is true,' said one of the members, 'that missionaries have made proselytes of the Parriars, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Schwartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection perfectly in point: he had been preaching for many hours to this cast of proselytes on the heinousness of theft, and, in the heat of his discourse, had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors.'

When this statement appeared in India, Mr. Schwartz deemed it his duty to notice the unfounded calumnies, and the following able and triumphant refutation was accordingly transmitted by him to

the Society for promoting Christian Knowledge, and appears in their Report for 1795. Mr. Schwartz's letter is dated Tanjore, Feb. 13, 1794.

'When,' says he, 'I lately went to Vallam, a newspaper, called The Courier, of May 24, 1793, was communicated to me. In that paper I found a paragraph delivered by Mr. Montgomery Campbell, wherein my name was mentioned.

'As this paragraph is found in a public paper, I thought it would not displease the honourable Society to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

'About seventeen years ago, when I resided at Trichinapoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries (a set of people, who are infamous for stealing; even the name of a *Collary* (or better *Kaller*) signifieth a *thief*.) These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chaler, or 750 pagodas, to the Rajah. Of this cast of people many live in the Tanjore country, still more in Tondimans country, and likewise in the Nabob's country.

'When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

'That such boys, whose fathers

are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens: not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

' This poor story, totally misrepresented, is alleged by Mr. M. Campbell, to prove the profligacy of Christians, whom he calls with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

' Neither is it true, that the best part of those people who have been instructed are *Parriars*. Had Mr. M. Campbell visited, even once, our church, he would have observed, that *more than two thirds were of the higher cast*; and so it is at Tranquebar and Vepery.

' Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the Apostles, have experienced this grief.

' It is asserted, that a Missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the Missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest

manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

' That the Rev. Mr. Gerické has been of eminent service to Cuddalore, every gentleman who was at Cuddalore at the time when the war broke out, knows. He was the instrument in the hands of Providence by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

' When Negapatam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gerické behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached, and administered the sacrament in that place, I saw many who owed their and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the Governor, and many other gentlemen to this day.

' It is a most disagreeable task to speak of one's self. However, I hope that the honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the Missionaries nor any of the Christians, have hurt the welfare of the country.

' In the time of war, the Fort of Tanjore was in a distressed condition. A powerful enemy was near, the people in the fort numerous, and no provision even for the garrison. There was grain enough in the country, but we had

no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost: so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

'At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Schwartz.* Accordingly, he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Scapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams: by this means the fort was saved. When all was over I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

'The next year, when Colonel Braithwaite, with his whole detachment, was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew

that they were not to be deprived of their pay; they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

'But Mr. M. Campbell says, that the Christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints, but I have no mind to enumerate them.

'When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he at my intercession, would show kindness

to them. I did so. All immediately returned; and first of all the Kallars, or, as they are commonly called, Collaries, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—“*As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day to show our regard for you.*”—Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

‘As there was hardly any administration of justice, I begged and entreated the Rajah to establish justice in his country. “Well,” said he, “let me know wherein my people are oppressed.” I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

‘When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

‘When the honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

‘During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should

advance 500 pagodas to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 kalams more than before. The inhabitants confessed, that, instead of one kalam, they now reaped four.

‘No inhabitant has suffered by Christians,—none have complained of it. On the contrary, one of the richest inhabitants said to me, “Sir, if you send a person to us, send us one who has learned all your ten commandments.” For he and many hundred inhabitants had been present when I explained the Christian doctrine to heathens and Christians.

‘The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

‘When the Collaries committed great outrages in their plundering expeditions, seapoys were sent out to adjust matters, but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans and the Nabob’s Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.



' At last some of those thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. "Now," said I, "one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

' Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, *that if Christianity, in its plain and undisguised form, were properly promoted, the country would not suffer, but be benefited by it.*

' If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but, to reject them entirely is not right, and discourageth.

' The glorious God, and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be

abused, but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimæra.

' The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here, are astonished how some historians have prostituted their talents by writing fables.

' I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

' These observations I beg leave to lay before the honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ, may be beneficial to many thousands.'

How inconceivably great are the benefits, temporal as well as spiritual, produced by the labours of these devoted Missionaries! In comparison of their valuable services, how do all the splendid actions of triumphant conquerors sink into insignificance! The moral reformation produced by the divine blessing on their exertions continues for ages; and the memory of their names and services is retained in endeared remembrance, long after they have themselves been removed to the presence of their heavenly Father.

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. V.

HAVING, in the former essays, examined the visions of the prophet Daniel, relative to the times of the Gentiles, and the papal little horn;—we come now to his third great prophecy,—that of the little horn of Mahomedanism, its nature, its dominion, and its end. The eighth chapter of the prophet delineates all these in the most striking and admirable manner.

In the vision of the ram and he-goat contained in that chapter, we have under the semblance of these two beasts, a most lucid and exact description of the history of the Persian and Græco-Macedonian empires. Mr. Faber remarks that “the symbol of a ram was adopted by the Persians themselves as the hieroglyphic of their monarchy;” and that “rams’ heads, with horns the one higher and the other lower, exactly as described in Daniel’s vision, may still be seen sculptured on the pillars of Persepolis:” while the symbol of the he-goat equally belongs to the Macedonians, who were called *Egeudæ*, or the *people of the goat*, and their chief city, *Egeæ*, or the *town of the goat*.

The prophet makes no allusion, in this vision, to the Babylonian monarchy; chiefly, we may conclude, because that empire was then on the verge of dissolution, and because its introduction, besides having no utility, would have embarrassed the exact precision of the prophecy. He also entirely omits all mention of the fourth monarchy, the Roman—from which circumstance, seeing that the vision reaches to “the time of the end,” we learn that the Western or proper Roman Empire has no concern whatever in its predictions.

The prophecy, then, is confined to the Persian and Græco-Macedonian empires, or rather to the

territories comprised in them; for, seeing that its action continues long after their political decease, we must consider that it is the state and condition of that portion of the world over which their dominion extended, that is intended to be pointed out.

Those parts of this prophecy which have been long fulfilled, attract our *first* notice, and demand our admiration. In the year 553 B. C. being the third of Belshazzar, the last king of Babylon, the prophet beholds in a vision the standing up of a ram, before the river Ulai, against whose power no beast could stand; but it “pushed westward, and northward, and southward, and did according to his will, and became great.” All which was literally fulfilled in the victories of Cyrus, commencing B. C. 556, and continued until B. C. 538, when Babylon was taken and its empire overthrown.

The prophet then beholds a he-goat, coming from the west, with extraordinary speed and fury, having a notable horn between his eyes, and rushing upon the ram, casting him down to the ground, and stamping upon him. The he-goat then waxes very great,—but suddenly the great horn is broken, and in its place arise four horns, towards the four winds of heaven. Nothing could possibly be more graphically descriptive of the conquests of Alexander, and the division of his empire between his four captains, after his death.

After these rapid but admirable sketches of the history of these two great empires, the vision proceeds, not, as in other cases, to describe the rise of the Roman dominion, but to speak of a *little horn*, which comes out of one of these four *eastern* horns, and which is, obviously, the

leading subject which it is the intent of the vision to hold forth.

A little horn must designate a power seemingly of small account, not formidable in its nature, or possessed of extensive territory, or apparent means of exercising or acquiring empire. In the instance of the Western empire, we have concluded a similar symbol to denote the power of the Bishop of Rome; ecclesiastical in its origin and nature, diverse from all others in kind, but possessing a peculiar kind of jurisdiction, which operated both as an efficient source of power and as a means of increasing the same. We have here a similar horn or power, but arising in the east; and besides the remarkable circumstance of our finding only two such powers described in the whole of the prophecies, we must also observe that both of these are remarkable for their hostility to "the saints of the most high"—to "the mighty and holy people."

We cannot cast even the most hasty glance over the page of history, without having our eye arrested by the facts which exactly answer to these predictions.

There are but two little horns in the prophecies. There are and have been but two great Ecclesiastical powers within the limits of the four kingdoms which divide the prophetic earth. Both these powers have been of small pretensions, and possessing little inherent strength, and both have, by means of a false religion, acquired extraordinary power, without possessing any of its usual concomitants. Both have persecuted the saints of the most high, and have put down his true worship, almost to extirpation. So far nothing could be more exact than the fulfilment. We have in the text, a little horn in the west and another in the east. We find, in history, an Ecclesiastical Power or Apostacy, in the west, and another in the east. There are no others in the prediction; there have

been no others in the records of history.

There are a few points of difference between these two little horns which very remarkably confirm their respective identity. The *western* little horn "wears out the saints of the most high," and they are subjected to his tyranny for a time, times, and a half, or 1260 years, at the end of which period the judgment sits, which expressions exactly describe both the nature of the oppression of the papacy, and its allotted and limited period of duration.

The *eastern* little horn, being a power of a similar description, has yet affixed to it certain characteristics which effectually distinguish it from the western ecclesiastical apostacy, and which are all found to unite, in a most wonderful manner, in the Mahomedan tyranny. These are as follows:—

1. The *western* little horn is an ecclesiastical power which gradually perverts the truth, and gains an ascendancy over the saints, which it employs to "*wear them out*," by a harassing and depressing tyranny. But the *eastern* little horn, being also an ecclesiastical power, does not exercise a tyrannical power *over* the saints, but makes open war *against* them, and professedly aims to "*destroy*" the holy people. It "*casts some of the host of heaven and of the stars (bishops and ministers of the church) 'to the ground, and stamps upon them.'*" And this distinction exactly describes the leading difference between the papal and the Mahomedan apostacy; the one being a perverter of the Christian faith; the other an avowed and bitter opposer and persecutor of all bearing the Christian name.

2. The *western* little horn "*speaks great words against the Most High*," assuming to himself the titles and prerogatives of deity. But the *eastern* little horn "*magnifies himself even to the prince of the host*," and "*stands up against the Prince*

of princes." In which expressions we again find the different characters of these two great apostacies exactly discriminated. Popery being a silent, insidious, usurpation of the powers and offices of Christ, and professing at the same time to yield him all honour; assumes, nevertheless, the titles of the Most High, being called "the Lord God upon earth," "God's vice-gerent," &c. But Mahomedanism, on the other hand, magnifies its founder and apostle, "even to" and above "the prince of the host;" claiming for him a superior rank and authority to that of Christ, and "standing up *against* the Prince of princes," even to the extirpation, if possible, of his worship and religion, by fire and sword.

3. The *western* little horn "changes times and laws," and establishes a superstitious worship and vain observances in the place of the spiritual worship of the apostolic times. But the *eastern* little horn "takes away the daily sacrifice," "casts the truth to the ground," and "treads the sanctuary under foot." And thus it has been. In papal Europe, we have a deformed and defaced worship and profession of Christianity. In the east we see the Christian churches destroyed or turned into mosques, the very profession of Christianity almost extirpated, and its followers reduced to slavery, and trampled under foot.

4. The *western* little horn is never otherwise characterized than as a small power, exercising great and extraordinary authority. But it is twice said of the *eastern* little horn, that "it *waxed* great" and "exceeding great." Now papal Rome, as we have seen, has never acquired any extensive territory or temporal possessions, being confined within less than a half of the Italian peninsula; but the empire founded by Mahomet, being truly small in its beginning, and continuing so for a long space of time,

became in the hands of his successors, a mighty empire.

These various points of difference between two powers resembling each other in their general character, both serve to display the wonderful exactness and precision with which the descriptions of the prophets are drawn, and also satisfy us the more, that the interpretation we have been led to adopt, is accurate in all its leading features.

Thus far we entirely agree with the interpretation of Mr. Faber; but we have now to touch upon the *appointed duration of the vision*, on which point we shall be compelled to express our dissent from his interpretation.

There is a different mode of expression used by the prophet in this vision, when describing its duration, from that used in his other predictions. The prophet does not assert that the power of the little horn shall endure for a certain stated period, as "*a time, times, and a half*," (as in chap. vii.) nor does he plainly express that from a certain given event, as, "the setting up the abomination that maketh desolate," there shall be a stated number of years, (as in chap. xii.) But the question asked is, 'How long shall be the vision?' to which it is answered, "Unto two thousand three hundred years; then shall the sanctuary be cleansed." Our guide-mark, therefore, is rather the event which is to *terminate* the action of the vision, than any circumstance marking the commencement of it; but as this event, the "cleansing of the sanctuary," or the restoration of a pure worship in the east, has not yet occurred, we are reduced to seek for the best judgment that can be formed upon the probable period of the commencement of the vision.

Mr. Faber rejects the conclusion which many commentators have drawn, that the term of the vision must be dated from the year in which the prophet beheld it, i. e.

B. C. 553. and asserts that the action of the vision must be dated from the earliest circumstance set forth in it.

This earliest circumstance he takes to be, the *standing up of the Ram*. "I saw," says the prophet, "and behold, there stood before the river a Ram."—And as the Ram was the symbol of the Persian empire, Mr. F. considers his standing up to denote "the rise of the Persian monarchy."

Pursuing this idea, Mr. Faber, though he finds no guide in history to the date of this event, yet ventures to calculate that there were twenty Persian monarchs preceding Alexander the Great, and that about twenty-two years and a half might be taken to be the average length of their reigns. From which he concludes that the Persian monarchy arose between the years B. C. 811 and 771, and that the vision should be dated from some year falling between those two.

Fixing the commencement of the action of the vision at so early a period, Mr. F. is enabled to try the correctness of his interpretation by the test of the predicted event which closed the vision—namely, the cleansing of the sanctuary at the end of the 2300 years. Did any event, answering to this description, occur at the expiration of 2300 years from B. C. 811—771?

Mr. Faber conceives that such an event did take place.—'If we ask,' he says, 'at what time the Christian church of the Roman Empire began to renounce the apostolic worship of demons or of canonized saints; the voice of history will reply, that this great moral revolution, commenced at the era of the Reformation in the year A. D. 1517. The cleansing of the sanctuary then began in the once apostolic national churches of England, Scotland, Sweden, Norway, Denmark, Holland, Switzerland, and Northern Germany. I conclude, then, agreeably to the tenor of the prophecy,

that the 2300 commenced in the year B. C. 784, with the standing up of the Persian Ram, and that they expired in the year A. D. 1517, with the incipient cleansing of the mystic sanctuary.' Sac. Cal. Vol. ii. pp. 178—180.

It will be obvious to our readers that Mr. Faber has here again lost sight of the great principle of homogeneity or consistent interpretation,—which principle he never forsakes without instantly falling into error; and which, indeed, cannot be forgotten even for a moment, without the certainty of going astray.

The whole scene or platform of this vision is laid, as Mr. F. himself asserts, in the *east*. It concerns the territories comprehended in the Persian and Macedonian Monarchies, and no other. Its subject is the *eastern* apostacy, the Mahomedan imposture. Not a syllable is said, throughout the whole, of the ten horned beast of Rome, or of the Papal apostacy. The only expression which Mr. F. can at all interpret into an allusion to the western empire or its apostacy, is that of "the transgression of desolation" which he concludes to mean the papacy. But the "transgression of desolation" is, idolatrous worship, which prevailed equally in the east, and in the west, and which therefore as justly characterizes the eastern church, as it can that of the west.

Mr. Faber, then, has no ground whatever for supposing that the scene or platform of the vision changes towards its close, or that the "defilement of the sanctuary," which takes place in the *east*, at the commencement of the vision, is ended by a cleansing of the sanctuary in the *west*, at its termination. The whole prophecy concerns the east, and the east only; it treats of the Mahomedan imposture and of no other, and its close can be none other than the restoration of the eastern churches to a state of purity and freedom.

But supposing we could allow the correctness of Mr. Faber's position, that the "cleansing of the sanctuary," here predicted, sets forth the reformation of the *western*, rather than of the *eastern* churches; we should still be unable to admit his assumption, that that reformation commenced in A. D. 1517. We adverted in a former essay, to this remarkable error of the learned author, but we must here again touch upon it, connected as it is with our present subject.

'The Christian Church of the Roman empire,' says Mr. F. 'began to renounce the apostolic worship of demons or canonized saints, in the year A. D. 1517. The cleansing of the sanctuary then began in the Churches of England, Scotland, Sweden, Norway, Denmark, Holland, Switzerland, and northern Germany.'

Now supposing we were to admit, for argument's sake, that a reformation of the churches of the *Western* Empire, constituted a "cleansing of the sanctuary" in the *East*, still, we have in the instances Mr. Faber adduces, *no* reformation of the churches of the Western Empire. Nearly every one of the countries he enumerates, as reformed in A. D. 1517, lay far beyond the limits of the Western Empire, and Mr. Faber might almost as well adduce the conquest of Canada, as the reformation of Denmark and Sweden, so far as the present question is concerned.

We object, therefore, to this part of Mr. Faber's interpretation, for the following reasons:—

1. Because the whole platform of the vision is laid in the east, and never once diverges into the history of the western empire.

2. Because the defilement of the sanctuary spoken of describes the fall and extirpation of the churches of the east; and, consequently by the "cleansing of the sanctuary," which is foretold, must be intended a revival and restoration of the

Eastern Churches to freedom and purity. And

3. Because no such "cleansing of the sanctuary," either in the east, or in the west, did take place in 1517—the Reformation being then confined to those countries, which lay beyond the limits of the four great empires, forming the prophetic earth.

Having thus dissented from Mr. Faber's interpretation, we shall now briefly notice the schemes of some other leading writers.

Mr. Cuninghame's proposition is, to date the commencement of this prophecy the year before Christ, 508, being the year of the expedition of Darius into India. And 2300 years from that date, brings him to A. D. 1792, when, he thinks, the "cleansing of the sanctuary" took place by the destruction of the Papal power of Rome.

Mr. Frere, however, has satisfactorily shown that the reign of Darius cannot be fixed on as answering the description of that state of the ram, in which he "pushed *westward*, and *northward*, and *southward*, and did according to his will, and became great; seeing that the conquests of Darius consisted in his subjecting India, which lay to the *east*, and in an 'ill-advised expedition' into Thrace and Scythia, lying to the *north-west*. There is, however, no occasion to dispute about the conquests of Darius, seeing that the prophecy had been most exactly fulfilled by the successful career of Cyrus, long before Darius came upon the stage.

The latter part of Mr. Cuninghame's scheme, in which he calculates the cleansing of the sanctuary to have taken place or commenced at the French Revolution of 1792, we must also dissent from, on the same ground that we assigned for refusing Mr. Faber's interpretation—namely, that this vision concerns the *east* only, that its action is expressly confined within the

sphere of the Persian and Greek empires, and that, consequently, no events taking place in the *west*, or concerning the Roman power, can be taken to be a fulfilment of any part of the prophecy.

Mr. Frere himself,—adopting the natural conclusion, that this vision relates to the Mahomedan apostacy, and that it commences from the time present, or the year in which the prophet received the revelation, i. e., B. C. 553,—is brought into the obvious difficulty of terminating its action in A. D. 1747—at which period it is now certain that no event took place which can possibly answer to the cleansing of the sanctuary predicted in the vision.

He endeavours to escape from this result, by what he terms a ‘probable conjectural amendment’ of the text of the prophecy, ‘required by those difficulties, which no commentator has yet, or he believes ever can, in any other more satisfactory manner, remove. This amendment consists of the insertion of ‘2400 years,’ in place of 2300, as the predicted length of the vision. The effect of which alteration is, to postpone the fulfilment of the prophecy until 1847, until which date we must remain unable to decide on its correctness or its error.

The grounds assigned by Mr. F. are these, 1st, The insuperable difficulty of interpreting the prophecy, on any allowable or legitimate plan, if the period of 2300 years is retained in it. And, 2nd. The entire absence, in the case of the number 2300, of those *characteristics of perfection*, which usually occur in the prophetic periods, and other sacred numbers found in Scripture, which render it ‘a perfect anomaly,’ while the number 2400 is a cube, the most perfect form of number, multiplied by 3, and that again multiplied by 100.

The great objection which we feel to this plan of interpretation, lies in its interference with the

integrity of the text. We find it difficult to believe, that God would have vouchsafed to his people a revelation of his purposes in so important a matter as that before us, and yet have allowed his gracious warnings and promises to be rendered unintelligible to his whole church for more than twenty centuries, by the creeping in of a mere literal error, which, trifling in itself, destroys, nevertheless, the whole chronological truth of the prophecy.

Mr. Fry of Desford has another scheme, and one rather to be preferred.

He finds that the *seventy weeks* of Daniel’s ninth chapter must be dated from the decree of Artaxerxes, of B. C. 457, or 458. And he thinks that the 2300 years, may also commence from the same year; terminating, then, A. D. 1843—by the restoration of the Jews, and the cleansing of the sanctuary.

The principal objection to this plan is its want of foundation; there being no sufficient reason given *why* we should date from B. C. 457 in preference to any other year. Mr. Fry’s ground is, that there is a similarity of expression in the two chapters,—the eighth and ninth, and therefore judges that the events predicted may have the same date of commencement.

On the whole, therefore, it appears very difficult satisfactorily to determine the duration of this vision. The question asked is, ‘How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.’ The most natural meaning we can attach to these words,—especially seeing that the action of the vision was then commencing,—is, ‘How long, from this time, will it be, before the sanctuary be cleansed?’

But the answer of the sacred text, namely, 2300 years, creates a

difficulty in attaching this meaning. For 2300 years, calculated from B.C. 553, when the vision was revealed to Daniel, terminated in A. D. 1747, when no cleansing of the sanctuary did, in fact, take place. And Mr. Frere's proposal, to amend the text, by substituting "2400 years" in place of the common reading,—is at once rash in its nature, and is a mere temporary expedient to relieve us from a present difficulty. For A. D. 1847 may appear, and, like 1747, bring with it no fulfilment of the prediction.

We therefore turn once more to the text, and endeavour to find if any other sense can fairly be attached to it. It appears to us that there may. The question asked may not unfairly be thus abridged, 'How long shall the vision continue, and the sanctuary and the host be trodden under foot;' making its period of duration to be that of the continued defilement of the sanctuary. Now the defilement in question cannot be that of the

Mahomedan apostacy alone; since that has not yet continued for 1300 years, and it would contravene the whole spirit of prophecy to calculate its duration for 1000 years longer. When, then, did this defilement of the sanctuary commence? At some period ulterior to B. C. 470 surely; for if it commenced before that date, the 2300 years must have run out, which present appearances forbid us to believe.

We invite our readers to the consideration of this question. For ourselves, we freely confess that we have not yet been able to arrive at a satisfactory conclusion. We therefore abstain from offering any of our speculations upon probabilities; preferring to admit our incertitude on this point. The main subject of the vision, we have unequivocally stated, is the Mahomedan usurpation; and we have no doubt that a few years will develope, with equal clearness and certainty, its continuance.

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## ON READING THE LATE REV. J. MARRIOT'S 'LINES ON BEING CONTEMPTUOUSLY CALLED A SAINT.'

A saint—I heard thy joyous lyre  
Wake into rapture at the sound;  
I mark'd thy spirit's high desire  
Among those pure ones to be found.

A saint—thou hast the envied name,  
But not amid the thorns of woe,  
Nor in the paths of sin and shame,  
That saints must travel here below.

A saint—thou hast it up above,  
Before the Everlasting's throne;  
Where *saints* may list thy songs of love,  
And seraphs kindle at the tone.

CANTAB.



## POPERY IN HUNGARY.

SIR,—The accompanying important document, so clearly demonstrates the unchanged and unchangeable spirit of the Romish Church, wherever she is dominant, that I am induced to transmit it to your journal; in the hope that the perusal of it, with the divine blessing, may arouse slumbering Protestants to stand fast in the glorious liberty of the gospel, wherewith Christ has made them free. This 'confession of faith,' as it is termed, was drawn up by the Jesuits, and is imposed upon converts to Popery, in Hungary, at the time of their public renunciation of the Protestant faith: it was translated for, and appeared in, the 'Record,' of Feb. 4, 1830, by the Rev. J. C. Reichard, one of the Missionaries of the London Society for Promoting Christianity among the Jews, from the '*Urania*,' of the Rev. J. W. Dieck, published at Berlin in 1829. Having been favoured with the loan of the rare and curious volume, in which this confession is contained, I have collated the latter with the German, so that your readers may depend on the accuracy of the translation, and judge for themselves of the detestable tenets, which Protestants who embrace Romanism in Hungary are compelled to profess.

*The Romish Confession of Faith, imposed on Proselytes to Popery in Hungary.*

'1. We believe and confess, that under the peculiar care of our high authorities, both spiritual and civil, we have, by the diligence and aid of the reverend fathers the Jesuits, been brought from the heretical way and faith, to the true Roman-catholic and saving one, and that we have embraced the same voluntarily, and without any compulsion. We now make our public confessions to the world with our mouth and with our tongue.

'2. We confess and believe, that the *Pope of Rome is the Head of the Church, and that he CANNOT ERR.*

'3. We confess and believe, that the POPE OF ROME IS THE REPRESENTATIVE OF CHRIST, AND HAS FULL POWER TO FORGIVE AND TO RETAIN SIN ARBITRARILY, AND TO CAST INTO HELL, AND TO EXCOMMUNICATE WHOMSOEVER HE PLEASES.

'4. We confess that every new thing instituted by the Pope, whether it be contained in the Scriptures or not, whatsoever he has commanded, is true, divine, and saving, which the common man has to value more than the commandments of the living God.

'5. We confess that THE MOST HOLY POPE IS TO BE HONOURED BY EVERY ONE WITH DIVINE HONOUR, AND WITH THE PROFOUNDDEST REVERENCE, JUST AS IT IS DUE TO THE LORD CHRIST HIMSELF.

'6. We confess and maintain, that the Pope is to be heard by all men in all things, as a most holy father: hence, such heretics, as live contrary to his institutions, shall not only without any exception, and without any mercy, be destroyed by fire, but also be cast into hell, both body and soul.

'7. We confess, that the reading of the Holy Scriptures is the cause of all corruptions and sects, and the fountain of blasphemy.

'8. We confess, that the invocation of dead saints, *worshipping their holy images*, bending the knee before them, going to them in processions, clothing them, and lighting tapers before them, is *holy, useful, and saving*.

'10. We confess, that saying mass for the dead, almsgiving, and praying, is profitable and saving.

'9. We confess, that every

priest is even greater than the Mother of God, Mary herself, inasmuch as she brought forth the Lord Christ only once, and brings him forth no more: but a Roman priest sacrifices and creates the Lord Christ not only once, but whenever he pleases; yea, and after having created him, he swallows him entirely.

' 11. We confess, that **THE POPE AT ROME HAS POWER TO ALTER THE HOLY SCRIPTURES,—AND TO ADD AND DIMINISH, AS HE PLEASES.**

' 12. We confess, that souls are, after death, purified in purgatory, and that the sacrifices of the mass, by the priests, afford them help to their deliverance.

' 13. We confess, that receiving the sacrament in one kind is good and saving, but in two kinds is heretical and damnable [or condemnable].

' 14. We confess and believe, that those who receive the holy sacrament in one kind, receive the whole Christ with body and blood, with his Godhead and his bones, though they use and eat the mere bread.

' 15. We confess that there are seven true and real sacraments.

' 16. We confess, that *God is worshipped in images, and that through them people know God.*

' 17. We confess that angels and men must esteem the Holy Virgin Mary, higher than Christ, the Son of God.

' 18. We confess, that the Holy Virgin Mary is Queen of Heaven, who governs together with the Son, and according to whose will the Son must do all.

' 19. We confess, that the *BONES OF SAINTS have great virtue in themselves, on account of which THEY MUST BE WORSHIPPED BY MEN, AND CHAPELS MUST BE BUILT FOR THEM.*

' 20. We confess that the Roman faith is the catholic one, is unadulterated, divine, saving, primitive,

and true; but that the evangelical, [that is, the protestant] which we have voluntarily renounced, is false, erroneous, blasphemous; cursed, heretical, pernicious, seditious, wicked, fictitious, and invented. As therefore the Roman religion, as of one kind, is thoroughly and perfectly good and saving, we curse all those who have introduced to us this opposing and wicked heresy of two kinds. We curse our parents, *who brought us up to this heretical faith.* We curse likewise those, who made the Roman catholic faith doubtful, and suspicious to us, and we curse those who administered to us the cursed cup. Yea, we curse ourselves, and call us cursed, because we made ourselves partakers of this cursed heretical cup, out of which it is not lawful to drink.

' 21. We confess, that the **HOLY SCRIPTURES ARE IMPERFECT AND A DEAD LETTER, WITHOUT THE EXPLANATION OF THE POPE AT ROME, AND HIS PERMISSION TO READ THEM.**

' 22. We confess, that one mass of a Roman priest for a soul is of much more use than a hundred and more evangelical sermons. And hence we curse all those books which we have read, and in which the heretical and blasphemous doctrine is contained. We curse likewise all our own works which we have done, whilst living in this heretical faith, lest peradventure we might merit any thing by them at the last judgment before God. All this we do with an upright mind, and confirm by a public renunciation of the heretical doctrine in the presence of the reverend Father, in the presence of the very learned gentlemen, of the venerable matrons, of the young men and young women, that the Roman church in these and similar articles is the true one. Moreover, we swear, that as long as we live we will never any more turn again to this heretical doctrine of two kinds, even if we should not be under any restraint,

WE ALSO SWEAR, THAT SO LONG AS WE HAVE A DROP OF BLOOD IN OUR BODY, WE WILL PERSECUTE THIS CURSED EVANGELICAL DOCTRINE, AND ERADICATE IT, SECRETLY AND PUBLICLY, VIOLENTLY, AND DECEITFULLY, WITH WORDS AND WITH DEEDS, THE SWORD NOT EXCLUDED. Finally, we swear before God, before the holy angels, and before you here present, that in case of a change (in church or state) we will never, either from fear or complaisance, depart from this saving Roman catholic and divine church, nor turn again to, or embrace, the cursed evangelical heresy.'

The German editor, Mr. Dieck, accompanied the preceding mis-called confession of faith, with a refutation; this has not been translated, lest it should occupy too large a space in your valuable pages. Indeed, the falsehoods, and, may it not be added, the blasphemies of the Jesuit authors of the Confession are so obvious, that they may be detected and refuted by any intelligent Protestant. I will only add that its spirit is perfectly in unison with those decrees of the Romish Pontiffs and Councils, which declare that no faith is to be kept with those whom they are pleased to denounce as heretics; and who it is asserted in the "Catechism of the Council of Trent" (Donovan's translation, p. 96. Dublin, 1829) 'are excluded from her pale,.... because they have separated from the church, and belong to her only as deserters belong to the army from which they have deserted. It is not however to be denied (the Catechism adds) that they are still subject to the jurisdiction of the church,' [in the translation published under the auspices of James II. we read more intelligibly 'THAT THEY ARE IN THE POWER OF THE CHURCH,' p. 90.] 'inasmuch as they are liable to have judgment passed on

their opinions, to be visited with spiritual judgments, and denounced with an anathema.\* James the Second's translation says boldly—'condemned with an anathema.' If any of your readers have any doubt as to the nature of the 'spiritual judgments' with which Protestants are to be 'visited,' their doubt will be removed by the following exposition, which occurs in the class book which is taught in the Popish College at Maynooth in Ireland towards the support of which we Protestants have so long been taxed. In that college, and from that book, the candidates for the priesthood in the Romish church, are explicitly instructed that '*the church retains its power over all heretics, apostates, and schismatics, though they may no longer belong to its body; as a general may have a right to inflict punishment on a deserter, though his name is no longer on the muster roll of the army.*' Now, we all know that, by military law, a general is empowered to try deserters, and, on conviction, to *inflict capital punishment on them.* The plain inference is, that the Romish Church has not renounced her pretended right to visit luckless Protestants with the sword whenever she has it in her power. A PROTESTANT.

\* '*Non negandum tamen, quin in Ecclesiæ potestate sint, ut qui ab ea in judicium vocentur, PUNIANTUR, et anathemate damnentur.*'—*Trid. Cat. ad Par. cum priv. Pii. V. P. M. Rom. 1566, p. 66.* Here is nothing said about 'visiting with spiritual punishment,' as the Maynooth Professor has been pleased to render the word *puniantur*. This means literally PUNISHED, without any reference to the spirituality of the punishment. And what notion of punishment is entertained by the Romish church, we may easily learn from the page of history, which has recorded the massacre of the Albigenses, that of Paris in 1572, that of Ireland in 1641, the torments of the Inquisition, or the cruelties exercised against the French Protestants, which Bossuet, with commensurate effrontery, termed the '*holy severity of the church, which will not tolerate error!!!*'

## SERMON ON AMOS iv. 11.

"Yet have ye not returned unto me, saith the Lord."

THE Prophet in this chapter makes a striking enumeration of the successive chastisements which God had inflicted upon the people of Israel for their sins, concluding each particular statement with the charge—"Yet have ye not returned unto me, saith the Lord;" and then closing the whole with a solemn warning to "prepare to meet their God," and answer for their obstinate and contemptuous disobedience.

The providence of God is here strikingly exhibited as employing all those events which we esteem *casualties*, to fulfil his designs of judgment or of mercy. And oh what a display do such instances make (and the history of every individual may furnish them) of the hardness of the human heart, and of its pertinacity in rebellion against God. How backward are men to turn, thoroughly and with their whole hearts, either "to Him that smiteth" or to him that blesseth them! But we cannot, either as individuals or as a people, thus refuse to turn unto God without incurring great guilt, and bringing upon ourselves great miseries. Let us then be stirred up, both singly and collectively, "to consider our ways,"—to reflect on God's dealings with us, and to "turn our feet unto his testimonies."

I mean to make some application of the passage to ourselves, both nationally and individually, and to urge the inquiry, how far we have turned unto the Lord, under his varied dispensations towards us.

I. With regard to our country. Cast back a rapid glance over its history during the period which is within the remembrance of a considerable proportion of us. For five and twenty years we were involved in nearly uninterrupted and most formidable warfare. During a great part of the time we

had almost the whole of the continent in one way or other arrayed against us. Great were our sacrifices, both of blood and of treasure—great our dangers—great our alarms. From year to year our days of public fasting, humiliation, and prayer were observed, when the ministers of the sanctuary, many of them with much faithfulness and earnestness showed unto the people their transgressions, and to the nation their sins. I would be far from saying that the nation in no degree "turned unto the Lord," under his visitations. A very considerable revival of true religion, I trust, took place; the religious part of the public were awakened to a new sense of their duties in many important particulars; and the number of religious persons, as well as of faithful ministers, was, I trust, very considerably increased; and happy effects followed both at home and abroad. In the midst of these "troublesome times," a large proportion of our most efficient religious societies were founded, and reared up to an unexpected height of influence and success. All these things we acknowledge, and we are bound to acknowledge them with unfeigned gratitude to Almighty God. Yet we must be far, I fear, from saying, that "when God's judgments were abroad in the earth," the inhabitants of our land generally "learned righteousness." No,—still profligacy and irreligion and even infidelity continued greatly to abound among the people; and our great men were far from becoming good men and pious men, as we might have devoutly wished them to be.

However, we were preserved, delivered, marvellously brought out of our difficulties, and even exalted in an extraordinary degree in the midst of the nations. Peace was

re-established, and has continued now for many years. We fondly flattered ourselves that nothing but prosperity was to follow. But we have found that we greatly miscalculated. The great Governor of the world has taught us, that he has various means of humbling, and keeping down, and chastening a people that do not truly and heartily turn unto him, independently of the sword of a foreign enemy, or of domestic treason, or of pestilence, or of famine, or of any great and extraordinary calamity. We have felt this in so many ways during the last fourteen years, our poor have so felt it, our manufacturing population have so felt it, our mercantile men have so felt it, our agriculturists have so felt it, and even our gentry, our greater landholders have so felt, or are so feeling, and are likely so to feel it; that I doubt not many, in looking back to the ardent anticipations with which peace was hailed, have been ready to adopt, for substance, the prophet's words, and to say, "We looked for peace, but no good came; and for a time of health, and behold trouble." Jer. viii. 15. xiv. 9. Yea, some, I know, have been so wicked as to wish for a return of war, because in a time of warfare they were more prosperous than they have been since!

And there are ways in which trouble even now thickens upon us; to say nothing of the very dreadful and deplorable state of Ireland, and of all that is done, and of all that is threatened to be done there: to say nothing of all this, but to confine our view entirely to this island. Our mercantile population complain around us: in manufacturing districts I know it appals the minds of very competent and judicious persons to think what is to be the result of things among the countless thousands of their population—with the means of pro-

ducing more than the world seems able to take off their hands, and yet dependent for their own support upon such an unbounded demand. And then from agricultural districts, known to myself, I read accounts of the labourers, and of those who should at least be their employers (indeed of the whole system pursued with respect to the poor) which are at once alarming and distressing in no common degree.

All this ought certainly at least to excite in us much serious thought; and, as there never is "evil" or calamity in a state, "and the Lord hath not done it;" and as he never doth "willingly" and without a cause "afflict the children of men;" it ought to lead us to the anxious inquiry, What is "the controversy" which the Lord hath with us?—to the humble and devout address, "Do not condemn me: show me wherefore thou contendest with me:....if I have done iniquity, I will do it no more."

Surely, I say, this is the spirit that becomes us: and if, after all that God hath so wonderfully wrought with respect to us, both of mercy and of chastisement, he may with ample reason address us, as his prophet did Israel of old, "Yet have ye not returned to me, saith the Lord"—then there can be to no sincere believer in the universal providence of the Great Governor of the world, and in the fact that "righteousness exalteth a nation, but sin is the reproach of any people"—there can to no such person be any further room to hesitate and doubt to what ultimate cause we ought to trace up all our difficulties and troubles. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name. Hear ye the rod, and who hath appointed it."

Look then abroad upon the state of our country. Can we say that there is less vice, less intemperance,

less licentiousness, among the poor? Can we say that there is a more general attendance of that class of society on the public worship of Almighty God? Can we say that their families are better ordered, and their children kept more under salutary restraint than heretofore? Can we say of the youth of the country, generally, that there is among them an improvement in their morals, an increase of virtue and piety? I fear not. Among the middle classes of society I would hope that we may have some improvement: I trust that religion does spread among them; and every one of them that becomes more religious, and begins to order his family in a more Christian manner, not only, by so doing, promotes his own and his children's salvation, but contributes to save his country also. But even here is there no reason to apprehend that religion, as it becomes a wider, becomes also a shallower stream? Are not even truly religious persons greatly wanting in decision, in deadness to the world, in devotedness to God, in consistency of conduct? And may we not fear that many, who make a profession of religion, have no more than the profession—have “a name to live, being dead?” If we go to the higher classes of society—our nobles, our gentry, our legislators, our rulers,—is not the want of religion, of an attention even to its forms, and, still more, of an avowal of its principles and adherence to them, or even of acquaintance with them, become so notorious as to excite very general complaint? What disregard is shown for the Sabbath among both the high and the low! what neglect of the word of God! And it is observable that in this very book of the prophet Amos, while God's judgments are denounced against the surrounding nations for sundry atrocious sins, that which was to bring those judgments upon Judah

is thus described: “Thus saith the Lord, For three transgressions of Judah and for four I will not turn away the punishment thereof, *because they have despised the law of the Lord, and have not kept his commandments,*” Where God has vouchsafed the revelation of his will, and sent his holy gospel, the bare neglect of the gospel and of obedience to it, becomes as crying a sin as great enormities are in people differently situated.

One thing more I can never forbear to mention in making ever so slight a review of this kind—and that is, the pertinacious adherence which we witness, with very little mitigation, to the incurable injustice and cruelty of our West-Indian Slave system. Read the writings of any one of the prophets who were commissioned to denounce God's judgments upon guilty nations, and to declare the reasons of those judgments—and you shall find injustice and oppression of the poor and the helpless to stand foremost in almost every catalogue of sins which called down God's vengeance upon a people. He claims it as his prerogative to be the protector of the weak, and the destitute, and the injured. He, it is declared, “beholdeth oppression and wrong,” wherever and by whomssoever committed, and, beholding, shall he not requite it?

May we take warning in time, and “break off our sins by righteousness, and our iniquities by shewing mercy to the poor,” and the oppressed—“if it may be a prolonging of our tranquillity!”

I fear then there appears sufficient reason to urge against us, as a people, the charges, “Yet have ye not returned unto me, saith the Lord:” and if we persist in such a course, the verse which follows my text, as you have heard, points out to us what must be the consequence: “Therefore thus will I do unto thee: and because I will do this unto thee, prepare to meet

thy God"—to meet him as an avenging judge. But who can so meet him? Who can so stand before him?

If such then be the state of things with us as a people, it is manifest that certain solemn duties devolve upon us as individuals. We ought all to be much more seriously impressed upon the subject, than I fear we generally are; and then being impressed ourselves, we ought to endeavour to impress others. We ought not 'to lay a flattering unction to our souls,' and promise ourselves that because our nation is become so great—no, nor even because, by God's mercy, there is yet so much that is good found in it, we cannot be near a fall, or near to any considerable degree of calamity. No man, nor any body of men, must ever think themselves necessary to God's merciful purposes towards the world. He can lay us aside, and easily raise up to himself more fit and more efficient instruments of the good which he has to effect upon earth. Or even if he should not utterly cast us off, he may chasten and humble us, in ways that shall be deeply afflictive and calamitous. If therefore we cannot, as private persons, do what the prophet Joel calls on the rulers of Israel to do—"sanctify a fast, and call a solemn assembly," and thus lead to public humiliation, and confession, and prayer; we may, and ought, like Daniel, each one for himself to "confess his own sins, and the sins of his people," and to implore of Almighty God to pour forth a spirit of repentance and reformation amongst us. Nor must we stop here; we should stand forth boldly and decidedly on the Lord's side among all those with whom we have conversation, and endeavour to check iniquity, and to promote true religion and righteousness in our country. The man who thus "honours God, God will honour;" and he may bless him

to be the instrument of good which is at present beyond all his hopes and expectations. Particularly let each man apply himself "to train his children in the nurture and admonition of the Lord," and "to command his household after him, to keep the way of the Lord, to do judgment and justice," that the Lord may bring upon him, and upon them, and upon others through their means, all those good things which he has promised to his people.

II. But we are not to content ourselves with this public application of the subject. It must be brought by each individual to his own case and history. Look back; brethren, every one of you to what has passed in your own personal experience. Trace your history from your early days. It is good for us often to do so. "Thou shalt remember all the way that the Lord thy God hath led thee to humble thee, and to prove thee; and to know what was in thy heart." God has, from your childhood up, bestowed many and great mercies upon you: and all these mercies of God have had a loud voice to you. By all and every of them he has said to you, "Seek ye my face." Has your heart ever said to him, and have you kept your purpose, "Thy face, Lord, will I seek?" Especially consider all the religious advantages which you have enjoyed, and do still enjoy. God has spoken to you, not only by his providence, but by his word, and his ministers, and your own conscience, and the strivings of his Spirit. Have you ever complied with these calls, and become decidedly the servants of God?

Again: God has visited you, no doubt, with afflictions. You have known sickness, or poverty, or the loss of friends. Perhaps you have felt a succession of these troubles. Every one of them has had a voice, a voice by which a merciful God would awaken you

from your carelessness, and your worldliness, and your forgetfulness of him, and your neglect of Christ, and of your soul, and of salvation. And what has been the effect? Might he not rehearse them severally to you, as you have heard that he does in this chapter rehearse his several visitations of Israel; and might he not here as there subjoin to each, "Yet hast thou not returned unto me, saith the Lord?" We will not suppose you profligate and openly wicked: if conscience charges any present with being so, let them remember that then the case is even much stronger against them than we describe: but even suppose that you are only yet worldly, yet without an abiding, practical, influential sense of religion; governing your conduct; neglecting Christ and his great salvation; not governed by the love of God; not decidedly serving him; not seeking first the salvation of your soul; then even this alone makes out a heavy case against thee, O sinner. Then hitherto God's mercies, and God's chastisements have been alike thrown away upon thee: or rather both conspire to aggravate thy guilt, and increase thy condemnation. Oh, pause and think. If thou goest on in this way, even though thy life should be stained by no gross sins; still thou answerest not the end of thy creation; thou art neither glorifying God, nor providing for the salvation of thy soul; thou wilt be "a cast away." Soon, how soon, no one knoweth, the sentence will go forth against thee, "Prepare to meet thy God," and to answer to him for all thy wasted opportunities, all thy misemployed powers, all thy estrangement of thyself from his service, all thy neglect

and implied contempt of Christ and his salvation.

"Prepare to meet thy God." Yes, we must all meet him, and perhaps at an hour when we think not.

But how is a sinner to prepare to meet his God? We can never be prepared to meet God on his judgment-seat in peace, but by now "acquainting ourselves with him," as seated on a throne of grace, ready to receive, to pardon, and to bless sinners who return unto him. We must know him as "in Christ, reconciling the world unto himself, not imputing their trespasses unto them" "having made *Him* to be sin for us, who knew no sin, that we might be made the righteousness of God in him," Oh brethren, search the Scriptures diligently, and pray for the light and teaching of God's Holy Spirit, that you may rightly understand the way of salvation, the way of a sinner's coming unto God with acceptance through Christ, being pardoned through his atonement, justified in his righteousness, and made accepted in the beloved Son of God, though in himself he could only be condemned. And, having learned this way, be careful to walk in it without delay, perseveringly, simply by faith, even to the end. Thus shall you be "prepared to meet your God" to die in peace, and enter into blessedness. And delay not the time, for ye know not what a day may bring forth. "Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."



## REVIEW OF BOOKS.

*Sermons, by Ralph Wardlaw, D.D.*  
Glasgow. Edinburgh. Pp. ix.  
526. Longman and Co. 1829.

THIS is a truly admirable volume; such, indeed, as might have been expected from the pen which was some years ago so ably employed upon 'the Socinian Controversy,' and from an Author whose pulpit ministrations never fail to delight and edify those who have the privilege to listen to his pious eloquence. We have heard Dr. Wardlaw ranked among the first Theologians of the present day: if there be any of our readers inclined to think that this is hyperbolical praise, we would refer them to the work we have just adverted to, and to the volume which now lies before us, as in no small degree confirming the high character claimed for their excellent author. There is, perhaps, no department of Authorship in which it is so difficult to rise above mediocrity—certainly none in which it is so difficult really to *excel*—as this. The press teems with respectable 'Sermons;' and we consider it as a good symptom, that in this age of diversified reading, there still is an eager demand for such useful publications; but, with very few exceptions, writings of this class are too monotonous and common-place to enjoy popular favour beyond the day in which they are produced. The Sermon-writer who expects to take his place in the library among works which will be prized by a succeeding generation, must be very striking and original indeed. *Such* is the character of Dr. Wardlaw's volume. We do not recollect that we ever met with a work which more beautifully combines appeals to the *heart* and to the *understanding*. Intellectual this volume is in the highest degree, and it contains many valuable criticisms on

the sacred text; but it has not the common fault of writings which soar above every-day thoughts and trite expressions; it does not sacrifice usefulness to originality; it addresses itself to the affections quite as much as to the head; the richness of thought, and closeness of reasoning, which form its distinguishing character, are rendered a thousand times more valuable by the glow of piety, the warmth, the affection, and the earnestness which pervade the whole.

It would be difficult within our narrow limits to give any adequate idea of this admirable volume. We shall therefore content ourselves with one or two extracts as specimens of our Author's manner, and shall devote the remainder of this article to two highly interesting sermons at the close of the volume which are peculiarly important in this day of prophetic controversy.

The 4th Sermon, on Gal. ii. 21. contains the following very forcible exposure of the scheme of those who expect justification by their own merits *in part*. The author, addressing such mistaken individuals, observes—

"The Scripture hath concluded all under sin," not that righteousness may come by the law,—that were a perfect contradiction;—but rather, to exclude all hope of finding it in that way,—to shut up the sinner to free grace,—"that the promise by faith of Jesus Christ might be given to them that believe." These declarations are all beautifully consistent and harmonious. But *your* doctrine!—what does it amount to? to neither less nor more than the self-contradictory proposition, '*Through grace, I hope to be saved by works!*'

Your scheme is dishonouring to Christ, and to God.—What is the part in salvation which you allot to Christ? It is that of the mere maker-up of your deficiencies. His merits are but a supplement, or kind of *make weight*, to your own. He does not save you, he only puts you in the way of saving yourselves. You fancy you may stand

before God in your own right, with a little help from him. Your own obedience is to bear you through, with a half-gratuitous eking out from his!... You give the work of Christ the same place that is given by papists to their fancied works of supererogation. If your own stock of merit should not be quite sufficient, you look to him to make it up! If your own scale should prove a little light, you expect his righteousness will be thrown in to turn it!—Unworthy, presumptuous, blasphemous thought! Gracious Saviour! and is this the grateful and generous return made to thee by thy sinful creatures? Is this all thou hast had to do for poor self-ruined sinners? This the whole result of thy humiliation, and agonies, and blood? Is this the amount of honour due to thee for the wonders of that love which "passeth knowledge?"—not that sinners may glorify thee, but that thou mayest help sinners to glorify themselves!—Pp. 109, 110.

One of the best sermons in this volume is the 8th, on 2 Pet. ii. 2, "Truth falsely charged with evil." Dr. W. points out, in a very striking way, the unreasonableness of rejecting, or stifling the important truths of the Gospel, on account of the alleged inconsistencies of professing Christians. 1. It is unreasonable to discredit a record, on account of conduct which the record itself expressly condemns. 2. Justice should be done to the *principles* of the Bible, by considering whether those whose conduct is inconsistent, *really* held all the doctrines of genuine Christianity. 3. The Gospel itself may be perverted. 4. All hypocritical profession is a tacit admission of the excellence of that which is feigned. 5. The worst characters who, by disgracing their profession, have afforded an apology for scepticism, are actually the subject of prediction in the very Book that is rejected on account of them. 6. Unbelievers should examine the state of their *own* minds, when they can hear of the inconsistencies of Christian professors with pleasure. 7. Notwithstanding the falls of many Christians, there is a real practical influence in the

Gospel. 8. And though the whole Christian community was an assemblage of hypocrites, still the case and prospects of each sceptic would remain unaltered; each must answer to his Judge, *for himself*, as if there were not another besides. We can only quote one passage, under the 6th head.

It is said of charity, amongst the features of its lovely character, that it "rejoiceth not in iniquity, but rejoiceth in the truth." The feelings, certainly, which *ought* to be excited in the mind by the sight and the report of sin, are those of deep regret and sorrow. That heart must be fearfully out of order to which it communicates any thing approaching to satisfaction. And yet—supposing myself still to be addressing those who are accustomed to sport this cavil against the Gospel—I put it to yourselves, whether when one of the *saints*, as you scoffingly call them (alas! that the most honourable designation which God can confer, and which signifies likeness to himself, should in this world of ours be a name of derision!)—whether, when one of the saints is discovered to have gone astray, your feelings have not been much more analogous to satisfaction, than to sorrow and regret? Have you not been conscious of a rising emotion very different from any that would draw a tear to your eye? Have not the tidings been communicated with a merry countenance, and received with one no less so? Has not the leer of pleasure gone from face to face, and the sidelong glance from eye to eye? And has not the joke and the laugh gone round, as if something had happened that was exceedingly diverting? And has it not been dwelt upon, and turned about, and held up to view under every aspect that wit, and humour, and buffoonery could suggest, and eagerly retailed in every circle? Now I wish every man hearing me, whose conscience tells him he has so felt and so acted, to ask himself, *whence his pleasure has arisen*. It is pleasure in sin. It is satisfaction and complacency in the violation of God's will, and in dishonour done to his name. And what, I ask you, and beseech you to ask yourselves, what is the state of mind that can give birth to such a feeling? What must the principles be, which admit of it, and to which it is congenial? Pp. 240, 241.

The following extract from a beautiful sermon on Psalm lxxiii. 28. adverts to a subject of the utmost importance, particularly in the present day, when *talent* is almost idolized!

It is true that piety has often been the inmate of minds otherwise weak;—Piety has not been their weakness. On the contrary, its entrance into the soul has not seldom elicited powers of which the existence was hardly suspected, and to what was low, and narrow, and feeble, has imparted elevation, enlargement, and vigour. But tell me, which of the two acts the more reasonable and the more unworthy part; the man of shallow intellect and scanty knowledge, who gives his powers, such as they are, to God, whose mind is elevated to the Being that made him, and whose heart is fixed upon his blessed character, filled with devotion, and assimilated to his image?—or the man whose mind has been made of the most capacious grasp, and endowed with the mightiest power of genius, but who forgets the source of his mental superiority: who consecrates none of his powers to their Author, who, on the contrary, prostitutes them to his dishonour, devotes them to self, or, at most, expatiates among the works of God, while he forgets their Maker, loves not the moral excellencies of his character, disregards his word, and neglects his great salvation. . . . There is a sad tendency in the human mind, (and it is one of the marks of its degeneracy) to admire intellectual, more than moral excellencies. The splendour of genius is captivating, and especially so to the youthful mind. . . . Think not, while I thus speak, that I am insensible to the charms of youthful talent. Few things delight me more highly than the displays of it. I feel in myself the tendencies I have been describing, to yield too much to its fascinating power. The buds and blossoms of early genius have in them a most captivating beauty. But there are buds and blossoms more lovely still,—the buds and blossoms of early piety; and when the two are found together, when they germinate, and expand, and ripen on the same plant, it is a sight for angels to admire! . . . O could I but succeed in impressing it on the minds of all, and especially of every parent and of every youth, that piety to God, however lightly esteemed among men, is first in

the estimate of heaven, and that all is worthless without it! It is the cardinal virtue in every character that is pleasing to God, in what ought to be the character of every intelligent creature. All original and all acquired endowments only contribute to aggravate the condemnation of their possessor, if they be not sanctified by piety, and consecrated to the glory of their gracious Author. The exercises of religion place a man on the highest pinnacle of true dignity, at the very moment when, with a deeply humbled spirit, he is made to feel his own nothingness. They place him on the lofty ground of intercourse with his Maker. They draw forth in the soul those sentiments and feelings, which, as they have the highest possible object, are the most truly elevating and ennobling to the creature whose bosom is their happy and hallowed residence.

The sixteenth Sermon is, from that difficult text, Rom. viii. 19—22; difficult, we mean, as regards the precise extent of its application, and doubtful as to the exact meaning of some of its expressions; for its *general* import is sufficiently clear. A great deal of the obscurity which hangs over this passage, to the English reader, is obviated by rendering *κτισις*, both in the 19th and 20th verses, by the same word, "*creation*;" and by including the whole of the 20th verse, (with the exception of the word "*hope*") in the parenthesis. Dr. Wardlaw's translation of the passage, which agrees with that of Guise and Doddridge, is as follows: "For the earnest expectation of the creation, waiteth for the manifestation of the sons of God, (for the creation is made subject to vanity, not willingly, but by reason of him who hath subjected the same) in hope that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Newton's exposition of this passage (see Omicron xxix); in the main accords with Dr. Wardlaw's, though it is not unfolded by so masterly a hand.

The meaning of our text seems to be, that the creation was subjected to the one great evil of being alienated and perverted from its original purpose, under the domination of the folly, the iniquity, and the treason of man,—to ends that are foreign to its own proper nature and tendency, to ends that are worthless or wicked, that are either *without* God or *against* him. And this it was, 'not willingly,' not of its own accord. There is here, I am satisfied, and in what remains of the description, a beautiful and bold *personification*. What is strictly and properly meant, is, that the subjection to vanity was in perfect opposition to the original design, and legitimate tendency of the creatures of God. But to this simple sentiment there is imparted all the force, and elegance, and sublimity of a noble figure. The exercises of *will* is, by this figure, ascribed to the irrational and inanimate creation. The creatures composing it are finely represented, as sensible of their unworthy alienation from the proper purpose of their being; feeling their degradation; indignantly resenting the wrong done to themselves and to their rightful owner; groaning under the yoke; and earnestly longing and looking out for deliverance. . . . It was on account of the *first Adam* that they were "made subject to vanity;" his sin, his apostacy, was the occasion and means of this subjection: and this we understand to be meant by the expression, "Not willingly, but by reason (or on account) of him who subjected the same." Pp. 466—469.

In proceeding to the consideration of 'Creation's prospects of improvement,' by being delivered from this subjection to vanity, this bondage of corruption, Dr. Wardlaw is naturally led to inquire what is the *period* designed by the phrase "the manifestation of the sons of God." He freely admits that the context appears to define this period to be the time commencing with, and succeeding the resurrection of the just; and not till then will the *full* import of the phrase be realized. But it does not appear that the *creation* can be regarded as capable of participating of final *heavenly* blessedness. Hence it is concluded that the deliverance of creation from its bondage will

take place during some period of signal prosperity yet awaiting the church of Christ in *this world*. But to this it may be objected, with considerable plausibility, that the Apostle clearly connects the release of creation from its subjection to vanity, with "the redemption of the body," that is, with the resurrection of the saints. To this difficulty Dr. Wardlaw justly replies,—

It is natural, and in harmony with the usual style of Scripture, that the eye of hope should be directed, not so much to any of the *intermediate stages*, as to the *ultimate point*, the perfect accomplishment of all the visions of glory which the word of God unfolds.

Confining the application of this passage, therefore, to the intermediate state of millennial prosperity (the resurrection or redemption of the body being only contemplated by the eye of hope, as the glorious event which will *close* that period) the author proceeds to show in what way the *creation* shall participate in the blessings of that happy time.

No figure of speech is in more common use, than that by which the cause and interests of a particular *community* are spoken of as if the members of that community continued the same. "The manifestation of the sons of God" that shall take place *on earth*, will not be the manifestation of all the sons of God that shall have lived in successive generations. *That* is reserved for the close of time. But it will be the triumph of the same spiritual community, the same heavenly kingdom, to which they have all in succession belonged. . . . That period, then, may well be designated "the manifestation of the sons of God," when they and their cause shall appear universally triumphant. . . . It is not difficult to imagine how the introduction of this period should be the jubilee of the *creation*. The creatures, long subjected to vanity by the sin of man, abused and prostituted against their nature, and against the end of their existence, to the dishonour of their Almighty and all-gracious Maker, shall then be given up to him again in holy consecration. And the sensitive part of them, now groaning and burdened, will be lightened of their

load of suffering, when their selfish and merciless oppressors shall be brought under the harmonizing and kindly influence of the gospel of peace.

It will be easily seen how closely this discussion connects itself with what is now commonly called the Millennialian controversy: indeed, it was impossible for Dr. Wardlaw to give a critical explanation of the difficult passage above stated, without at once coming into conflict with certain popular opinions on the personal reign of Christ, and the resurrection of his saints, at the period of the Millennium, which this passage *appears* to favour. We can imagine that we hear some advocates of the first resurrection, in its literal sense, inquiring, 'Why not admit an interpretation which is allowed to be a natural one, and which to us appears inevitable?' The reply is obvious—That such an interpretation is not without its difficulties, even as regards *this* individual passage; and that it would involve *other* parts of the divine word in very great obscurity. Accordingly Dr. Wardlaw has devoted the whole of his seventeenth Discourse (on Rev. xx. 4—6.) to the consideration of the subject of the "Millennium;" and has shown in the most convincing and argumentative manner, that the idea of a literal resurrection of the saints at the commencement of that period, is by no means warranted by a sound interpretation of the passages usually alleged in proof of it. We strongly recommend this admirable Discourse to the attention of our readers, particularly to those whose minds may have been unsettled or perplexed by some opinions on this subject, which are daily becoming more popular, from the circumstance of their being advocated by many excellent men, but which rest upon very superficial views of insulated parts of Scripture, though often insisted on in a very dogmatical and self-conceited spirit. In our number for January (p. 20.) we

thought it our duty to make some observations on that 'harsh,' 'intolerant,' and 'supercilious' spirit, which is but too common among writers who imagine that they have lifted up a veil which still obstructs the sight of their ignorant or prejudiced brethren. We are glad to find a confirmation of our sentiments in so judicious a writer as Dr. Wardlaw. Adverting to the leading articles of the Millennialian scheme, and to the spirit with which such discussions should be approached, he remarks,—

The subject is one which, in some of its leading points, is at present dividing the opinions of Christians, and exciting a growing interest; rousing, in some of God's servants, all the ardour of prophetic vehemence, and engaging *the calmer, but not less deeply serious and devout, investigation of others*.... There has been a multiplying of texts upon the subject, in a way that presents a very imposing appearance of Bible authority. But in some instances they have seemed to me to be *strung together*, in a manner very vague and unsatisfactory, without a due examination of their true import, and with more regard at times to the sound than to the sense.

Dr. Wardlaw's own general views of the nature of millennial blessedness are thus beautifully expressed.

The Millennium will be 'heaven begun below;' and heaven will be the Millennium consummated,—the perfection of its light of knowledge, of holiness, and joy. And perhaps, in confirmation of this view, it may not be unworthy of remark, how similar is the language which the prophets employ, in describing both stages of the same progressive glory;—so similar, that of various parts of it commentators have differed in the application; and the descriptions appear at times to run so much into each other, as to render it difficult to draw the line of distinction between them.... In that period, the Scriptures give us abundant ground for believing, the principles of righteousness, and peace, and truth, and love, will be the dominant principles in the earth;—the blessing of the Lord, as the God of nature, the God of providence, and the God of grace, will be poured out in unprecedented profusion upon all flesh;

—it shall be a time of abounding holiness and abounding felicity ;—felicity, personal, domestic, and social,—temporal and spiritual,—‘ unspeakable and full of glory,’—the rich anticipation of celestial delights—the lovely image of heaven.—Pp. 474, 478, 479.

But these, we are often told, are old-fashioned, narrow, and short-sighted views ! and that it implies a pitiable ignorance of Scripture, if we cannot discover, written as with a sun-beam on the sacred page, that there will be a personal advent of the Redeemer, to reign on this earth for a thousand years with his saints ; and that those of them who shall have departed in his faith and fear, will be raised from their graves to partake of this blessedness ! Dr. Wardlaw proceeds, therefore, rigorously to examine the evidence on which these propositions rest ; content to bear the ‘ indignant and lofty scorn ’ (p. 494.) with which scepticism, with regard to such opinions, is often assailed by *many*—we are happy to allow not by *all*—who maintain them.

Looking into the simple testimony of the Bible, I find it repeatedly written, that when Jesus Christ left the world he went into *heaven*. (Mark xvi. 19. 1 Pet. iii. 22. Heb. ix. 24.) . . . A good deal has been said about the necessity of a more *material* world than this residence of souls, for the habitation of material beings, such as, notwithstanding the refining and spiritualizing of their bodies, it is justly conceived the risen saints shall be.—But in answer both to argument and to scorn on this subject, I feel it quite sufficient for me to know, that the glorified body of the Saviour is in heaven ; that, along with it, the bodies of Enoch and Elijah are in heaven ; from which I infer, that, if in *that* heaven,—the heaven where Jesus now lives and reigns,—there be sufficient materiality for his body, and for the bodies of these his two translated servants, there is surely sufficient materiality for those of all of his saints.—P. 496.

The improbability that *this earth* should be the scene of the Saviour's residence with his departed saints, is further increased, Dr. W. observes, by the consideration that the

souls of *all* believers who have fallen asleep in Jesus, have, in succession migrated from the body to be at home with the Lord. Is it credible, he asks, that the blessed Redeemer, with all the company of his ransomed ones, should leave the heaven of heavens, to dwell for a thousand years upon the earth ; and then to *return* with them, during the melting of the elements with fervent heat, until the renovated *earth* shall have been fitted for their *final* abode ?

The argument from *improbability*, it may be said, can have no weight against positive declarations of scripture. This, we fully admit ; but then those assumed declarations ought to be very positive and clear, not arbitrary interpretations of figuration or ambiguous passages, otherwise the force of the argument from improbability remains undiminished, and this is precisely the state of the controversy on the personal reign of Christ on earth with his risen saints. It is not unusual, however, for the advocates of that doctrine, to quote some highly figurative passage, to impose upon it a sense of their own, and to insist on its being interpreted literally, *as far as suits their peculiar opinions*, for it is remarkable how sensitively they shrink from a literal interpretation when pressed home upon them in opposition to their favourite views. One leading passage on the millennarian side of the question, is Rev. xx. 4—6. This Dr. W. examines with his usual acuteness, and clearly establishes the following positions. —1. The Millennarian interpretation according with the plain and *literal* sense of the words, is so far from being an evidence of its being the true one, that it is rather a proof of the reverse ; the book in which it occurs being *symbolical* throughout, and the immediate context being *figurative*, this particular passage should be understood in

harmony with that general character.—2. The resurrection of “the souls” of them that had been martyred, does not mean that of their *bodies*; for though we use the concrete expression *souls* to denote the whole person, we do not use the discrete expression “souls of them,” the soul of a man, still less the soul of a dead man, for both *body* and soul. St. John clearly uses the same expression, in Rev. vi. 9—11. for *separate spirits*; for “the souls of them that were slain” were not only the souls of dead men, but of men who were to continue dead for a specified time.—3. This interpretation is singularly inconsistent when urged in proof of a *general* resurrection of the righteous at the Millennium; for, if it must be taken *literally*, it must be confined to the resurrection of the *martyrs*, and of those martyrs alone who suffered under the sanguinary usurpation of the papal Antichrist.—4. On the same literal principle, the words “the *rest of the dead* who lived not again till the thousand years were finished,” must mean (not, as is alleged, the wicked merely, but) *all the dead except those before mentioned*, i. e. they must include both righteous and wicked.—5. The account of *what is immediately to succeed the thousand years*, is irreconcilable with the scheme in question. That scheme would make the day of judgment coincide with that long period; or it would deny that there is any proper judgment to the righteous, confining it to the wicked at the close of the Millennium: whereas other accounts of the judgment (2 Cor. v. 10; Matt. xxv. 31—34, 41, 46; John v. 28, 29; 2 Thes. i. 7—10; and Rev. xx. 11—15.) describe the righteous and wicked as appearing *contemporaneously* at the bar of God, and the judicial awards as *immediately taking effect*.—6. It contradicts the declaration (Acts iii. 21.) that Christ will continue in heaven till the time

of the fulfilment\* of all things; but the latter-day glory of the church, and the hostilities to be displayed against her at the close of the Millennium must certainly be among the “all things” to be fulfilled before he makes his second appearance.—7. Death cannot be “the last enemy,” if, a thousand years after it has been swallowed up in victory by the resurrection of all His people, there remain *other* enemies to wage war against the Lamb.—8. They that are accounted worthy to obtain the resurrection from the dead, *neither marry nor are given in marriage*; but if that resurrection is literally to take place previously to the age of the latter-day glory of the church, what becomes of “the seed of the blessed of the Lord and their OFFSPRING with them?”

Such are Dr. W.'s objections to a literal interpretation of this much controverted text; which he understands in the signification long ago affixed to it by Protestant commentators, as implying a glorious revival of the *spirit and character* of those who had laid down their lives for the testimony of Jesus. The martyrs rise, and live, and reign, when a race of successors appears signally animated by their spirit. Millennarians may smile at this as *the old story*; but the question is not about the age of the respective interpretations (their own is far from having any claim to novelty)—it is about their *truth*.” P. 501. It is the very figure used by Ezekiel in the vision of the valley of dry bones (Ezek. xxxvii. 11—14.) and it is perfectly analogous to the fulfilment of the

\* We are well aware that the advocates of Christ's personal reign on earth do not admit that the word “*restitution*” can be taken in the sense of *fulfilment*; but we have seen nothing in the shape of *argument* against such an interpretation, in which we fully agree with Dr. Wardlaw. Nor is his reasoning in the slightest degree affected by the *precise translation* of this particular word.

prophecy concerning the coming of Elias—not by his personal resurrection—but in the character of John the Baptist, endued with his “spirit and power.” In the same manner, “the rest (*οἱ λοιποὶ*) of the dead” live again at the close of the Millennium, in the revival of the spirit and character of that wicked “remnant” (*οἱ λοιποὶ*), which had been slain as followers of the beast and false prophet.

In the course of this valuable and conclusive discussion, our author takes occasion to notice an interpretation of 1 Thess. iv. 16. (“The dead in Christ shall rise first—”) which is often *most unwarrantably* perverted, in evidence of the resurrection of the righteous preceding that of the wicked. The passage has no reference to the rising of the wicked at all. It simply states that the *living saints*, at the Lord’s coming, will not anticipate, “prevent,” or get the precedence of “*them that are asleep* ;” they will await the rising of “the dead in Christ,” who “shall rise first,” in order that all may ascend together.

We will close our review with the notice of one other argument which has been strongly insisted on by Millennarians. It has been said, that, on the supposition that the personal advent of Christ is not to take place till *after* the period of the Millennium, then so considerable a time intervenes that it would be absurd to speak of the *uncertainty* of the day and hour of that solemn event. The reply is simple and obvious :—

Notwithstanding the ridicule thrown upon us, for conceiving that the uncertainty, on which the force of Apostolic admonitions in regard to individual believers, depends, is the *uncertainty of the time of their own departure out of life*,—this being, to each of them, the same as the coming of his Lord :—I feel constrained to abide by this old fashioned principle of interpretation. I do not say, that in scripture, the death of the individual is directly called the coming of the Son of man,—the second appearance of the Lord Jesus. What

I say is, that to each of them it is, in effect and decisiveness, the same thing. . . . It is true that the day of death has not the impressive and awakening accompaniments of the day of the Lord ; and, perhaps, it is for this very reason, that the attention is directed, through the long vista of intervening ages, to the dread sublimities, on the one hand, and the attractive joys on the other, of that great closing day of our world’s history. We have not, on the day of death, the congregated millions of all this world’s generations ; for the man who has lived among thousands must take his departure alone : we have not the rending heavens, the melting elements, the burning globe ; for the man dies in the stillness of a sick chamber, where friends, if any be present, are afraid to breathe. It was of importance then, to keep these solemn scenes before the mind, as scenes which all were to witness ; and as scenes for meeting which in safety, the present life was the only time of preparation. . . . Believing that the Lord, when he cometh, shall find you sustaining the same character and state in which you died, I would beseech you, to look over death, and over the grave, and think of a coming judgment. I would say to each of my hearers, with all affection and earnestness, “Prepare to meet thy God ;” If you ask me, *How* ? I would answer in one word, LOOK BY FAITH TO JESUS ON THE CROSS, IF YOU WOULD STAND WITH ACCEPTANCE BEFORE JESUS ON THE THRONE. Believe in the SAVIOUR, if you would find mercy with the JUDGE. Trust in the work finished by Him at His FIRST coming, if you would have good hope in anticipating His SECOND coming. To you to live let it be CHRIST, and to you to die it shall be GAIN. The triumph of God shall then to you have no terrors. It will sound the notes of jubilee, of final release, and of everlasting inheritance.—Pp. 522—526.

So concludes this delightful and interesting volume ! Happy would it be for the church, if controversy were always handled in the lovely spirit which prevails in this extract, and in much more that might have been quoted from the same discourse ! Happy, if talents, bright and ornamental as Dr. Wardlaw’s, were always consecrated, as his are, to the promotion of pure, undefiled, practical religion !



## INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## IRELAND.

We are happy to hear that the Committee of this valuable Institution have granted to the London Hibernian Society TEN THOUSAND BIBLES and TWENTY THOUSAND TESTAMENTS, for distribution in Ireland. The demand for the Holy Scriptures both among Roman Catholics and Protestants in that country, is on the increase, and many of the Romish Priests are compelled to connive at Bibles or Testaments being retained by their people.

## SURINAM.

The Missionaries in Surinam observe under date of January 13; 'that the 925 copies of the Negro-English New Testament have arrived here, in good condition: we were really struck at the beautiful type, paper, and binding. When it is considered how little this language is known in Europe, the printing must be allowed to be correct; and although there are a few typographical errors, yet we cannot say that we have as yet discovered any of importance. The publication of this book has caused great joy here: it was delivered into our house on Christmas eve; and the copies which were distributed, among such Negroes and persons of colour as could read, tended to increase the pleasures of the Christmas season. About 150 Negro children, and on Sundays a number of adults, come to the school to learn to read. The Negro congregation in this town consists of 1802 members in all; and there are about 200 baptized Negroes on different Plantations.

'We beg leave to tender our warmest thanks to the respected British and Foreign Bible Society for this valuable grant, accompanied with the wish that the blessing of God may, in every place, rest on their labours. We distribute copies gratuitously among poor and indigent Negroes who are able to read; but, if it is possible, we engage them to pay something, in order to render the boon more valuable to them: at the same time, they are reminded of the kind interest manifested for the salvation of their souls by Christian friends in Europe, where poor and rich, high and low, unite for the purpose of making them acquainted with the word of life. Some give a florin, and

others two florins, Dutch currency, for a copy. We shall not fail, in due time, to transmit an account of the proceeds arising from sales, and send the amount to you.'

'We hope that, through the grace of our Lord and Saviour and the illumination of the Holy Ghost, the publication of this New Testament, may prove the means of extending the Kingdom of God still more in the Colony of Surinam; that the gospel, which makes us wise unto salvation, may shine in many hearts; and that the faith in, and the knowledge of, the Saviour of the world, the only redeemer of mankind, may also, in this torrid climate, become more general. Let us remain steady in the delightful duty of winning souls for him who has purchased us with his blood; and may he bless every endeavour made to glorify his holy name through the whole earth!'

'May the grace and peace of our Lord Jesus Christ be with you!'

Mr. Latrobe remarks concerning this version—"This singular language, or rather compound of English, Dutch, Portuguese, and Native-negro languages, forming a strange, and, to an English ear, almost offensive mixture, is the only one understood and spoken by fifty or sixty thousand Negroes in Surinam, and, as I have heard our Missionaries say, soft and pleasant in the mouth of the Negroes. By printing the New Testament for their use, the Bible Society will confer, upon both Missionaries and Converts, an indescribable and lasting benefit; for which, may the Lord richly reward them."

## MADRAS.

LETTERS from the Madras Auxiliary, dated Oct. 17, 1829, state

'There never was a time, I believe, when we were so steadily proceeding in our work, as at present; and yet the demand for Scriptures is far greater than our ability to supply them. You may form some idea of the situation in which we are placed, when I tell you that we have been labouring in vain for a long time to form a complete copy of the Scriptures. We began our present edition of the Tamil Scriptures on what we considered a large scale, when we adverted to our own means, namely, 5500 copies: before we had finished

the Gospels, we found that such had been the demand for Matthew, that it had been entirely issued; 5000 copies more of it were therefore ordered to be printed: and now we find again that all the other Gospels are reduced to about the number of 300 each, whilst in printing the remaining portion we have not advanced further, in the Epistles, than Colossians. The consequence of all this is, that we must begin another edition, and this on a scale of at least 10,000 or 12,000 copies, or we shall never be able to give the inhabitants even the New Testament in one volume. We have succeeded in getting a much smaller Tamil type; and we hope to be able to print this edition on two-thirds of the paper that an edition of the same extent of the ordinary size would require. In my last letter, I informed you of the various works that were in progress, and

of the prospect we have, through your liberal aid of printing paper, of proceeding without obstruction for a considerable time to come. The edition of Tamil we are about to publish, however, will make a heavy demand on us for this article; and we therefore hope, as the Lord blesses you with the means, you will continue to extend to us such aid as you may be able to afford.

We rejoice in prosecuting our work: in the midst of many difficulties and trials, we have abundant encouragement: the Lord is manifestly owning our labours. Much of the seed truly falls on stony ground; but it is as true that much also falls into honest and good hearts, and bears fruit to the glory of God. This was not formerly the case: all the praise therefore be unto Him who has made the difference!

#### SIERRA LEONE.

A PAMPHLET has recently appeared, entitled, *The latest official accounts from Sierra Leone*, consisting chiefly of extracts from papers relating to that Colony, ordered by the House of Commons to be printed, Feb. 17, 1830. This pamphlet is highly interesting, and most decidedly refutes the numerous calumnies which have been so industriously circulated with reference to that Colony and the liberated Negroes.

It appears that at the commencement of 1826, above 20,000 slaves had been landed in the Colony, and that no less than 2,400 had been emancipated in the preceding year. These slaves when landed were formerly supported in idleness at the expense of government, and the distribution of rations of provisions for their support became at once a laborious and exhausting employ to the superintendants, who were principally Missionaries sent out by the Church Missionary Society. This system is now completely altered. Instead of regular rations for their support, from Jan. 1, 1827, every liberated Negro received 3d. per day, the men for six months, the women for three months; and this sum has since been reduced to 2d. per day. These sums are paid to them in money in the villages where they reside. In the case of Africans recently landed, it is paid in their presence to persons who lay it out for them or who assist them in laying it out for their support; and so efficient has this

system been found, that Major Ricketts the acting Governor writes under date of June 30, 1829:—

‘The above estimated amount (articles valued at thirty shillings, advanced to each negro) with the six months’ or one hundred and eighty days’ allowance of twopence per diem, includes, at the present time, the entire expense of each male adult to His Majesty’s Government; making, altogether, the sum of two pounds nineteen shillings and tenpence farthing. It has not been found requisite, since I assumed the government, to extend the allowance to men beyond the period before mentioned, except in a few instances where the individuals have been, either from age or infirmity, incapable of maintaining themselves.’

The number of invalids in all the villages who received 2d. per day, at the time of this last despatch (June 30, 1829) was only fifty-three, being, for the most part, persons blinded by ophthalmia on board the slave ships, from which they had been rescued. In the various hospitals were seventy-three sick, receiving 3d. per day. About 800 adults, recently landed, were receiving 2d. a-day each, till the period of six months in the case of men, and three months in the case of women, should expire; and for 500 children at school, 1½d. per day was paid.

The reduction of expence occasioned by this alteration of system appears

from the following account of Negroes landed, and expence incurred on their behalf in the undermentioned years.

Number Landed.	Expenditure.
1824 :—1,530 - -	£.31,179 18 0
1825 :—2,337 - -	18,201 12 6
1826 :—2,727 - -	17,755 16 5
1827 :—2,857 - -	10,983 7 0

While receiving these allowances the Negroes are employed in improving roads or making new ones, in building their own houses, and in cultivating their lots of ground. The children under fifteen are distributed to old settlers, appointed by the managers, and when arrived at the age of fifteen, have lots of land given them for their support. They soon learn to understand the value of money, the circulation of which in the several villages very much conduces to their prosperity. They usually prefer agricultural labour, but many of them voluntarily engage in other employments, and evince considerable industry and frugality. European articles of dress, and substantial comfortable dwellings are especial objects of desire. Sir Neil Campbell observes—

‘The number of frame houses with stone foundations, and also stone houses, has increased in all the villages, particularly the mountain ones of Gloucester and Regent, during the last three years. At Wellington, there are seven stone houses nearly finished, all begun during the last two years. The owners of these habitations, which cost them from one hundred to two hundred dollars, have all acquired the means of so permanently establishing themselves, by *free labour and industry*. They were all, with the exception of a few discharged soldiers from the fourth West India regiment, landed from the ships here after capture, and merely given a lot of ground and rations for a time, and they became masons, carpenters, coopers, smiths, and farmers. One liberated African, who has an excellent stone house at Wellington, made by (selling) ochroes (a vegetable much esteemed here, and very scarce in the dries) nearly twenty pounds, in one year. Another is indebted, for his improved habitation, to successful crops of Indian corn; and another to a laborious though profitable speculation in lime burning.

‘Regent and Wellington are the most populous and the richest of any of the settlements. Regent consists entirely of liberated Africans, no discharged soldiers ever having been located there.

Mr. Johnston, the manager, pointed out to me after church one Sunday morning, nearly thirty people who possessed upwards of a hundred pounds each. The population of Regent exceeds thirteen hundred, and they have from three to four hundred communicants; the congregations are well conducted, and particularly neatly dressed in the European fashion.’

The allusion here made to the communicants at Regent affords a pleasing testimony to the value of the exertions of the Church Missionary Society. Where, in our own country, do we meet with three or four hundred communicants from a population of 1300?

Nor is this the only reference to the labours of the Church Missionary Society. Colonel Denham writes in Dec. 1827.

‘A plan of instruction has been commenced by the Reverend Mr. Davy, a very respectable, unaffected, and benevolent servant of the Church Missionary Society, which is, I think, particularly adapted to the nature of African dispositions. I have remained in his school during the hours of instruction, with infinite satisfaction; and the progress he has made with the free children in the settlement where he resides, (Bathurst) in less than three months, is really surprising. So much do I approve of the system, and so indefatigable is Mr. Davy in all works of usefulness, that I have placed the two senior classes of the schools of Regent and Charlotte, neither of them more than one mile distant, under his charge; and I should be very much pleased if *six sets of the apparatus for instructing children on the plan of Mr. Wilderspin*, which is now practised in the infant schools in London and its neighbourhood, could be sent out here with as little delay as possible. No better plan could, in my opinion, be devised for the improvement and comfort of the rising generation, in this as well as others of His Majesty’s colonies, than teaching generally upon this principle. I am from observation convinced, that children, after they can speak, are never too young to learn. Vice will fructify early in the infant mind, and it is not too much to expect virtue will do the same.’

In another part a testimony is borne to the zealous superintendence of Mr. Raban, another of the Church Missionaries, and to the very respectable appearance and deportment of his con-

gregation; while both the Nova Scotian and Maroon settlers are spoken of as neat, and clean, and maintaining a very creditable deportment in public worship, &c. These are chiefly under the care of the Wesleyan Methodists.

The whole pamphlet shows the value and importance of the colony of Sierra Leone; pointing out its religious and civil improvements, and demonstrating the duty of retaining it. When indeed we recollect that it is the only place where the recaptured negroes can be landed—that in the last year no less than 2458 were rescued from slave ships, and arrived at Free Town in the

most melancholy state of disease and emaciation, and that many of the European powers are still encouraging the detestable traffic in their fellow men; it will appear most important to maintain a colony which affords an asylum for the wretched, and to assist that Society which has sent to these perishing men the glad tidings of life and salvation. We are happy to hear that the accounts from the several Church Missionary stations in the colony are highly favourable, and that government appears sensible of the importance of encouraging that Society's labours.

### HON. AND REV. THOMAS SPENCER.

SOME attention has recently been excited by the secession of this gentleman, the son of Earl Spencer, from the Established Church,—his relinquishing in consequence a valuable living,—and his conforming to the Church of Rome. An attempt indeed has been insidiously made to give somewhat additional *eclat* to this singular event, by insinuating that Mr. S. had met the Bishop of Lichfield and some other clergymen in the course of the week preceding his secession, and that his Lordship and friends had conceded points which in Mr. S's judgment sanctioned his subsequent proceedings. To those who know the Bishop of Lichfield such a tale must at once appear absurd and incredible, while all the important points are negatived by a letter of the Rev. Mr. Phillipps, inserted in the Leicester Journal and in other papers. The Bishop it appears was at Garendon at the same time with Mr. Spencer, having arrived there in order to visit a dying sister: what conversations, says Mr. Phillipps, may have taken place between Mr. Erskine, Mr. Spencer, and Mr. A. Phillipps (a young Roman Catholic gentleman) upon any controversial subjects I do not know; but I will without scruple affirm, *that the Bishop of Lichfield was a party to none of them.*—Mr. Phillipps afterwards says—

‘As a party invited by the statement in the business, I have only to say, that during Mr. Spencer's visit, I was in his company for about three hours and a half, and conversed with him possibly for about twenty minutes. He told to me, as he did to every other person, the tale of his difficulties and perplexities, upon which I, of course, expressed my own opinion; but seeing the excited

state of his mind, scrupulously avoided all debate, and simply pressed him not to be in a hurry. To the same purport I addressed a letter to him on the following morning, excepting that, as he had declared to me, that he knew in his own soul the power of the doctrine of justification by faith alone, without the works of the law, I took occasion to point out to him how inconsistently he must act (if this were indeed true) in combining with a set of men by whom this doctrine was notoriously denied, and the holders of it pronounced accursed. With his wonted inconsistency, Mr. Spencer, upon the receipt of my letter, engaged to act upon the advice given to him, and the very next day took his fatal plunge into apostacy.’

*The very next day!* Mr. Spencer left Garendon, intending to return to his own living—He met at Leicester the Romish Priest—He changed his purpose of proceeding home—stayed that night at Leicester—and conformed to the Church of Rome the next day, (Jan. 30.) With such indecent haste was this young man hurried on—so anxious were the Romanists to secure their prize.

It is not however generally known, that Mr. Spencer had within a very short period before, been corresponding on the subject of secession from the church, and joining some of our non-conformist brethren. It is therefore no way surprising, that one so weak, vacillating, and unstable, should adopt a measure of which we doubt not, he will ere long unfeignedly repent.

The ground on which he appears to have been induced to this melancholy step, is understood to have been an idea of the impossibility of salvation in any

church whose succession cannot absolutely be traced up to the Apostles. Now we apprehend the succession of the British church, can in all respects be as accurately traced as that of the Romish church; but to suppose that salvation depends on any outward circumstance of this kind, is to make the cross of Christ of none effect—is to substitute human reasoning in the place of divine revelation.

It is confidently asserted that Mr. Spencer has never read the Decrees of the Council of Trent, a council which the present Romanists maintain spoke with the voice of the Holy Ghost; that he has very little acquaintance with the Romish doctrines concerning saints and angels, that his views on justification by faith are irreconcilable with the Romish doctrine of Justification, and that thus on almost every point at issue between

the Romanists and Protestants, he is either very imperfectly informed, or much more closely identified with the church he has left, than the profession he has joined.

Mr. S. is going to Rome: some hope that seeing what Popery is at Rome, he may return to the faith he has left; the probability is, that he will never see Popery as it really is at Rome, that he will remain under very careful guards and restraints; and that should his views become clear as to the real nature and character of the Romish Apostacy, or any suspicion be excited of his return to the faith he has left, *his health will gradually decline, and surrounded with all the imposing ceremonials of a Popish death bed he will depart.*

Such will most probably be the closing scene of the eventful life of the *Hon. and Rev. Thomas Spencer.*

### BURNING OF HINDOO WIDOWS.

WE mentioned in our last that though no official account had been received of the abolition of this practice by LORD WILLIAM BENTINCK, the Governor-General, yet that the intelligence was regarded as correct. We are happy to state, that the Governor General's order has since been received, in which his Lordship observes, that, "the practice of Suttee, or, of burning alive the Widows of Hindoos, is revolting to the feelings of human nature. It is *no where enjoined by the religion of the Hindoos as an imperative duty.* On the contrary, a life of purity and retirement on the part of the widow, is more especially and preferably inculcated, and by a *vast majority* of the people throughout India, the practice is not kept up nor observed. In some extensive districts it does not exist; in those in which it has been most frequent, it is notorious, that in many instances acts of atrocity have been perpetrated, which have been *shocking to the Hindoos themselves*, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts, have failed of success, and the Governor General in Council, is deeply impressed with the conviction, that the abuses in question cannot effectually be put an end to, *without abolishing the practice altogether.*"

If these enlightened sentiments, says the Morning Herald, had been acted upon years ago, as they ought to have been—for this view of the subject is by

no means new—what a quantity of human suffering, what a multitude of human sacrifices, what a repetition of tragedies, disgraceful to British power, and criminally responsible in the sight of man and heaven, would have been averted! and averted, too, not in defiance of the religious prejudices of the people, but in conformity with the feelings of the vast majority of the Hindoos!

But though the *Suttee* is thus denounced, the no less dreadful and sanguinary rites of *Juggernaut* remain. It is necessary also to interpose here, and vindicate insulted humanity, before the government of India can receive much credit for adopting a more enlightened policy. Do they not derive revenue from this horrible superstition? Is that to be balanced against the crimes which it encourages? The priests of our Pagan ancestors, the Druids, made burnt-offerings of human beings to their infernal gods. The Romans, who did not enjoy, like us, the light of Christianity, put down those revolting practices, as abhorrent to nature and humanity; they disdained to make such sanguinary fanaticism an instrument for either raising a revenue or extending their dominion. They would have acted in the same way towards the *Juggernaut* of the Hindoos, which they did towards the Moloch of the Druids. Would that the *Christian* rulers of India would imitate their *Pagan* example.

## LADIES' FEMALE HIBERNIAN SCHOOL SOCIETY.

THIS valuable Society was instituted in the year 1823, for the establishing of Schools in Ireland, in which *girls* might receive, in addition to scriptural instruction, such an education as should prepare them for their public stations in life. Above 250 Schools, containing about 10,000 female children are now deriving assistance from the Society. These children are taught to read and commit to memory the Holy Scriptures, and are instructed in plain work, knitting, &c. under the superintending care of pious and benevolent Ladies. The funds, however, of this Society are, we regret to hear so much reduced as to be scarcely sufficient to meet the sums

now due for the half yearly payment of the Mistresses' salaries, and the Committee are therefore constrained to appeal to the christian feeling and benevolence of the public, earnestly intreating the friends of Ireland to contribute liberally to the exhausted Treasury of the Society, since unless renewed supplies can immediately be obtained, many schools now in active and efficient operation must be relinquished.

Subscriptions &c. are received by Messrs. Coutts; Rivingtons, Hatchards, Seeleys, Nisbet, &c., and by Mrs. R. Webb, 61, Stafford Place, Pimlico.

## REGISTER OF EVENTS.

CONSIDERABLE anxiety has been recently experienced on account of the King's health. His Majesty was seized about the middle of April with a bilious attack, accompanied by an embarrassment in breathing, which rendered it necessary to call in medical advice, and to postpone the levee and drawing room to a future period. We are happy to hear that his Majesty is restored, and able again to attend to his important official duties. Various rumours have been circulated and numerous speculations indulged with respect to the real nature of his late illness, and some apprehensions have been entertained that the complaint is of a more serious nature than is generally supposed. At the same time it is obvious that there is nothing surprising in an individual in his sixty-eighth year experiencing the approach of infirmity, and that every returning indisposition should quicken our prayers to Him "by whom kings reign," that his Majesty's health may be restored, and his life preserved; and above all, that our Sovereign may so abundantly partake of divine grace, as to become indeed the Minister of good to these realms while life is spared, and be effectually prepared for that solemn change which shall eventually come upon all who, whether rulers or subjects, must together appear before the judgment seat of Christ.

On Monday, April 5, Mr. R. Grant moved in the House of Commons that leave be given to bring in a Bill to repeal the civil disabilities affecting British-born subjects professing the Jewish religion. His motion was supported by Mr. J. Macaulay, Sir J. Mackintosh, Dr. Lushington, Lord Morpeth, and Mr. W. Smith. It was opposed by Sir R. Inglis, Mr. H. Battley, the Chancellor of the Exchequer, Mr. Percival, and the Solicitor General, and was finally carried by a majority of 18: 115 being for the measure, and 97 against it; a Bill was consequently brought in and read the first time.—Its final success is doubted by many, but much, very much, humanly speaking, depends on the question whether the administration are decidedly adverse. This indeed may be inferred from the speeches of the Chancellor of the Exchequer, and the Solicitor General; but both these gentlemen having voted for Catholic emancipation, they cannot be supposed to have any very decided objection to the removal of Jewish disabilities; while some of the firmest supporters of the Government consider the question as of trifling importance, since the whole amount of Jews in this country is estimated at about thirty thousand.

The question however is far more important than at first sight it may appear; the wealth of the Jews secures a degree of influence which their numbers would not command. Though, at the same time as our constitution has been broken down by the admission of Romanists and Socinians, that is, of idolators and blasphemers, we know not why the Jews should be any longer excluded:—their admission may indeed in some degree add to the national guilt,—it may open the door

a little wider, and allow eventually the Mahomedan, and the Hindoo, the followers of Confucius and Zoroaster, to enter in and legislate for British Christians; but abstractedly considered, we are quite as fully prepared to trust the integrity of a Jew as a Papist, and think that there is more hope for Jews than Socinians. They sin against less light and fewer opportunities.

Yet we write with pain. How low is this once Christian country fallen! How melancholy to witness such men as Robert Grant so misled by modern liberalism; as to conceive that it matters not what religion politicians profess! Surely he ought to know that where the fear of God is not, there is no real dependance to be placed on any other principle. Surely he ought to know that the Socinian, the Romanist, and the Jew, must and will combine and use their influence to overturn that faith which he professes—that Church to which he belongs. It may not, just at present, be convenient for such persons to avow their principles and intentions; but their principles are well known, the page of history testifies what has been their practice; that practice has ever been consistent with their principles, though occasionally modified, as at present, by existing circumstances; and now, as ever, it will eventually be found that Herod and Pontius Pilate will agree to persecute the Lord and his Christ.

Whatever indeed may be the opinions entertained as to the actual progress of Christianity in the nation, or in the world, it is, alas, too evident that Christian principles have lost ground among public men; and to us it appears that this has been very much owing to an improper system, gradually introduced and countenanced by some distinguished members of the Legislature, of whose private worth and personal piety we entertain the highest esteem. There existed once a party, contemptuously indeed called *the Saints*, but who, notwithstanding occasional sneers, commanded, on both sides of the House, a degree of respect far beyond what their numbers, wealth, or influence could have extorted. This influence was chiefly owing to their acting independently, and keeping steadily this one principle in view, namely, to support government as far as conscience would allow, to meddle little with minor and pecuniary questions, and to bend their whole strength to points affecting morality and religion. At length in evil hour several of these distinguished persons were seduced by the soothing and honied words and professions of the Whigs, the Liberals, the Socinians, the specious pretenders to superior philanthropy and benevolence; an unholy connexion was thus formed, and the vantage ground once possessed, was entirely lost. Since then, the cause of morality and religion has retrograded, every allusion to Scriptural authority is treated with the utmost contempt; the extinction of the slave trade and the abolition of slavery seem removed to an interminable distance; the Sabbath is most grossly violated; public decency has been most shamefully outraged in a recent divorce bill; the duellist and the murderer walk abroad; and every restriction which can in the least operate to prevent the infidel and the blasphemer from occupying the highest and most influential situations, is abrogated at the suggestion often, as in the present instance, of men professing the Gospel of Christ. Well may national difficulties increase!

Mr Peel has introduced a Bill into the House of Commons remitting the penalty of Death in certain cases of Forgery. The extreme rigour of the law at present by indisposing numerous individuals from the prosecution of offenders has been thought to encourage transgressors by the hope of impunity; and hence many bankers, merchants, &c. are favourable to an entire change of the existing law, and consider Mr. Peel's Bill as not proceeding far enough.

Affairs in France appear in an unsettled state. The meetings of the Chamber of Deputies have been postponed, and the probability is that either a dissolution will ensue, or that a change of Administration must take place. Meanwhile, very formidable preparations are making in France for an attack both by land and sea on Algiers; an attempt obviously of very considerable danger, and difficulty.

### Notices and Acknowledgments.

Received—SENEX.—VIAIOR.—D. N. E.—ANODRIM.—A. G.—W. F.—C.—  
A WELSH YEOMAN.—&c.

## ANNIVERSARIES IN THE MONTH OF MAY.

## LONDON HIBERNIAN SOCIETY.

May 3, *Monday*. The Annual Meeting at Freemason's Hall. Lord Lorton will take the Chair at Twelve o'clock.

## CHURCH MISSIONARY SOCIETY.

May 3, *Monday Evening*. The Sermon will be preached at St. Bride's Church, Fleet Street, by the Dean of Salisbury. Service at half-past Six o'clock.

May 4, *Tuesday*. The Annual Meeting at Freemason's Hall. Lord Gambier will take the Chair at Eleven o'clock.

## BRITISH AND FOREIGN BIBLE SOCIETY.

May 5, *Wednesday*. The Annual Meeting at Freemason's Hall. Lord Teignmouth will take the Chair at Eleven o'clock.

## PRAYER BOOK AND HOMILY SOCIETY.

May 5, *Wednesday Evening*. The Annual Sermon will be preached at St. Paul's, Covent Garden, by the Bishop of Winchester. Service at half-past Six.

May 6, *Thursday*. The Annual Meeting at Freemason's Hall. Lord Bexley will take the Chair at Twelve o'clock.

## LONDON SOCIETY FOR CHRISTIANITY AMONG THE JEWS.

May 6, *Thursday Evening*. The Annual Sermon will be preached at St. Paul's, Covent Garden, by Archdeacon Hodson. Service at half-past Six.

May 7, *Friday Morning*. The Annual Meeting at Freemason's Hall. Sir Thomas Baring, Bart. will take the Chair at Twelve o'clock.

## NAVAL AND MILITARY BIBLE SOCIETY.

May 10, *Monday*. The Annual Sermon will be preached at St. Paul's, Covent Garden, by the Rev. Henry Melvill. Service at Eleven.

May 11, *Tuesday*. The Annual Meeting at Freemasons' Hall. Chair to be taken at Twelve o'clock.

## BETHEL UNION.

May 10, *Monday*. The Annual Meeting at the City of London Tavern. Lord Gambier will take the Chair at Twelve o'clock.

## NEWFOUNDLAND SCHOOL SOCIETY.

May 12, *Wednesday*. The Annual Meeting at the London Coffee House, Ludgate Hill. The Chair to be taken at Twelve o'clock.

## NATIONAL SCHOOL SOCIETY.

May 12, *Wednesday Afternoon*. The Annual Meeting at the School, Baldwin's Gardens. The Archbishop of Canterbury will take the Chair at Two o'clock.

## SONS OF THE CLERGY.

May 13, *Thursday*. The Annual Sermon will be preached at St. Paul's Cathedral, by the Dean of Peterborough (Dr. Monck.)

## LONDON MISSIONARY SOCIETY.

May 13, *Thursday*. The Annual Meeting at City Road Chapel. William Alers Hankey, Esq. will take the Chair at Twelve o'clock.

May 14, *Friday Morning*. The Annual Sermon will be preached at St. Paul's, Covent Garden, by the Rev. John Hatchard. Service at Ten.

## BRITISH REFORMATION SOCIETY.

May 13, *Thursday Evening*. The Annual Sermon will be preached at St. Clement Danes, by the Rev. Hugh M'Neile. Service at half-past Six.

May 14, *Friday*. The Annual Meeting at Freemason's Hall. Viscount Mandeville will take the Chair at Eleven o'clock.

## ANTI-SLAVERY SOCIETY.

May 15, *Saturday*. The Annual Meeting at Freemasons' Hall. The Chair will be taken at Twelve o'clock.

## DISTRICT VISITING SOCIETY.

May 17, *Monday*. The Annual Meeting at Freemasons' Hall. The Chair will be taken at Twelve o'clock.



THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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JUNE 1830.

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THE REV. C. F. SCHWARTZ.

*[Continued from Page 169.]*

THE Letter of Mr. Schwartz just inserted adverts to various occasions on which he had been employed on services not strictly connected with his work as a missionary, but which he could not conscientiously decline. On commencing his residence at Tanjore, in 1779, he exerted himself to procure the erection of a church in that city, and applied to the Madras government to assist him in this favourite object. To his no small surprize he was immediately summoned to Madras, and on his arrival was told that his request should be granted, but that the government wished him then to undertake an important service which may best perhaps be described in his own words.

'About the time when I commenced building the church at Tanjore, I received a letter from General Munro, requesting me to repair to Madras; the Governor having something of importance to communicate to me. I undertook the journey, and calling upon Governor Rumbold, he opened the occasion of his having sent for me. He spoke nearly as follows:—It appears that Hyder Ally Khan entertains warlike designs. Now as we wish to know his views with certainty on this momentous subject, it has appeared to us that you would be the most suitable person to em-

ploy for that purpose. You can speak Hindostanee, and require in your discourses no interpreter; we are satisfied that you act impartially, and will not allow yourself to be bribed by any one; and you have it in your power to travel through the country without external pomp and show, and to remain unnoticed the whole journey, (a circumstance on which we calculate much) until you speak with Hydernaicken himself.'

After deliberating on this proposal, Mr. S. conceived it his duty to comply with the request of government, hoping that he might be the means of promoting peace, and anticipating at all events, that many opportunities would be afforded him of preaching the gospel to those to whom it was entirely unknown. In the latter hope he was fully gratified, though in the former he was disappointed. After relating various particulars of his journey, Mr. S. thus proceeds.

'At Caroer I abode a whole month, having to write to Hydernaicken and await his answer. I had always however something to do. With young Mr. Landsknecht and his family I performed divine service. Some of his slaves I instructed and baptized. In the place itself, I and the Catechist, Sattiana-den declared to the Heathen the whole counsel of God relative to our salvation.

'To the overseer of the place, and the banker, (the Shroff) I had an opportunity of making known the majesty of God,—the deep corruption of men—the mighty helper and Saviour—as also the wise and gracious plan of repentance and faith in the Lord Jesus Christ. They listened attentively. A Bramin said, This is deep wisdom.

'The Catechist speaking to the Heathens on one occasion a great deal about the creation—the first men, how they corrupted their way and became Heathen—and what the gracious God had effected for the good of men, to restore them to salvation and blessedness;—the answer given him was, that the Christian Doctrine is very good, but that it was very repugnant to them, to receive it from the Europeans. Were it preached by the Bramins, it would be easier.

'With the Romish I conferred much, and the Catechist much more. A youth of respectability perused the New Testament with the Catechist every day, and at length declared that he was willing to renounce Heathenism. The father of the young man noticed his son's love of the truth, and with a view to damp it, strictly forbade his reading any more with the Catechist.

'Often was the street quite filled when I preached to the Heathens, the doctrine of Christ. But the cross which is bound up with the assumption of Christianity deterred many. A Bramin said, Well, there are many ways to heaven;—you have your way, and we have ours.

'On the 24th of August, we arrived at the fort of Mysore, from which the land has its name, and observed with delight the beautiful country. A high hill, on which is built a pagoda, has often, as we were told here, proved dangerous to the traveller. The blind heathen imagine, that their gods took a peculiar delight in the sacrifice of noses. The inhabitants of the

hill therefore used to fall upon travellers, cut off their noses, and offer them to their gods. But Hyder has sharply forbidden them, so that travellers can now go on their way without fear. The glacis of the fort looks out on a beautiful velvet green. Here also I remarked, that where through heavy rain any earth had been washed away, the people were repairing it.'

'Hyder's army is under the care of four chief men, who are called Baschshi. They are also judges, and settle differences. With these people, I often had conversations. Some spoke Persian; others, only Hindostanee: but all were Mahometans. They inquired of me, What is true prayer, and to whom are we to pray? I explained to them, that as sinful men, and therefore meriting the curse and death, we could come before God no otherwise than in the name of the Mediator, Jesus Christ. I also explained to them the Lord's Prayer. They asked whether the Lord Jesus in his Gospel had appointed the day of judgment, and when he would come. To such as understood Malabar, I explained the doctrines of Christ in the Malabar language; to the others, in Hindostanee. As the officers (ministers) of Hyder's court, are for the most part Bramins, I had frequent conferences with them. Some answered modestly, but others would not interfere, and thought that their pagodas had not been built in vain. I replied, The buildings may be made use of, but the gods that you worship are of no worth.

'Without the fort were several hundred Europeans, under the command of a Frenchman. Mr. Buden, a Wirtemburgher commanded the hussars. Captain Buden lent me his tent. Many of his people were Germans, others were French. I found also several Malabar Christians. Every Sunday I celebrated divine worship. I did not ask whether I might; but

did it as one who in conscience was bound to do it. We sung, preached, and prayed, and no one hindered us.

'In Hydernaick's palace, high and low resorted to me, and inquired what our doctrine was, so that I was able to speak as long as I had strength. Hyder's younger son saw and greeted me, in the Durbah, as it is called, or hall of audience. He sent to beg me to come to his apartment. I told them to tell him that I would come with pleasure, if his father gave permission; that without his leave, I might injure both myself and him; which he also easily conceived. Here the nearest friends do not trust themselves to open their hearts. Hyder has his spies every where. I knew well that I might discourse of religion night and day without in the least offending him.

'When I waited on Hydernaick he called me to sit down by him. On the floor, were spread the most beautiful carpets: yet I was not asked to take off my shoes. He listened to all, spoke very frankly, and said that the Europeans broke their public engagements, but that he was desirous to live in peace with them.—Finally he wrote a letter, or caused one to be written, had it read to me, and said, What I have mentioned to you, I have briefly detailed in the letter.'

After staying some time in Mysore, Mr. Schwartz returned to Madras; the following little anecdote displays at once his entire disinterestedness, and invariable attention to the great object of his mission, it is extracted from one of his letters.

'One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expense of my journey: but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them.

As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English Charity School at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees. From this small commencement very important benefits have resulted to many poor children.'

The integrity, zeal, and benevolence displayed by Mr. Schwartz in his mission to Hyder Ally were not accompanied by the results which might have been expected. Hyder, provoked it is said by the aggressions of the Madras government, invaded the Carnatic, in July 1780, at the head of an army of a hundred thousand men. In the course of the conflict which ensued, the most dreadful atrocities were committed by both the belligerent powers. The whole country was laid waste: the towns and villages were burnt to ashes; the inhabitants plundered and put to the sword. To the calamities of war, were, in a short time, added the horrors of famine. As the sluices which supply the country with water, were destroyed by Hyder's troops; and as the inhabitants had no security for the crop, they did not sow their fields, and of course they could reap no harvest. The people, indeed, forsook the country, and fled to the larger towns, particularly to Tranquebar, which was so full of strangers, that a moderate lodging for a family, cost a thousand rix-dollars a-year. Here the scarcity rose at length to such a height, that people died daily of hunger in the streets; the government was obliged to appoint some persons to carry the dead bodies out of the town and bury them. Before the doors and windows of the inhabitants, stood crowds of people famishing for want, and crying for rice. To alleviate the general distress, the missionaries and other benevolent individuals, distributed

provisions among them. The whole street, on such occasions, was filled with hundreds of these victims of famine, whose impetuosity could be restrained only by a guard of seapoys, laying about them with blows: in the confusion they threw one another to the ground, and seized the rice out of each other's hands. No individual benevolence, however, could relieve the general distress. A subscription was therefore raised among the more opulent inhabitants for the relief of the poor: one of the missionaries was appointed to receive the contributions: two of the native Christians were chosen to oversee the distribution of the rice; and some seapoys were present to maintain order. At one time, the number of poor amounted to twelve hundred, many of whom were little better than skeletons, covered only with a slender skin. Scarcely able to stand on their feet, and to preserve their balance, they tottered like children along the street. Many sunk down from absolute weakness, remained under the rays of a burning sun, or lay in the rain and died. Some were led or carried to the spot where the provisions were distributed: the sick and weary lay at the place, and received their miserable pittance twice a-day. It was truly deplorable to behold the bodies of the dead lying in the streets, many of which were devoured by dogs, and birds of prey, and other ravenous animals, before they were found and buried by those appointed to collect them. One day, one of the missionaries saw within about two hundred feet, no fewer than sixteen dead bodies lying in the streets. More died of unwholesome food, than even of absolute hunger.

The unwearied exertions of the missionaries to alleviate these evils, and the success with which these exertions was attended, has been already noticed in the letter of Mr. Schwartz, to the Society for Pro-

moting Christian Knowledge, and the whole narrative shews the important benefits produced by christian principles and christian conduct.

It is a circumstance not unworthy of notice, that even Hyder Ally, in the midst of this cruel and vindictive war, gave orders to his officers 'to permit the venerable Father Schwartz to pass unmolested, and to show him respect and kindness, for he is a holy man, and means no harm to my government.' Such, indeed, was the high estimation in which he was held, that Colonel Fullarton assures us, 'the knowledge and integrity of this irreproachable missionary had retrieved the character of Europeans from the imputation of general depravity.' These testimonies from a Mahomedan monarch, and from a military officer, given under circumstances which preclude every idea of partiality or prepossession, convey an eulogium on the character of Mr. Schwartz, which far exceeds the highest panegyric we could bestow.

While however Mr. Schwartz was ever ready to labour for peace, and to strive in every possible way to alleviate the horrors of war, he was most anxious to avoid any engagement which might interfere with his missionary pursuits, or entangle him in worldly occupations; this anxiety was clearly evinced on the following occasions:—

In January 1787, the Rajah of Tanjore, who had lost all his own children, adopted as his successor, a youth of a noble family who was only nine or ten years of age. A few days before his death, he called for Mr. Schwartz, and pointing to the prince, said: 'My adopted son, I deliver up to you: I appoint you to be his guardian.' Such an appointment an ambitious man would have accepted with joy; but Mr. Schwartz, with his usual disinterestedness, replied: 'You know, Sir, my willingness to serve you, according to my small ability; but

to comply with this, your last request, is beyond my power. You have adopted a child of nine years of age, and you now leave him as a garden without a fence. You know there are different parties in your palace, who aspire to the government of the country: the boy will be in danger of his life, and the kingdom will be involved in confusion. I may see him once or twice in a month; and may give him my best advice; but I can scarcely do more. What poor guardianship will this be! It is necessary you adopt some other plan.' By the advice of Mr. Schwartz, the dying prince accordingly appointed his own brother the guardian of the child; but this arrangement was overruled by the British government. Ameer Sing himself, the brother of the Rajah, was for the present invested with the sovereign authority; but after some years, he was removed, and Serfogee the young prince, was raised to the throne.

The conduct of Mr. Schwartz on this occasion, was dictated by the same principles which induced him to decline receiving the money of Hyder Ally. "He esteemed the reproach of Christ greater riches than the treasures of Egypt." Like Abraham of old he would not take from a thread to a shoe latchet, and like St. Paul, determined that he would administer the gospel without charge. Nor was this a mere transient feeling, he had early resolved to devote himself wholly to the missionary work, and that he might the more wait upon the Lord without distraction, had determined to continue unmarried in order as much as possible to avoid entangling himself with the affairs of this life, and so far did he carry this that it was for many years his custom to give to his servant on the first of every month an adequate sum for the expences of his house and leave the distribution entirely in his hands.

The following extract from one of his letters, explains the objections which Mr. S. entertained to missionaries marrying before they engage in their arduous work; it was written in consequence of his being informed of the arrival of a missionary in India with his wife.

'I confess, dear sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages, but, this I know from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state, wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise, she will be a sore impediment to him in the discharge of his duty.'

Many eminent persons have taken a different view of this subject, they have felt that the married missionary is exempted from numerous snares and temptations to which a single person is exposed; that the missionary's wife may frequently obtain access to persons to whom he could not with propriety seek admission, and that the example of a Christian minister's family growing up among the heathen might produce a most salutary effect. The results however of experience seem rather to countenance the views which Mr. Schwartz entertained; the sending forth of missionaries by two and two after the example of our Lord, (Mark vi. 7.) appears to preserve them from various dan-

gers to which the solitary individual would be exposed; while the anxieties of an increasing family, and the trials inseparably connected with an afflicted partner, have often materially injured the health of the missionary himself, and seriously impeded his usefulness. Several valuable men who would gladly have devoted their days and their lives to the spiritual welfare of the heathen, have in consequence of the obligations by which they were bound to affectionate and tender partners, been compelled to relinquish their missionary labours, while the widows and children of deceased missionaries have very materially drained the funds, and embarrassed the operations of the principal Missionary Societies; hence most, if not all the Missionary Institutions of the present day have been induced to prefer the employing of single persons.

Mr. Schwartz's views on this subject did not however arise from contracted or monastic notions. In suitable circumstances he highly honoured the marriage state, and has left on record his sentiments on the importance of persons in other departments of life entering into the marriage relation; and probably had he dwelt among ourselves, he would generally speaking have recommended ministers to become the husband of one wife; the following extract of one of his letters may here deserve insertion.

'I am happy to hear that you will not come by yourself; you know the consequences attending a bachelor's life.

'But, being now in a lawful state instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family

wisely to the glory of God. In such a gay place as Madras, where daily dissipation runs away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house: make it a house of God, and it will be a house distinguished by divine blessings.

'At present people read all sorts of novels, and other trash: if you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

'Make my best respects to Mrs. —, and tell her that I heartily wish she may be like Sarah, Abraham's wife; like Hannah, Samuel's mother; and like those excellent females, who were not ashamed to follow Jesus even when he was crucified. My best wishes attend you and your family.'

The tender attachment of Mr. S. to the young is beautifully displayed in a series of letters, which appeared in the Christian Observer for 1828, from which the following are extracts.

'Dear children—As the time is very near, when you, I suppose, will leave this country, I thought it my duty to write to you a short exhortation which you are so willing to receive from me, your old friend. When you leave this country, I beseech you, take none of the sins which are so manifest here with you: beg of your Redeemer to forgive you all your sins, and to grant you the help of his Holy Spirit to love, fear, honour, and obey God. Learn the will of God and practise it daily, as you have given us some pleasing ground to hope you do. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your mamma. You cannot please her better than by obedience, willingness to learn to pray and fear God: endeavour

to please her and your heavenly Father by all this; read every day your beloved Bible; pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your dear mamma forbids you a thing, be ready to obey. Never give way to any stubbornness; and as you know that God is highly pleased with humility, learn to be so, entreating your Saviour, to destroy all the seed of pride, and to clothe you with humility. May the blessing of God the Father, Son, and Holy Ghost be with you. Amen!

‘Remember me and pray for me, that I may walk worthy of the Gospel of our Lord Jesus Christ; and that by my poor ministry many souls may truly be converted to our Lord Jesus Christ.’

So, in a subsequent letter :

‘Oh, my dear friends, read daily the word of God, and let the meditation of it be your delight. By so doing, your understanding will be enlightened; the doctrine of your blessed Redeemer will be like food to your hearts; your affections will be fixed upon him who is the source of blessing; your whole conduct will be conformable to the will of your best friend; and lastly, this daily meditation of Holy Scripture will guard and preserve you from the path of the wicked.

‘Never read the word of God without prayer. Be sure, my dear friends, that the neglect of fervent prayer is the cause of so much iniquity in the world. Forget not how tenderly the blessed Redeemer has advised us to enter into our chamber, to shut the door, and to pray to our Father in secret. You know that he himself has practised prayer, and so has set us an example which it is our duty and happiness to follow.

‘Wherever you are, watch lest evil conversation deprave your tender hearts. You know that we cannot trust our hearts: therefore be always upon your guard, and walk as in the presence of God.’

And then, with exemplary humility, he adds :

‘Pray for me, my dear friends, that I may preach the gospel of my Saviour faithfully; that I may not labour in vain, but win immortal souls unto Christ; and that I may finish my course with joy, and enter into the joy of my Lord.’

In another letter he writes—  
‘I bless God for all the innumerable blessings which He, for the sake of your Redeemer, has bestowed upon you all, particularly for that inestimable benefit of being guided, instructed, and corrected by a religious mother and governess. Be sure you are, in this respect, blessed above millions. The advantages which you daily reap from that double blessing are obvious, and very great. The impressions which we get from the good example of those whom we honour, are very lasting; and though we sometimes swerve, they follow us, and incline our hearts to pursue that which is good. My blessed friend, Major S——, told me, that the pious conduct of his mother laid in him the first foundations of that excellent frame of mind which was afterwards raised and strengthened by Divine grace. But remember always the rule which is strictly observed by God; namely, ‘To whom much is given, much will be required.’ Oh, my dear young friends, regard the admonitions, example, nay, and the correction of your pious mamma; despise them not: prize them higher than all jewels. Rejoice her heart by your humble and obedient behaviour, as I hope you have hitherto done. Doubtless you see and hear much in so large a city, which should not so much as be named by Christians. But the church is at present like a field, which is overgrown with weeds, thorns, and thistles. You are happily guarded by your Christian education against the pernicious influence which the prevailing wickedness might other-

wise have over you. Shun those places: turn away your eyes and hearts from all which might vitiate your mind, or at least tempt you, or retard you in your way. Be therefore careful. Watch over your heart, over your conversation, over the company you keep. In short, be wise virgins. Let us then go out to meet our Lord. You read, you pray, you sing hymns; but take care that all these excellent things may improve your hearts and lives—that by your reading you may improve in the knowledge of Jesus, in faith, in a sincere love towards him, in willingness to follow him, in hating and rejecting all things which hinder you in your desire of winning Christ, and the happiness of being found in Him. I remember you all frequently: my heart wishes you all the riches of grace, of strength, and comfort, which are to be found in Jesus.

‘When you come together to bow your knees before the Father of our Lord Jesus Christ, forget not your old friend who lives in this wilderness. Beg of God, that

grace may be given me to finish my course with joy, and that in the time that my kind Master suffereth me to work, I may glorify him. At our prayer I frequently remember you. Such joy the Lord my Master grants me in the wilderness! Oh when shall we appear before His glorious presence! Till I see you there, I am your affectionate friend, &c.’

‘I adore the unspeakable mercy of God, who has dealt so very kindly with me in all respects: he has given me a knowledge of his unspeakably great love in Christ, he pardoneth my sins, heals my infirmities; and I hope that he will crown me with glory. Moreover he has been pleased to make me an instrument of his grace to instruct others; some of whom I shall find in a blessed eternity, with whom I shall sing the praises of redeeming love. In short, if I complain, it must be of myself, and of my frequent acts of disobedience and ingratitude; but of my God and Redeemer I have no reason to complain.’

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## ON PLAGIARISM.

SIR,—I shall feel obliged to yourself, or any of your readers, to answer the following queries.

1. What is Plagiarism, accurately defined?

2. Wherein consists the crying sin of Plagiarism?

3. Is there, or has there ever been, any author, or preacher, who is not, or has not been, more or less a Plagiary?

I propose these questions really for my own conscientious satisfaction; being a young divine I do not hesitate to say, that I often avail myself of large quotations in my sermons, from those bright ornaments who lived in the early ages of our church, and whose writings, when compared with the feathery compositions of the present

day, are weighty and powerful indeed. I never for a moment supposed I was acting criminally in thus borrowing what appeared to elucidate my subject, and conduce to the edification of my people; but from the severe and damnatory sentence passed upon such proceedings by some late authors, it would appear that Plagiarism is a crime unpardonable, both by God and man; for my own part, I have never yet been able to discover in what the sin of it consists if it does exist. I think it would be difficult to find a preacher to “throw the first stone.” At any rate, I shall really feel grateful to any one who will enlighten me on the subject.

SIGUIS.



## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. VI.

WE now arrive at the concluding and most emphatic of the prophecies of Daniel, contained in the tenth, eleventh, and twelfth chapters of his prophecy.

This vision, communicated to the prophet in a more solemn manner, and under more striking circumstances than either of the former; is entitled by Mr. Faber, *the Vision of the things noted in the Scripture of truth.* Dan. x. 1, 21. But this title is by no means peculiarly descriptive of the subject matter of the vision. The revealer tells the prophet in the commencement of the vision; "I am come to make thee understand *what shall befall thy people in the latter days:*" and at the close of his narrative, he arrives at a period of which he says, "*at that time shall thy people be delivered, every one that shall be found written in the book.*" The object, therefore, of the vision is to make known the time and circumstances of *the deliverance of Israel*, and it may properly be denominated *the Vision of the deliverance of Israel.*

This vision, as detailed by the prophet, divides itself into three great portions or sections:

The *first*, chap. xi. 2—35, predicts the events which were immediately to commence from the time of the giving of the prophecy, and to flow on for several centuries. The purport and object of this lengthened narrative appears to be, first, the verification and establishment of the prophecy, as infallible and divine, to all succeeding ages;—this would arise from the literal fulfilment of its series of predictions, which would give the strongest warrant to look for the equally exact accomplishment of the fol-

lowing parts of the prophecy. And secondly, the settling and fixing distinctly the scene or platform of the whole vision, to the end that we might not be looking in the *west* for the fulfilment of prophecies which concerned only the *east*; or in the *east*, for events which were predicted to occur in the *west*.

The *second section* of the prophecy, commencing with chap. xi. 36, and ending at chap. xii. 4, develops the history of a power which shall be in existence, and in possession of the land of Israel, in *the time of the end*; and the events ushering in and attending the fall of that power. It then announces the immediate succession of a remarkable season of trouble, which shall terminate in the deliverance of the people of Israel.

The *third, or concluding passage*, concerns the time or period during which the events predicted shall be in occurrence. This occupies chap. xii. 5—13.; and furnishes us with three numbers or periods by which the events predicted may be measured and computed.

In interpreting the several parts of this great prophecy, we shall first speak of the schemes of the various commentators who have attempted its elucidation.

The first section has been so fully and satisfactorily treated of by Bishop Newton, Mr. Faber, and Mr. Keith, that we are relieved from any necessity of devoting much time or space to its investigation. The revelation received by Daniel, in the year 535, B. C. was most literally fulfilled in every point, during a long course of events, occupying more than 300 years. He predicts

the predecessors of Xerxes, then Xerxes himself, then Alexander, his four captains, and the history of two of their kingdoms, Egypt and Syria, between and in the midst of which the land of Israel lay enclosed. He details the events of the Syrian history, down to the time of Antiochus Epiphanes; then introduces the Romans; and terminates this part of the narrative by a general view of the state of the eastern church in the times which succeeded.

Mr. Irving and Mr. Frere agree perfectly with the general current of interpreters, so far as the 19th verse of the eleventh chapter, which is allowed on all hands to describe the close of the career of Antiochus the Great, who died in the year 187 B. C. They then diverge from the most obvious and safe line of interpretation, and adopt a scheme of a very arbitrary nature. After the 19th verse, which describes the fall of Antiochus, the vision proceeds,—

“Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.”

“And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.”

Most commentators expound these verses, very naturally, as concerning Seleucus Philopater, and Antiochus Epiphanes, the immediate successors of Antiochus the Great. But Mr. Frere and Mr. Irving consider them as referring to *Louis the XVIth, and Napoleon Bonaparte!* This interpretation, however, cannot be maintained, for the following reasons:—

1. The plain meaning of the words used in the above verses, “*Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom.*” “*And in his estate*

shall stand up a vile person, &c.”

According to Mr. Frere's reading, the word “*then*” would signify, *nineteen centuries after*; “*his estate*,” the estate or place of Antiochus, means the kingdom of France;—and “*the glory of the kingdom*” of the North, as often previously described in the preceding verses, must mean the French monarchy. If the plain meaning of such explicit terms as those used in these two verses could be thus perverted, we should find all attempts at the interpretation of prophecy of little use; since almost *any* sense might be obtained from almost *any* words.

2. But, further, this interpretation would lead us into inextricable confusion in the interpretation of the verses which immediately follow. In the first nineteen verses, we have heard much of “the king of the North,” and “the king of the South,” which sovereigns are admitted by Mr. Frere to be the kings of Egypt and Syria. But in the 25th verse, we again meet with the king of the South, which king, as Mr. Frere has brought us down to Louis XVI. and Bonaparte, he now finds must be the Emperor of Austria.” Here homogeneity, the only safe rule, is sacrificed. If the king of the South be the king of Egypt at verses 5, 9, 11, and 13, he must be the king of Egypt at verse 25, or we lose all consistency in our interpretation. So distinctive an appellation, used repeatedly in the same chapter, must in each case describe the same person, or else prophetic language has no definite meaning. As Mr. Faber well argues, ‘from beginning to end, the two kingdoms of the South and the North, however, and by whomsoever they may be governed, are still the kingdoms of Egypt and Syria.’ But if this be the case, then Louis XVI. and Napoleon Bonaparte can have no place in verses 20, 21.

But, argues Mr. Frere, ‘as a pe-

riod of above 2300 years intervenes, between the commencement of the prophecy and the appearance of the infidel power,' who is the leading character at the conclusion of it, 'we must expect to find that some very considerable portion of time is omitted.' And Mr. F. assigns two very satisfactory reasons for this omission: 1st. The great length to which the prophecy would extend, if continued on the same scale as the first 20 or 30 verses,—in which verses a period of only about two or three hundred years is contained; and 2nd. the inconvenience of a continued narrative, before the event, of all the leading transactions of the world and the church. The history of 200 years was given, to establish and identify the prophecy; but this end once answered, the narrative breaks off; otherwise 'the particulars of the lives of all the other persons subsequently spoken of in the prophecy, would have been so clearly revealed, that the success or failure of everything they undertook would have been foreseen long before the event.' To give a history of Syria and Egypt, for 2000 years, by anticipation, was not the design of the prophecy; which only fixes and establishes its own intent and its divine character, by a short sketch of a single period, and then passes on by a rapid glance, to "*the time of the end*,"—the period of the fulfilment of those events which form its great subject.

Mr. Frere rightly argues thus; and we must undoubtedly expect a large omission, or rather a breaking off of the Syrian history, which is given so minutely in the early part of the chapter, and a sudden transition to *the time of the end* or *the latter days*; the events of which are expressly declared by the revealing angel, to be the leading object of the prophecy. But the question is, where do we find this transition?—in what part of the chapter does the narrative break off, and hasten

at once from the times before Christ to those "*latter days*," which are only now appearing? Mr. Frere says that the transition is made at verses 20 and 21, although there are not two verses in the whole chapter more closely interwoven with the peculiar history of Syria and Egypt, or more distinctly belonging to their times. We have already quoted them, and our readers will observe how explicitly the succession to Antiochus the great is marked in each of them—"Then shall stand up in his estate." "And in his estate (or place) shall stand up;" words which forbid, as strongly as any thing can, the interpreting them of any but those individuals who did stand up, successively, in the estate or place of Antiochus.

If, however, the chapter is carefully read from beginning to end, it will clearly appear at what part the prophet changes his minute style of detail, breaks off his personal and exact narrative of the wars of the kings of the north and south, and by a rapid sketch of the state of the church in succeeding centuries, comes down, in a very few sentences, to "*the time of the end*," when his real subject begins.

In verses 30—32, we find the king of the north individually mentioned several times. "The ships of Chittim shall come against him." "He shall even return and have intelligence;" "and such as do wickedly shall he corrupt," &c. And there can be no reasonable doubt, taking words in their plain and obvious meaning, that the individual thus noted is the same character, (i. e. the king of Syria) who has been so described and spoken of in every former verse from the sixth downwards. But after verse 32 we lose sight of him, and hear no more of him until the end of the chapter, which we shall see yet remains to be fulfilled. In verse 33rd the prophet proceeds—

"And they that understand among the people shall instruct many: yet shall they fall by the sword, and by flame, by captivity, and by spoil, *many days*. Now when they fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end*; because it is yet for a time appointed."

Here, then, we find the transition. Here the prophet discontinues individual detail, and casts a rapid glance over the state of the church during "*many days*;" well describing, though in few words, its sufferings and depression during a period which "*is yet for a time appointed*:"—i. e. either the 1260, or 1290, or 2300 years. And

which state of suffering, he tells us, shall continue even to "*the time of the end*," when "*the king*" whom he is about to describe, shall fall, and "*thy people be delivered*."

The opinion, then, that verses 20, 21. and those which follow, describe Napoleon Bonaparte and his achievements, appears to be entirely untenable.

Before quitting this part of the subject, it may be advisable to give a hasty sketch of the fulfilment of the prophecy, from Cyrus down to Antiochus Epiphanes, as furnished to us in the page of history. This outline is principally adopted from Mr. Keith's work on the evidence afforded by the fulfilment of prophecy, only departing from his interpretation when it appears necessary. We insert the text and history in parallel columns for the more convenient comparison.

#### DANIEL, CHAP. XI.

V. 2. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

V. 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

V. 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

V. 5. And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

#### HISTORY.

After Cyrus succeeded Camby-ses, Smerdis, Darius Hystaspis; then Xerxes, who, being exceedingly rich, collected together a vast army of various nations, for the conquest of Greece.

This attempt of the Persian kings not succeeding, a great king, Alexander, arose in Greece, and acquired a vast dominion, over both Greece and Persia.

But his kingdom, almost as soon as it was established, was dissolved by his decease, and divided into four parts; not, however, among his own posterity, his children being all put to death in a few years, but among four of his captains, who shared his dominions between them.

Of these four kingdoms, that of the south, or Egypt, lying south of Judea, was one of the strongest. But another of Alexander's princes (Seleucus) ob-

V. 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

V. 7—9. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.

V. 10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

V. 11. And the king of the south shall be moved with choler,

tained a yet more extensive dominion in Syria, which, lying northward of Judea, is called in the following verses, the kingdom of the north. Seleucus having erected the empire of Syria, or Assyria, called in the text, the kingdom of the north, in 312 B. C.—extended it in the course of thirty years by the conquest of the other two of the four kingdoms founded by the successors of Alexander; by which we see the accuracy of the prophecy, in speaking of only two of the four monarchies. Seleucus having thus gained a 'great dominion,' was slain by Ptolemy Ceraunus, in 280, B. C.

After many years war between Egypt and Syria, peace was made by the marriage of Berenice, daughter of the king of Egypt, to Antiochus Theos, king of Syria. But this alliance proved ineffectual to preserve peace. For Berenice, together with her young son, and Antiochus Theos himself, were all destroyed by the enmity of Laodice his first wife, whose son Seleucus Callinicus became king of Syria.

Upon which Ptolemy Evergetes, king of Egypt, brother of Berenice, ("a branch of her roots,") invaded the empire of Seleucus Callinicus, "dealt against him and prevailed," taking from him many provinces, and carrying back into Egypt the images of the Egyptian gods which Cambyzes had taken to Persia, and a vast treasure of 40,000 talents of silver. Callinicus died 226 B. C. but Ptolemy Evergetes survived him nearly five years.

The sons of Callinicus,—Seleucus Ceraunus, and after him Antiochus the Great,—continued the war with Egypt with better success. Antiochus recovered many of the conquered provinces, and beat the army of Ptolemy Philopater, who was then king of Egypt, at Berytus.

But Ptolemy marched an army of 75,000 men out of Egypt

and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

V. 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

V. 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.

V. 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

V. 15, 16. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

V. 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

V. 18. After this shall he turn his face unto the isles, and shall

against Antiochus, and gained a great victory over him at Raphia, between Palestine and Egypt. Antiochus "set forth" the more numerous army, but "the multitude was given into the hand" of the Egyptian king.

Ptolemy, returning into Egypt, puffed up with his victory, so conducted himself towards the Jews of Egypt, that they revolted, and in these broils, above 60,000 were slain; not, of course, to the "strengthening" of the king, but to the weakening of his kingdom.

After certain years (about fifteen) Philopater having died and left his kingdom to an infant son; Antiochus, the king of the north, (Syria) renewed his attacks upon Egypt, with great force and success.

And he was aided in these attacks by the Macedonians, with whom he formed an alliance; and also by the Jews and Samaritans, who, however, fell before Scopas the Egyptian general.

But the arms of Egypt were not on the whole successful; for Antiochus having cast up a mount against Sidon, besieged Scopas in that place, took it, and finally possessed Judea, "the glorious land."

In fear of the Romans, and to strengthen his kingdom, Antiochus met Ptolemy at Raphia, and concluded a peace with him, giving him his daughter Cleopatra in marriage, hoping to gain by her means an influence over the kingdom of Egypt. But Cleopatra became more attached to her husband than to her father, and joined in an embassy to Rome to congratulate that people on their victories over Antiochus.

Antiochus, imagining that he had secured Egypt, attacked the

take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

V. 19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

V. 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger nor in battle.

V. 21. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

V. 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

V. 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

V. 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

V. 25, 26. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall

Romans and their allies, in the maritime parts of Greece and Italy, taking Samos, Eubœa, and several other islands and cities. But the Roman consul, Acilius, defeated and drove him out of Greece, and Scipio gained a great victory over him near Magnesia, and forced him to sue for peace on the most humiliating conditions.

Returning to his fortified city, Antioch, he was shortly after slain in a tumult, and thus came to an ignominious end.

Antiochus was succeeded by Seleucus Philopater, who after spending a short reign in raising heavy taxes for his tribute to the Romans, was murdered by one of his ministers, Heliodorus, 'neither in anger nor in battle.'

Heliodorus usurped the kingdom, but it was not ultimately given to him, for Antiochus Epiphanes, called also Epimanes, or the madman, prevailed upon the Romans by flatteries and bribery, to support him, and he finally succeeded in obtaining the throne.

Having overcome the opposition made to him by the Syrians, he deposed the high priest, Onias, and sold his office.

He made a league with the king of Egypt, and sent his ambassador to assist at his coronation: but worked deceitfully, strengthening himself in Phœnicia, and on the frontiers of Egypt.

And with this view he courted the Jews of Phœnicia and Egypt, as none of his predecessors had done, and laid plans beforehand for the conquest of Egypt.

At last, in 171, 170, B. C. he marched a great army into Egypt, gained two great victories, and totally overcame the Egyptians, taking their king prisoner, and occupying nearly all their cities.

forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow : and many shall fall down slain.

V. 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed.

V. 28. Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

V. 29. At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

V. 30. For the ships of Chittim shall come against him ; therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant.

V. 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate.

V. 32. And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

Here the course of minute detail is changed, and the narrative takes a more rapid glance over the state of the church for the following

Having the Egyptian king in his possession, and professing to treat him with kindness and friendship, they sat at one table, and dissembled with each other in pretended amity,

On his return to Antioch, he attacked Jerusalem, took the city, slew 40,000 of the Jews, plundered the temple of its gold and silver vessels, and returned to his own land with great spoil.

Returning to Egypt next spring, 169 B. C. 'at the time appointed,' his success was not such as attended his first or second expeditions.

For the Egyptians had craved the assistance of the Romans, the descendants of 'the Chittim,' whose ambassadors, coming from the west in ships, imperiously demanded his retreat. Thus obliged to return homewards he attacked Jerusalem again, slaying great numbers of the people ; and setting up the Greek idolatry, he caused many of the Jews to apostatise, and to forsake the holy covenant.

In 168, B. C. he dedicated the temple to Jupiter Olympus, set up an idol on the altar of the Lord, and sacrifices began to be regularly offered up to idols, in that city, and in all the other cities of Judea.

He corrupted by force, and by temptation many of the Jews, but the Maccabees, a family that did 'know their God,' strengthened themselves against the oppression, and did many exploits.

centuries. The consideration of the second section, or that part of the prophecy which commences at verse 36, will occupy our next essay.

\* \* \* Our readers are requested to correct with a pen an error of the press which occurred in our last Essay : at page 173, in the first column, the word 'Apostolic' is twice printed instead of 'Apostatic ;' and once at page 174, first column also.



## ON THE SCARCITY OF MISSIONARIES.

SIR,—Allow me to lay before your readers, a few of the thoughts which have occurred to my mind upon a very important subject. I am induced to do so by the hope that the subject may thereby receive a generally more serious attention. How is it, Sir, that though such a wide door is open for *Missionary exertions*, so few are found desirous to enter in and labour? How is it, that though the fields have been long since white unto the harvest, so few volunteer their services to reap them? One would almost think that the command of our Lord, “Go ye forth into *all the world* and preach the gospel to *every creature*,” was either erased from the Testaments of most professors, or was considered by them to be binding only on the Apostles! I ask, ‘Is this command obeyed in the present day?’ I know I may be told in reply how many Missionaries are sent out by this society, and that society, and what vast sums are annually expended on them, but I answer, Put them all together, make the most of them; then take the aggregate, and look at the aggregate of the heathen: think of the *hundreds and hundreds of millions* that have never heard of the gospel, and tell me whether or not our Lord’s command is obeyed? Think also of the multitudes of immortal beings that are yearly, monthly, daily, passing into eternity, and from whom all hope or opportunity of *ever* hearing the gospel is passing away! O! where are the professors now a-days in whom dwelleth the same spirit that dwelt in our adorable Redeemer? How did *he* weep over perishing souls! How earnest and indefatigable was *he* in his labours of love—employed all day in preaching the gospel and healing the sick, and at night retiring to the hills and desert places that he might

pour out his prayers unto God! Where are the professors that feel as holy Paul felt, and who with him count it a privilege to go forth and preach the unsearchable riches of Christ to the Gentiles? Have the Christians of the present day shut up their bowels of compassion? Have they no love for souls? Have they no love to Christ, no zeal for the glory of his name and the extension of his kingdom? If they think they have, let them ask themselves what has been the result. Tell me not that much is done, that more is done in this than was done in any preceding age, and that I am indulging in mere empty declamation.—I speak in sorrow the words of truth and soberness, when I reply that the Christian world has been slumbering, instead of watching, indulging in ease instead of doing its duty, that *much* is *not* done, that all that is done is but as nothing *compared with what should be done*. O Sir, do Christians really believe that this world lieth in the wicked one; that a vast portion of mankind are either falling down to stocks and stones, or worshipping a god of *their own imagination*; that they are without God, without Christ, without hope, enslaved by the Prince of darkness? Do they really believe that the Gospel, and the Gospel only is the remedy for all these evils? Then where are the exertions that would follow such a realizing belief? How is it that each goes on his own way leaving the heathen to perish in their darkness and misery? Be assured that so long as there are any heathens in the world to whom the Gospel has not been proclaimed, so long is the command of our Lord still in force—and that in rendering obedience to this command, *all are concerned*. I grant that *every* person cannot go forth as a Missionary,

that there are many other duties which must be attended to, and that there are various hindrances which confer a sufficient discharge from this line of service; but this I would urge, that it is incumbent on every Christian to *examine whether or not* this is his path of duty; and if he engage not in it, to be able to answer satisfactorily to his conscience and to his God, that his path of duty lay otherwise. If all would honestly and conscientiously do this, the state of things would surely be altered; *many would find it to be their duty* to enter the Missionary field, and we should no longer have the different Societies calling in vain from year to year for more labourers! Let me suggest to your readers, when in obedience to their Lord's command they pray to the Lord of the harvest to send forth more labourers, to ask themselves 'If I really feel that the labourers are few, that the number of them is utterly inadequate to the work, why do not I become one myself? what hinders me from saying Lord, here am I, *send me?*' Surely, if all who pray "thy kingdom come," would do this, the nations would no longer call in vain to us "Come over and help us." The writer feels, that he is bound to make the inquiry as respects himself which he has urged on others; he *is* making it; and though at present he is hindered, he yet hopes that the Lord will finally make his way clear into the vineyard.

There are two classes of persons particularly interested in what I have said,—those who have engaged in the office of the ministry, and have solemnly dedicated their lives, their whole powers and energies to the one great work of extending the kingdom of Christ—and those who are preparing to do so. O that there were some at our Universities of a kindred spirit with that dear man of God, Henry Martyn; that there were some there

who were longing to tread in his steps! O that my feeble voice could penetrate our colleges; I would say to every student, '*The heathen are perishing, go thou forth and preach the gospel to them!*'—But there are many who though they have devoted themselves to the ministry, are yet without a settled cure, for I see many advertisements for curacies, while but few for curates. To these I would respectfully say 'Honoured servants of Christ, dear brethren!—There are eighty millions of heathens and Mohammedans under our sway in India, to whom you may go and preach the gospel. What an ample and noble field is this for the exercise of your ministry of reconciliation! What a scope will it afford for all your energies! There you may spend and be spent in the cause of your blessed Master. What a bright crown of rejoicing may you there win! Fear not that you shall labour in vain; his word shall not return void; the seed sown in faith shall at last spring up and bear fruit.' O that some may be led by reading this to feel for the poor heathen, and to resolve to go forth by God's help to preach to them the glad tidings of salvation! May God give us *all* grace to lay these things to heart, to pray earnestly and sincerely that more labourers may be sent into the harvest, and to do *each what in him lies* to the establishment of Christ's kingdom. I will conclude by urging the powerful appeal of that great missionary St. Paul, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

ONE OF THE LEAST.

## ON PARISH CLERKS.

SIR,—I have read with considerable interest the discussions on this subject in your late numbers; a subject materially connected with religious edification. At the hazard of being charged with extreme rashness, I come forward to avow, that the ignorance, and obstinate self-opinion of the bulk of Parish Clerks, render in my judgment the evils complained of incurable; except by the extinction of the office itself, so far as relates to congregational worship. The scanty pittance in most cases allotted to it, must ever discourage suitable candidates from coming forward; while, on the other hand, the burdened condition of parishes with respect to rates, and the thrifty economy of those who administer their affairs, render it improbable that they should concur in any measure of permanent income adequate to that improved qualification which is requisite for such an office. The idea of partial abolition suggested above, may, at first sight, appear extravagant; but let us for a moment view the measure in outline, and consider some of the benefits to be expected from it. The lay part of our congregations, would, by this means, be driven as it were, to sustain that audible part in the service which was evidently intended for them, though now lamentably neglected by the generality even of spiritual worshippers; and thus a general concurrence would be obtained, at once cheering and impressive. If it be asked, 'How could the service go on, if there were no one to lead, in the singing and the responses?' I answer, that there are few congregations, however small, in which the minister might not prevail on a select number of constant attendants to take such a lead, under his countenance. In the singing he might himself practise them a little, and they

would soon improve each other—not to extend themselves into a band (the worst of all nuisances) but to draw forward the congregation. The same effect, I am persuaded, would be produced in the responses by such a junction as that described. Instances of improvement, in the singing department, I have myself seen, by the means suggested: and with respect to the appointing and giving out the psalm or hymn, it is the minister's undoubted right, which I have known successfully exerted.\* By this, or a similar mode, we might hope to bring ourselves nearer to the standard of the primitive times, and with "one mind and one mouth to glorify God," in a more effectual way than at present.

I must be understood as applying these strictures to the state of our church worship in villages, and many, if not most, of our principal towns. It may be otherwise in the metropolis, which I have not visited for some years. I well remember, how, in the olden times of good Mr. Romaine, his congregations exemplified, in their responses, the character of the early churches, whose "Amens" were compared to a clap of thunder. I admit that this oral demonstration in public worship might in some instances be the effect of pure pharisaism; but to me, there appears, at the present day, a tendency to the contrary extreme—that of a growing indifference to our precious liturgy itself. And here I cannot conceal the shock which it gave me to observe a negligence, bordering even on apparent contempt, in certain ministers alluded to by your correspondent, Veridicus, who by their example during divine service,

\* We have known this done, in more than one instance, in country parishes, and with such success, as to induce us to wish that it were a common practice.—Ed.

countenance the idea (to use his own expression) 'that public worship is of small value.' In truth I fear, that by this time the idea of the pre-eminence of preaching is become so general, as to render it a matter of surprize with many, to be reminded that the worship of God in prayer and praise is the primary end of our assembling together in his house. It would be well if pious churchmen, lay and clerical, would question themselves on this head.

Allow me in conclusion to advert, for a moment, to the discrepancy\* of opinion in the mode of

\* This discrepancy evidently shows the importance of something being done—though different correspondents may not equally agree as to the remedy.—ED.

conducting our congregational worship, expressed by the two correspondents in your last number. The one, coinciding in the idea I have just been suggesting, apprehends, 'that if the people joined as they ought in the responses and singing, the parish clerk with all his faults and his blunders, would fall into insignificance.' The other (himself a parish clerk) would, from a motive I am persuaded equally pure, turn that officer into an assistant clergyman, and entirely silence the congregation while the Liturgy is in reading! That this Liturgy may long be valued, preserved, and rendered increasingly edifying amongst us, is the sincere wish and prayer of, Sir, your constant Reader,

SENEX.

## GEORGE STANLEY.

"In due season we shall reap, if we faint not."

It has been my practice, since I first undertook the charge of my present parish, to catechise the children of the Sunday School, immediately after the second lesson in the afternoon service; and to those of my clerical brethren, who have not yet adopted this plan, I can recommend it, as one which I have found to be attended with great benefit, not to the children only, but to the whole congregation. Many who were careless and insensible to their best interests, have been excited by it to inquiry, and several who are now ornaments to their profession, look back with gratitude to the time when they were first convinced of their ignorance and danger, by listening to the children, while they were thus examined. It was indeed the means of grace which God blessed to their edification, and ultimately led to their establishment in the faith.

But to proceed with my little narrative: More than a year and half ago,—I believe it was in the month of August, that question in

the Church Catechism, 'What dost thou chiefly learn?' &c. fell to the lot of a boy about fourteen years of age, and one of our oldest scholars; he answered it correctly, until he came to the words, 'sanctifieth me;' his voice then faltered, and he stopped. In a little time he proceeded, but his tone was low and full of anxiety. I was much struck by this circumstance, for, hitherto, George Stanley had seemed utterly devoid of all interest in any thing relating to his eternal salvation; and though I had scarcely had occasion to reprove him, during the many years he had attended at the school, yet I had been grieved to find all my remarks and personal addresses to him so entirely without effect. He listened to me with indifference, and evidently thought, if he was perfect in his tasks, he need not concern himself about any thing further. He appeared to belong to that class of beings who possess no feelings upon which you can work; there was such a degree of callousness, and almost stupidity,

observable in his character, that, although there was nothing to object to in his general conduct, no inclination for any kind of vice, nothing in short to condemn, yet, at the same time, there was nothing to admire, nothing to love, scarcely anything to hope for, from a mind so constituted, so apparently impenetrable.

On my return homewards, I was not sorry to see this lad before me. His parents lived more than three miles from the church, and were two of my most valued parishioners, humble, sincere, steady Christians; and who certainly spared no pains to train up their child for heaven. When I joined him, I inquired after their health, and heard that his father was suffering under a severe attack of rheumatic fever, which rendered his mother's constant attention necessary. After a little further conversation, I said, 'How was it, George, you hesitated this afternoon: had you forgotten the answer to the question?' 'O no, Sir,' he replied, 'I shall never forget *that* answer.' 'Why did you stop, then?' 'Because, Sir, I did not think it quite right for me to say it.' 'Not right! how could it be wrong, George?' 'Why, Sir,' he replied, and his colour deepened, 'I am not sure that the Holy Ghost has sanctified me, and I was afraid to say it.' 'Why, what makes you doubt it? can you tell me the meaning of the word sanctify?' 'I believe it is to make holy, Sir; and I am sure I am not holy. Are all God's people made holy, Sir; *quite* holy?' 'In this life, George, no one ever attains to perfect sanctification; that is only to be enjoyed in heaven: but all who are renewed in the spirit of their minds by the Holy Ghost ardently desire this complete holiness, and pray for it daily, hourly; they hate sin, even in the smallest degree, and do every thing in their power to glorify their Redeemer. Can you not find any of these

marks in yourself?' As I spoke, George's countenance became increasingly agitated, but he gave me no answer, and I felt at a loss in what way to continue the conversation. His character appeared entirely changed, and from having been extremely insensible, he seemed now to have become intensely alive to every word which I uttered; but he had said nothing from which I could judge of the extent of the work which, I began to hope, was really taking place in his soul, and I was fearful of building up any confidence in his mind, until I had proved, as far as in my power, the strength of the foundation. While I was considering how I should proceed, we reached my cottage, and I parted from him, desiring him to pray earnestly that he might indeed obtain this great blessing, which was above all value. I thought it better not to press my inquiries very far this evening, for I perceived a degree of reluctance to be questioned closely, which was likely to increase, unless a considerable degree of caution was used. I therefore determined to defer any further investigation till another opportunity should offer itself.

In the course of the week, I called upon his father; he was much recovered, and said he hoped his wife would be able to go to church, as usual, on the following Sunday, for she highly prized the liberty of worshipping with the congregation. I wished to lead him to speak of his son, that I might know if he was aware of the anxiety which seemed excited in his mind, and remarked that it gave me pleasure to see him so constantly at school. 'He is a good boy, Sir,' he replied, 'very obedient to his parents, and very willing to learn; but, Sir, I am often obliged to remember the Scripture which says, "In due season we shall reap, if we faint not," for I am grieved for my poor lad. I fear his heart

is still hard; and until a miracle of grace is worked, the veil which is upon it will not be rent in twain from the top to the bottom; nothing but the power of God the Spirit can do this.' 'Well, my good friend, continue in prayer for him, that the power of the Sanctifier may be made manifest, and for yourself, that your faith may not fail, but that this and every other grace be made more fruitful to the honour of your God.'

Some days after this visit, I saw George leaning on a gate, thinking so deeply as to be unconscious of my approach; and when, after speaking twice to him, he looked up, I was pleased to see the tears standing in his eyes, for I ventured to hope that the impression had not passed away, but would prove an abiding one. 'What were you thinking of, George, so deeply?' I inquired. 'O, Sir, I was thinking,' he began, then stopped, and coloured. I was now fearful that I never should be enabled to judge correctly of his state of mind, if this diffidence in speaking to me was indulged, so I said, 'Well, George, I hope you were thinking again, that unless your soul was sanctified, you were not fit to appear before the bar of God, or to enjoy the happiness of heaven, which consists, as I told you before, in being made like unto God, and therefore perfectly holy; for if you are not like him in holiness, you cannot love him or wish to serve him.' 'Yes, Sir, I was thinking of this, and I have prayed every day that my soul may be sanctified; but I do not think it any better now than it was, though you told me that if I asked it would be given me.' 'But, George, I did not tell you *when* it would be given you; we must with patience wait for the blessings we pray for: neither can we always discern the operations of the Spirit; God may have been answering your petitions, though you knew it not. What

did our Lord say to Nicodemus? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit." But we must also be careful *how* we ask. Why do you long for this sanctification? is it because you fear that without it you must be condemned to punishment for ever; or is it because you hate sin, and wish to be free from its pollution. 'I think I do hate it, Sir,' he replied, 'because it was sin which crucified the Saviour, and it is breaking God's commandments. I would like to keep them all, but I am never able to do any thing right.' 'I am sure, George, that if you really desire this new heart, and the help of the Spirit, to enable you to glorify God by doing his will, that in his own good time it will be given you.' 'But, Sir,' said George, who now appeared to have overcome his reserve in some measure, 'the Catechism says, "sanctifieth me and all the elect people of God:" may-be I am not one of the elect, and then I shan't be sanctified.' 'George, that is a temptation of the devil. He has put that thought into your head on purpose to keep you from applying for this blessing; but he is a deceiver from the beginning, and you must resist him. He does not know who are the elect, neither can you; but we are told to judge of a tree by its fruits, and if you bring forth the fruits of the Spirit, no doubt the Spirit of God dwelleth in you. And does not our Saviour say, "Come unto me *ALL YE* that are weary and heavy laden, and I will give you rest?" and again, "Him that cometh unto me I will in no wise cast out?" You see there is no distinction made, but *all* are to come; and if you do come to him as a sinner, trusting only to his merits for justification in the sight of a holy God, and pray humbly and sincerely for grace to re-

pent of all your past sins, and for the renewal of your heart by the Holy Spirit enabling you to do his will, and to love him, you may firmly believe that you will be heard for his sake, and eternal life given you through him.' 'But how am I to know, Sir, when Satan tempts me?' 'You must pray for direction, and study your Bible, George, that you may be able to repel all his suggestions as our Saviour did; you remember he answered every temptation with "*It is written:*" and if you ever feel anxious for advice, I shall always be ready to give you the best in my power; and your father, George, you should apply to him, he will instruct you, and pray for you, and advise you; tell him what passes in your mind, he is your best friend.' 'I will try to tell him, Sir.' 'I should like to know George what made you think of these things: some time ago you did not care to hear of them.' No, Sir, I didn't, but some months back, the same question in the catechism came to a boy who I knew was the worst boy in the school, he did so many wicked things, and talked so badly, and as he answered the question, I thought how can that boy be sanctified when he has such bad ways? and I determined to ask you, Sir; and then it came into my head, that I had often said the answer myself, and perhaps I might not be sanctified either, and since then I have always thought about it every day, but had not courage to ask you; and lately it has made me very miserable to repeat what I feared was not true, and I knew if it was not true, I could not go to heaven; and I thought perhaps it was for this reason you gave us this catechism to say, and asked us questions about it, that we might be made to think about our own souls.' 'Well, George, you ought to thank God for having put these thoughts into your head, and pray more and more that they may increase, until

you attain to a well-grounded hope of your acceptance through a Saviour's merits, and a growing conformity to his image in all holiness of heart and life.'

I fear I should be thought tedious, were I to relate the many conversations I afterwards had with this lad. I made short notes of each at the time, for I found them increasingly interesting, and I wished to record, for my own encouragement, the dealings of God with his soul. He gave a most striking testimony of the power of divine grace; and as his mind improved in knowledge and understanding, his character appeared also more lovely and engaging. He was indeed created anew in Christ Jesus; "old things had passed away, *all* things had become new." His father's heart overflowed with thankfulness, as he noticed the change in his son's disposition and manners. 'Is it not a miracle, Sir,' said he? "Bless the Lord O my soul, and forget not this his benefit!" The last intercourse I had with George was about a month since. His answers to my questions had given me much satisfaction; he spoke with great humility and expressed his hope that God had given him a new heart, for he never felt so happy as when he thought of seeing his Saviour in heaven, and being made perfectly like him. I exhorted him to examine himself carefully, lest he should deceive himself by vain hopes, and asked him again why he thought this new heart had been given him? he answered me from Scripture, 'and hereby we know that we are of the truth, and shall assure our hearts before him; for if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence towards God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And

this in his commandment, "That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment, and he that keepeth his commandment dwelleth in him, and he in him; and hereby we know that he abideth in us by the Spirit which he hath given us,"—"and again, he that believeth on the Son of God, hath the witness in himself;" 'do you think I ought not to believe this of myself, Sir?' 'I think, George, if you can say this of yourself, after earnest prayer for the guidance of the Spirit, that you certainly ought to take the comfort those words are intended to convey, and to thank God for them. Good bye, watch against pride and carelessness in your christian walk, for the apostle says, "be not high-minded but fear," and "let him that thinketh he standeth, take heed lest he fall," we parted, and I saw him again no more. As I entered my church two days after, I was told that George Stanley had accidentally fallen from a cart the evening previous, and while upon the ground had been severely kicked upon the head by a horse, he had received so much injury, that the medical attendant entertained no hopes of his recovery, he had been delirious the whole night; it was my intention to visit him directly after the morning service, but when I understood that he did not recognize any one near him, I postponed the walk until the evening; on my arrival, I was almost sorry to hear that he had just breathed his last, but I repressed the feeling. His father though sorely afflicted, could still bless God for the evidence he had left behind, that he was prepared for so sudden a removal. Although his mind had wandered from the first, yet his expressions, disjointed as they were, gave the greatest consolation to his sorrowing parents, 'Yes, I shall see him,' he said, and again, 'be holy like him,' 'love him always,' 'never sin

again,' and his last words were, 'don't you hear? Jesus calls me.' 'Oh Sir,' said the poor man, 'this stroke, heavy as it is to a father, is light to what it would have been two years back; then poor lad, he didn't know or love his Saviour, and had he died then, my grey hairs would indeed have gone down to the grave in sorrow; I could not have expected to meet him again in joy, but now I thank God for the hope that he is happy for ever.' 'Yes, Stanley, your son's character was greatly changed, I know he blessed God for giving him such a father, and I believe you have often thanked him for such a son; you are now called to resign him, but remember, he is only gone a little before you.' 'Ah! Sir, lately he has not only been my son, but my friend, almost my counsellor, the Spirit of the Lord had indeed made him wise, I have often listened to his remarks in astonishment.' 'Yes, said his mother, he was instructed of the Lord, he prepared him for heaven in his own wondrous way, and now he has taken him to himself; and yet the tears will come. Oh my God, forgive my sinful ingratitude.' After engaging in prayer with this christian father and mother whose parental hearts were deeply wounded and torn by the recollection of what a comfort their son had been to them, but who longed also to be enabled to exercise resignation, and to rejoice that another soul was for ever safe, I left them; and the following Sunday was called upon to commit to the earth the remains of this their only child. It was a time of severe trial to them, but the faith of a Christian appeared to have triumphed, and the uplifted eye showed that they looked forward with hope to a glorious reunion, when they should join with him in striking their harps to the praise of their Creator, their Redeemer, and their Sanctifier.

A. G.



## INTELLIGENCE.

## LONDON HIBERNIAN SOCIETY.

THE twenty-fourth Anniversary of this Society was held at Freemasons' Hall on Monday, May 3. The chair was taken by Viscount Lorton. His Lordship stated that there never was a period when the efforts of this and similar Societies in Ireland were so loudly called for as at present. Unless good systems of education, together with employment for the peasantry of that country, were continued with unabated energy, it must remain in a state of moral and physical deterioration, and, in fact, of unparalleled misery.

The Report stated that, at the close of the former year, the balance against the Society exceeded £1100; and that serious apprehensions were entertained that it might become necessary to relinquish some of the existing schools. By the kind exertions, however, of Christian friends, and the liberal support of a benevolent public, the debt was reduced to somewhat less than £400.

The Most Noble the Marquis of Cholmondeley has accepted the office of President of the Society; the Duke of Wellington has transmitted £50, and has directed that the Society's correspondence should pass through the Post Office free of expense; the Archbishop of Dublin has become one of its Vice-Presidents, and the Lord Primate of Ireland has expressed himself most favourably to the Institution; while a very considerable increase has taken place in the numbers of the Irish Clergy, and Ministers of other denominations, who evince their interest in the cause, by patronizing, visiting, and superintending the several schools.

The number of DAY, SUNDAY, and ADULT Schools in connexion with the Society, during the last year, amounted to 1373, in which 80,513 boys, girls, or adult persons, have been enrolled. Some slight deduction may be made from this number, in consequence of a few of the day scholars being also enrolled in the Sunday schools; but after every deduction which can, on any legitimate account be made, the number of scholars instructed by the Society, during the last year, must have exceeded 75,000. As, however, the adult schools are only taught in the winter months, and as, during that inclement season, there is usually a diminished attendance of the day scholars, the average number of those

under instruction, at any one period of the year, would, perhaps, scarcely amount to 60,000.

The Day schools of the Society were 675, containing 51,078 scholars; of whom 21,330 have been Roman Catholics, and 29,748 Protestants. The gross increase of the day scholars this year has amounted to 3162, of whom nearly one half have been Roman Catholics; this Society has thus, in its day schools alone, been instructing, on its Scriptural system, 1537 more Roman Catholics than during the preceding year; and as the adult scholars are almost exclusively of the Romish persuasion, the whole amount of Roman Catholics under instruction by this Society, in the last year must have considerably exceeded 30,000. This increase is the more remarkable, since it has taken place notwithstanding the continued opposition of the Romish Hierarchy in general: an opposition which has prevailed so far as to diminish the numbers of that persuasion in some of the schools, and to reduce the whole amount under instruction in some other Societies. Many pressing applications for schools, have come directly from the Roman Catholic peasantry themselves, and, in some instances, on their behalf, from Roman Catholic clergymen. Of these 675 day schools, 331 are under the superintendence of clergymen of the Established Church; 44 under that of ministers of other denominations; 263 in connection with noblemen, ladies, and gentlemen; and 37 have no regular patrons or visitors.

The Adult schools have, this year, amounted to 274, containing 10,982 scholars, being a small increase on the returns of last year. The number of Sunday schools has somewhat diminished, being 392; but an increase of above 1100 has taken place in the number of the scholars, as compared with those of the preceding year. The whole number of the Sunday School scholars amounts this year to 17,841.—All these are instructed by gratuitous teachers; so that the only expense occasioned to the Society by the tuition of near 18,000 persons arises from the books distributed, from the small sums occasionally paid for the use of rooms, or the supply of fuel, candles, and some other trifling articles.

The Irish classes of children have been somewhat reduced. This diminution has not been occasioned by any alteration in the Society's plan and proceedings, or any diminution of that encouragement which, for the last twenty years has been held out to Irish teachers; it has arisen in some degree, from the Irish teachers having discovered that they can obtain more liberal remuneration by reporting their Irish scholars to other institutions, but principally from an idea commonly entertained by the lower classes in Ireland that the temporal interests of their children will be more certainly promoted by a familiarity with the English than with the Irish language; hence many parents who themselves usually speak Irish discourage their *children* from learning to read that tongue. Preaching and reading the Holy Scriptures in Irish are most powerful instruments of good, but little real effect has hitherto been produced by teaching *children* to read in Irish. Most of those who learn to read Irish with advantage to themselves are *adults*. There are now few schools in Ireland supported by any Society in which the children are taught to read *only* Irish; and such instruction is necessarily of an expensive nature; nor is it, in all cases, easy to guard against deception or collusion.

While, however, the number of children instructed in the Irish language, has, from causes which the Committee cannot control, been in the last year somewhat diminished, the importance of instructing adults in, and employing Scripture readers conversant with that tongue, is increasingly manifest. Instances continually occur where persons who could not be induced for one moment to listen to the Holy Scriptures in English, evince the most marked attention when those Scriptures are read to them in the Irish language, often detaining the readers for a considerable time, earnestly desiring to be supplied with copies of this blessed book, and frequently determining to send their children to schools where they may be taught to read, and commit to memory, the inspired volume. Sixty-four persons are at present employed, either as Inspectors or Scripture Readers, almost all of whom are intimately conversant with the Irish tongue. 26,386 Bibles or Testaments in English or Irish, have been distributed during the last year, making, with those circulated through the instrumentality of this Society in

former years, a grand total of 235,781 copies of the Word of God. Of the Scriptures distributed in the last year, 6302 Bibles and 19,939 Testaments were in the English language, and 53 Bibles and 92 Testaments in Irish. This increased distribution of the Holy Scriptures arises partly from the extension of the Society's schools, but principally from the ardent desire of the Irish peasantry for the sacred volume. Fewer Irish Scriptures have been circulated than the Committee had previously been led to expect; this scanty distribution has not been owing to any neglect of their several agents, but partly to the very small proportion of those persons who speak Irish, who are able to read so adequately to comprehend Bishop Bedel's Version; and partly to other institutions having recently entered the field once exclusively occupied by this Society.

The British and Foreign Bible Society has just placed at the disposal of the Committee another munificent grant of 10,000 Bibles, and 20,000 Testaments.

The arrangement made with the Ladies' Society, has this year been uniformly acted upon; and, in consequence, 190 schools of that Society, containing 8000 scholars, have been visited and inspected by your agents, of whom 4880 have passed inspection, and their teachers been remunerated accordingly. Your Committee regret that the funds of the Ladies' Society have, like their own, proved very inadequate to meet the increasing applications incessantly made for additional schools.

An open door is presented to your Society, and an extensive field is already white unto the harvest. At this moment, applications for *sixty schools*, which would afford Scriptural Instruction to *three thousand four hundred scholars*, are suspended, for want of funds; while numbers of similar applications have been withheld, in consequence of its being generally known that your Society is unable to comply with those already made. The experience of twenty-four years demonstrates the excellence of your system; the voices of unnumbered witnesses declare its efficiency; the blessing of that God, who has declared that his word shall not return unto him void, has crowned your labours with unlooked-for success. "Arise, then, and build the temple of the Lord." Bring ye all the gold into the treasury, and "prove me now

herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it."

After reading the Report, Mr. Webster read the statement of accounts, remarking upon one item—namely, law expenses—that a legacy had been bequeathed by a Scottish gentleman to the 'Society for establishing Protestant Schools in Ireland.' Now, there was no doubt that the testator's intention was to benefit the Hibernian Society, to which he had long been a subscriber; but the technicalities of law interfered, and the Society, after attempting to establish its claim, was foiled. The judicature of Scotland decided that the bequest should go to the Protestant Charter Schools. It was therefore most important that those who wished to benefit the Society at their decease, should remember its proper title, *The London Hibernian Society*.

LORD MOUNTSANDFORD bore testimony, as an eye-witness, to the beneficial effects of the Hibernian Society. He had many of its schools on his estates in Ireland, and rejoiced to hear that applications were daily being made for new schools in that country. He mentioned some interesting particulars respecting a deaf and dumb child, who had been educated by benevolent individuals there, and attained considerable proficiency, not merely in the ordinary elements of learning, but in the best of all knowledge—namely, the knowledge of scriptural religion.

The Rev. G. V. SAMPSON, of Glenuilla, in Ireland, had enjoyed many opportunities of witnessing the Society's operations, having superintended some of its schools, and seen it from its infancy to its present state of adolescence. He fully felt that the chief thing they wanted for Ireland was scriptural education; and he thought the system of this Society best suited to promote it, because, in its arrangements, the masters were only remunerated in just proportion to the actual work done,—the proficiency of the pupils. The Society was enabled to extend its benefits to the most remote and desolate parts of Ireland, and had succeeded where others had totally failed.

Rev. Mr. SMYLEY, Rector of Aghanloo, Ireland, addressed the meeting in a speech of considerable interest. He drew a distinction between the mere capability of reading and the actual possession of knowledge. The Irish

population were known to possess the former, but still to be destitute of the latter. The schools in use there, until these few years past, were of the worst description,—familiarily known under the name of hedge-schools, where nothing was inculcated but a spirit of lawless adventure and profligacy. Bishop Bedell attempted to enlighten the people in scriptural truth, by translating the Bible into Irish. His translation was afterwards printed by Mr. Boyle, in 1680; but it was not until the year 1817 that the Bible was fully printed for circulation in that country. In fact the Hibernian Society first revived the attempt to instruct the native Irish, by preparing elementary books in that language. The Rev. Gentleman then alluded to the advantages that England, in earlier times, derived from Ireland. That Island was at one time, as Dr. Johnson said, 'the school of the West, the quiet seat of sanctity and learning.' There Alfred gleaned his religious knowledge. Thence proceeded the first missionaries to this country, England. Thither, as Bede said, 'did the Anglo-Saxons resort for learning, and there they received it gratuitously.' Hence England owed a double debt of education to Ireland; for, while she extended the blessings of truth to all other countries, she not only neglected Ireland, but endeavoured to quench the light of knowledge there. The ignorance of the people even at the present day was proved by authentic testimonies, collected by the Commissioners of Education Inquiry; and was admitted by the Roman Catholic Hierarchy in a Petition to the Government, which Lord Fingal also signed, ascribing the miseries of that country to the want of religious education. The present aspect, however, of Ireland was far more favourable. The Papists do not now dread the Bible, but come to it as the standard of orthodoxy. In proof of their attachment to it, he mentioned several interesting anecdotes, which strongly corroborated the statements respecting the Society's usefulness.

The Rev. ARCHIBALD BOYD of Londonderry described the present condition of the friends of Scriptural instruction in Ireland as one of peculiar difficulty. They were like Nehemiah when rebuilding the walls of Jerusalem. But yet they had much encouragement, because every where the people were eager for instruction. They had to regret the absence of many landed proprietors, and the consequent neglect of their tenantry;

and he earnestly wished the appeal from Ireland's poverty might sound in the ears of those who were wasting time and wealth in frivolous pursuits in London; and who, perhaps were ignorant at this moment that such a meeting as the present was now convened, to discharge a duty from which they (the absentee proprietors) had most unmanfully and most unchristianly shrunk. He admitted that Ireland herself had not done as much in this work as she ought; but he palliated that apparent neglect by shewing that Ireland's present attitude was rather that of confiding dependence, while England's was that of dignified protection; making a beautiful allusion to the national wreath, in which the shamrock, the rose, and the thistle, combine to reflect mutual grace and support to each other. He asserted, from ocular testimony, that there was rapidly springing up a spirit of religious independence, a breaking off of the superstitious thralldom to an apostate Church, under whose yoke the people had too long groaned, and a determination to appeal to the written standard of God's word, rather than to the dictates of feeble and fallible man. He mentioned some cases in proof of the Society's beneficial effects. In one case a man in the adjoining parish to his own, had persevered in sending his child to the Society's school, in despite of the priest's denunciations; and, when publicly reprehended by the priest, he said—'Why, your Reverence, till my child went to that school she knew nothing, but now she can make up my linen, and mend my stockings; and after all her work is done, she can repeat a Gospel and a half in a manner that it would do your Reverence's heart good only to listen to her.' The Hibernian Society was very cautious and prudent in giving its assistance to the establishment of schools; it required evidence on the part of those who sought them that there was a real desire for, and determination to go on with, the work of education. Hence, perhaps, some found fault with it for not doing more. But he had frequent opportunities for knowing that its plans were the wisest and the best. He then described, with beautiful simplicity and pathos, a visit which he had paid to a famed scene of Popish superstition, Lough Derg, where penances and ceremonies were annually practised, of a nature only conceivable by those who had heard of or witnessed the absurdities and

abominations of Hindoo idolatry; and contrasted them with a little school of the Hibernian Society within a few miles of that abode of superstition. In that little school he found a rustic circle of sixty children, taught by a venerable old man, and exhibiting the most delightful evidence of scriptural knowledge. To such institutions did he confidently look forward as the most effective combatants of Papal and Anti-christian error in that country.

The Rev. HORACE TOWNSEND NEWMAN, of Bandon (Ireland), expressed his gratitude, as an Irishman, for the benefits conferred on his country by the labours of this Society. He mentioned two very curious facts, illustrative of the altered spirit of the Popish priesthood, in the south of Ireland. A circular letter had been issued by them about six weeks ago, recommending their people to read the Douay version of the Bible—'It must, however,' said the Reverend Gentleman, 'be taken as a drawback from the value of this recommendation, that the price of the Douay Bible is 18s. so that the poor peasantry are little likely to avail themselves of it.' And so lately as Easter Sunday last an order was publicly promulgated from the Popish Chapel at Bandon that in future all holidays, except four, in the year, were to be abolished. He also mentioned having strictly scrutinized some of the Society's schools at Kinsale, and having invited the Popish priest of that town to come forward, and publicly show why he disapproved of the Bible used in those schools. The priest alleged in excuse for his non-compliance that 'he was fond of peace and quietness, and could not attend controversial meetings.' However, a vast number of Roman Catholics did attend the meeting, and the fallacy of all the charges against the Society's schools was fully established.

The Rev. T. Mortimer, the Rev. R. Stewart, of Broughshane, the Rev. J. Hatchard, the Hon. Capt. Noel, R. N. the Hon. and Rev. B. W. Noel, the Rev. D. Wilson, the Rev. J. Morrison, and Capt. Vernon, R. N. severally addressed the Meeting, after which Lord Lorton being compelled to retire, the chair was taken by Lord Mountsandford; and a vote of thanks being passed to their Lordships, the Meeting was closed by an appropriate prayer, offered up by the Rev. Thomas Webster. The collection and donations amounted to about £160.

## CHURCH MISSIONARY SOCIETY.

THE Annual Sermon before this Society was preached at St. Bride's, Fleet Street, by the very Rev. the Dean of Salisbury, from Matt. ix. 37, on Monday evening, May 3; and the thirtieth Anniversary was held at the Freemason's Hall, Great Queen Street, on the following day.

LORD GAMBIER took the chair at 11 o'clock, and gave out the 67th Psalm. The Rev. Mr. BICKERSTETH prayed, and the Rev. Mr. WOODROOFE read an abstract of the general Report, which stated that several new Associations had been established in different parts of the country in the course of the year; that the Bishop of London had given Deacon's orders to three of the Society's pupils, and admitted three others to Priest's orders: that nineteen students had been admitted into the Institution at Islington in the course of the year—nine had gone out to commence their labours—two had left the Institution—and there now remained twenty-three on the establishment.

The income of the Society for the last year, on account of the general fund, was - - - - £47,328 17 0  
Expenditure - - - - 48,120 5 8  
Leaving a balance - - - -  
against the Society of - £791 8 8

The amount of receipts fell below that of 1829 by the sum of £6,133, but the whole was not a diminution of income, because the accounts of the present Report were taken only to the 31st of December last, instead of March. The great difference this year was not a diminution of income so much as a rapid increase of expense.

WEST AFRICA.—The Committee had reason to be grateful for the success which had attended the Missionary labours in this quarter. The accounts had been more flattering than for many preceding years. New schools had been established, and a most marked improvement had taken place in the moral and religious condition of the black population of these settlements.

MEDITERRANEAN.—The press of Malta had been actively at work in sending forth such works as tended greatly to promote the great objects of the Society. In this respect, the labours of the Rev. Mr. Jowett and the Rev. Mr. Hartley had been most successful. Several Jews, as well as many Roman Catholics, had embraced the truths of the Gospel. In Constantinople, eight Jews were baptised and were imme-

diately banished to Cæsarea, where, at the present time, there were thirteen Jews in exile for embracing the faith. In several of the Islands great progress had been made in the promotion of schools, and in aid of Missionary labours. Considerable assistance had been derived in this way from eight Greek ladies, of Hermapolis, who had associated themselves to make collections, and who had already got 3000 piastres for the purposes of the Mission.

EGYPT.—This Mission was stated to be yet in its infancy. There were only 51 in the schools at Alexandria, but from the labours of some of the Missionaries who had gone to Upper Egypt and Abyssinia, it was hoped that much good would result, as many of the inhabitants seemed desirous of hearing the gospel truths.

INDIA.—In every part of India, and in some of the adjoining countries, the influence of England was felt and acknowledged, and must contribute, in a most important degree, to the success of missionary labours. The Calcutta, Madras, and Tinneveli Missions were, on the whole, in a progressive state. In the Tinneveli district there were 130 villages in which Christianity was making great progress; 740 had been baptized, out of a population of 5,200. Out of other districts large numbers had been brought to embrace the faith, and in the whole of that mission there had been an increase of 1,938 souls brought to Christianity within the year. The humble gratitude of the Society was due for the success of the Missions in those parts; where, notwithstanding the opposition of many enemies, they had succeeded in overcoming the blindness of idolatry, the obstinate prejudice of Mahomedanism, and the superstitions of Popery. In Syria and Cochin it was said that there was a strong desire to receive the Gospel, and particularly in the latter place; the effects of preaching amongst the Portuguese residents was very considerable. The accounts from Ceylon were also very encouraging.

AUSTRALIA.—By the labours of the Rev. Mr. Marsden in this mission, two teachers were appointed to instruct in the aboriginal language, and the Society had devoted a sum for that purpose out of its funds. In the New Zealand mission considerable progress had been made; the people were beginning to abhor their own barbarous customs,

and to be sensible of their errors and wicked practices; and it certainly was a subject for which the Society ought to give thanks, that amongst a set of savage cannibals God had protected those Missionaries who went out, during the fourteen years which had elapsed since they commenced their labours.

**JAMAICA MISSION.**—The progress of the Society in this mission has been very satisfactory. Many of the owners of estates had done much to facilitate the instruction of their slaves. Some of them gave the Saturday as a holiday besides the Sunday, because, when only the Sunday was given, much of it was consumed by the slaves going to market to dispose of their little produce; in consequence, they were enabled on the Sunday to pay that attention to the religious duties which became the Sabbath.

In conclusion, though much had been done for the promotion of the general object, yet the means placed at the disposal of all the committees of all Protestant Societies, were inadequate to supply the wide field that was open for missionary labours. The whole income of all the Missionary Societies in the Protestant world, if taken together, would fall far short of the sums which were laid out in idle vanities, vain indulgences, and luxuries, which tended to injure the parties enjoying them in body and mind. The Committee, it was added, had been obliged to limit their expenditure to their means, in order to prevent the accumulation of debt, which might be greatly injurious to the Society. Their Committee of Investigation had gone through the items of their expenditure, the cost of management, &c. and having reduced these to the lowest possible scale, they felt warranted in calling upon the Christian Church for increased support.

The Bishop of LICHFIELD and COVENTRY observed, that the nature of those Societies tended to bring a blessing on those who contributed to them, as well as on those who are their immediate objects; and he could not but think that they tended to call into action the best feelings of the human heart. He felt, from long observation, that the man who was active in promoting those missions, was also distinguished for his strict observance of social relations, for the practice of domestic charities, and, in fact, for the faithful discharge of all the duties of private life. It was to him a source of unmixed satisfaction to find that the sphere of the

Society's action had been increased, and that their operations had been successful. He was glad to hear that the sons of Ham had at last begun to receive some recompense for the many injuries, moral and physical, which had been heaped upon them. He was glad to find that the Ethiopian had not stretched out his arm in vain for relief; that the call of the Greek for help was not unanswered; that the star of truth had risen in the East; and that in the heretofore savage islands of New Zealand, the time had arrived when the lion might lie down with the lamb. These were subjects of sincere satisfaction to every man who had the promotion of Gospel truth at heart. Long may that happy state of things continue. Long may this Society flourish and prosper, under the protection of Him whose banner was the cross, and whose charter was the Gospel.

The Rev. Archdeacon HOBSON observed, that the Society had in no case abandoned any of its stations. It was not only gratifying that their missions were in themselves prosperous, but that they were enabled to extend their fostering care to the missionaries of kindred Societies. While for those blessings they expressed their acknowledgments to Almighty God, he trusted they would do so, not as the formal acknowledgment of an abstract duty, but that they would, from the bottom of their hearts, pour them forth in unbounded gratitude to the Giver of all Good for the blessings which were shown to them in the success by which their labours had been crowned. He then proceeded to notice the profusion of wealth with which the slaves of idolatry celebrated the worship of the false gods, and contrasted that with the comparative penury with which Christians supported the truth. And concluded by requesting them to unite in one comprehensive prayer for that aid to all missionaries which their necessitous circumstances and duties required.

The Bishop of WINCHESTER moved a Resolution of thanks to the Dean of Salisbury for the sermon preached by him the preceding evening on behalf of the Society, and to the Patron, Vice-Patrons, President, Vice-Presidents, and all the friends of the Institution. It was to him a peculiar pleasure that the moving of that Resolution formed part of the duty devolving upon him; for, besides the satisfaction of taking a lead in conveying such an expression of public feeling to a private friend, it was

also a source of much gratification to him that the Dean of Salisbury, though holding a high situation in another diocese, might still be numbered among the parochial clergy of Winchester—among the operative clergy of his own diocese. In addition to those pleasurable sensations which he never failed to experience in attending the Meetings of that and kindred Institutions, he felt there the joy in looking around him and seeing many faces belonging to his own diocese—many of the Christian ministers over whom he had been placed, coming forward, as became them, to spread the name of Jesus. He intreated each individual of the Christian friends, whom he then addressed, to ask himself what he had done in that great cause during the year; had he given up any thing in a spirit of self denial—had he done something decisive and considerable in shaking the fixedness of evil in the heart; if he had done so, let him praise God for the privilege conceded to him, and then let him ask his conscience what more he could do for it in the coming year. All those motives pressed upon their attention annually, but with more than usual urgency on the present occasion; with tenfold power were they called on to strain every nerve in spreading the name of Jesus, that name alone which could make wise to salvation, and purify that which was corrupt. The heathen were calling for the Word of God, and would not that call be answered by the generous spirit of British Christians: the Macedonians were still calling for the Gospel; was there any heart so cold as not to respond to that demand? He feared he was too much losing sight of the spirit and tenor of the Resolution. If he had learned any thing of their sentiments he persuaded himself that he was not departing from a due expression of them, in rather declining to give thanks to men, and ascribing thanks to God. Let them give thanks to God, and take courage.

The CHAIRMAN said, that he very much wished not to be noticed in any vote of thanks by the Meeting, but as that honour had been undeservedly conferred upon him, he felt himself called on to make his heartfelt acknowledgments. They were called on by the Report, and by the Address which they had just heard, to thank God, and take courage; that Report and Address were to him deeply affecting; and he desired, as far as he could, to express the fresh zeal which had been excited in his

breast by the accounts laid before them. He wished to express his deep sense of the obligation under which they lay to advance further and further, until the operations of the Society should cover the earth. It was for them especially to remember that the expenditure of the Society far exceeded its funds; and they were therefore called on to make increased exertions to meet the increased demand by which on every quarter they were assailed. For himself he had come to the resolution of doubling his own contribution. He did not recommend any one to follow his example, but there were some who could make fresh exertions, and he hesitated not to say that they were called on to make them.

The Bishop of CHESTER said, that the Resolution entrusted to him was to the effect, That the opportunity afforded them, from year to year, of witnessing the extension of Missionary labours in spreading the glad tidings of salvation throughout the world demanded their gratitude to Almighty God. It was extremely gratifying that they had not, during the past year, been compelled to contract the sphere of their usefulness, and that, notwithstanding the distresses of the times, they were not the first to be driven to retrenchment. It would have been a bad sign of the times and of the country, if such a falling off had taken place. It was in attachment to the Church, and to the cause of Christianity, that the State would find its best safeguard in times of difficulty and of danger: it was upon that they might most safely fall back in evil days, come when they might. He knew that during the past year many of the contributors had found it difficult to continue their support, and he hoped that in future they would not withhold that support from an Establishment which was devoted to the glory of God, and the advancement of true religion amongst men. When he looked at the vast expenditure of this country, and compared that expenditure, public and private, with the subscriptions to religious institutions, he could not but regard the latter as comparatively trifling. In 1816 the consumption of wine, was not half what it amounted to at present. He must say that Christians now gave too much way to luxury; but if, instead of doing so, they would diminish their domestic expenses, and apply their savings to the purposes of religion, they would soon make a per-

manent impression, not merely upon this country, but upon other lands. That Christians should be lavish while other Christians were pining ought to be a reproach; and, therefore, let it not be thought hard if he intimated that the present Resolution might be better defined, and would be improved by the addition of one word. The Resolution said, that the cause of missions called for increase of zeal and of liberality, but the proper word to be introduced in addition was self-denial. The Meeting had heard words to which he could add no force, but those words emphatically called upon them for increased self-denial; for zeal without self-denial is gratification, but if they consecrated to the glory of God what they denied to themselves, then their zeal would indeed be what it ought, and produce proportionate effects. He was glad to see his words so kindly taken by the Meeting, and if those present wished to agree with him, they should make sumptuary laws against themselves, and devote what they could from their superfluities to the great purpose for which they were met. He might, perhaps, be met with the assertion, that his advice was unpatriotic, and that Political Economy taught that at the present time he who spent most was the best friend to his country. But if his idea were followed, if additional places of worship were built, and additional ministers were provided for, still that would take nothing away from the resources of the country, they would merely be diverted to another channel, and all the expenditure would still go to the assistance of the nation's industry. Those who had posts themselves could not be Missionaries, but societies like this were able to contribute for them: to effect that the ways of God should be made known, and instruction diffused throughout every land, and that injunction of the Lord fulfilled, of the abolition of which he had not yet heard, namely, "Go forth into all the world, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit."

THOMAS FOWELL BUXTON, Esq. M.P. said, he had been requested to second this Motion, and he did so the more willingly, because he had been a member of the Committee of Investigation, and there were one or two points which he wished to mention. He knew that defects had been discovered, but they were not so many as might be expected

in a society so extensive in its operations, and of so recent and rapid a growth. No squeamishness had been exhibited by the Committee; they boldly entered upon every subject, and pronounced the sentence that seemed just to them fearlessly and without remorse. Having done his duty there, it was his duty at this Meeting to say, that he rose from the inquiry with increased affection for the Society, and increased confidence in its efficiency; and that, instead of feeling any distrust or alienation, were the funds of the Society ten times greater than their present amount, he would cheerfully commit them to their present guardians. He knew that some might say they laid too much stress on paltry gold, but the Meeting he hoped would be convinced that economy was as much a virtue in spiritual as in secular things. It might be said that missions were the work of God; but were their revenues to be measured by millions instead of thousands—were they able to send bands of missionaries instead of one to a country, still strict economy should govern all their motions. When therefore they were told by their Report, that their efforts compared with their wants were inexpressibly feeble, and that their finances were so cramped as not to be able to keep up what they had begun; when especially they learned, that their female schools in India, amongst the most valuable of their objects, were, though not extinguished, yet cramped for want of means; the moderation and reduction of every outlay became duties of the first importance. He was one of those who felt the highest admiration of the missionary character, and for their object; indeed nothing could be nobler, than the sacrifice of home, country, friends, every thing, in order to communicate the blessings of Christianity to the heathen. He agreed also with a Rev. Prelate, in thinking that the indirect were as great as the direct benefits to be derived from missions. Let their effects be viewed on other countries, and it would be found that the men who went out to preach the Gospel had also been found the enemies of oppression and the champions of freedom. Of this South Africa afforded an example. There the natives had been the prey of European cupidity. They were divided into the classes of tame and wild Hottentots. The tame Hottentots were our slaves, and were exposed to all the physical sufferings,



and what was worse, to all the mental darkness and degradation that ever accompanied slavery. The wild Hottentots would not submit, they were said to be like wild beasts, and were hunted as such; but he thought they were wise men, rather to brave every peril and danger than expose themselves and their children to slavery. They were, in consequence, exposed to every injury. It was true that they were robbers, but what made them so? The Christians, who stole their cattle, and would also steal them. Under these circumstances, a man of extraordinary character (Dr. Philip) was sent out by another Society. When he arrived he found that no good was to be done amongst those whose deeds were those of carnage, under the guise of the gentle tenets of Christianity. Dr. Philip boldly stated his views, and the result was, that Parliament unanimously passed a Resolution to emancipate these persons,—to ordain that there should be but one law and one administration of justice for them and the Europeans; in short, bestowing at once the full blessings of the British Constitution upon the most miserable, most abject, and most oppressed race of men. This was one indirect effect of missions. Another, he was sorry to say, was going on at the present moment. One gentleman had spoken of compensation being made to the negroes for bodily suffering, by bestowing upon them spiritual advantages. He was sorry to tell the Meeting, that in these days of liberality, when the Catholics had been emancipated, that Christian missionaries were exposed to dangers and death for preaching the Gospel. The Methodist missionaries had suffered much and patiently in Jamaica. They went to preach to the negro. He belonged altogether to his master from dawn to sunset, and this was not to be interfered with. The missionaries had endeavoured to teach them between sunset and sunrise, but a positive edict, came out, forbidding this. The missionaries persevered, and one of them (Mr. Grindall) was sent to the horrors of a West Indian dungeon, where he died; a second suffered very considerably, and returned with impaired health. He could, however, inform the Meeting, that the Societies to which they belonged, and the missionaries, were determined to act as they ought, and to brave the storm. They would go, and if need be, become martyrs in the cause. He knew that

some would lose their lives, but the result would be, that the people of England would be roused, and not permit such practices to be pursued. There was another subject. Every body united in the satisfaction felt at the abolition of Suttees in India. He was happy at it too; and though he knew how much was due to Mr. Poynder, yet, but for the Missionary Societies, this evil would have continued. The sermons of Mr. Pratt and the pages of the Missionary Reports convinced him of the fact, that the British Government tolerated human sacrifices in India, and that several hundred females actually were devoted to death by fire, under the superintendence of the British Police. He could not forget that the *acme* of heathen abomination was, that they passed their children through the fire. He recollected also, that the Romans, wherever they came, suppressed human sacrifices: and was Great Britain to permit such inhuman practices? A Rev. Gentleman had said that the British people were the most cowardly nation in the world. He could not believe that at first, yet on recollection, he perceived it was true. They were as brave as lions, and yet as timid as lambs. They were brave where revenue was concerned, and that was proved. On one occasion there were £30. taxes due from the idol Jugernaut, or his priests. The agent demanded the revenue, and not receiving it, took possession of the god. The priests threatened, that for his impiety, the ground would open and swallow him up. He, however, braved the earthquake. The priests then went up and threatened they would throw themselves from the ramparts; but he said there was nothing in his orders to prevent them from doing so, if it was their pleasure, but that he would keep the god until he was paid; and he was paid very speedily. There was British courage. On the other hand, he had received a paper relative to a Suttee from one of the Judges who had cognizance of the matter, which gave this account:—An individual died, and his widow determined to burn herself. Her uncle prepared the pile. The agony of the woman soon became beyond endurance; she leaped from the flames, but she was seized by three persons, and again thrown on the pile. She again started from the pile; and ran to a well close by. Shula, one of the attendants, took a sheet, and spread it on the ground, and wanted her

to get upon it. The woman, however, said she would not, as they would again throw her on the pile; that she could not submit to it; that she would go away and beg her bread, but that again she would not mount the pile. On this the uncle swore to her by the Ganges that he would not do so, and she laid herself on the sheet, when they bound her up and threw her again into the flames. She again attempted to escape, but she was kept on, until at length a Mussulman who was present cut her throat with his sword. Her head fell back, and she expired. It was indeed a matter of rejoicing, that Lord W. Bentick had taken steps to prevent such atrocities in future. He had received a letter within the last ten days from India, which stated, that the order had been received with the greatest approbation, and that already some Sutees had been prevented.

Mr. HARTLEY said, His duty had led him to the Mediterranean, where he had spent five years; and regarding that part of the world, perhaps the best means of judging what had been done, would be by forming a contrast between the state of religion there now and a few years ago. At that time from the Pruth to the Euphrates there was not one copy of the Scriptures in the vernacular language. A kind of bibliolatry it was true prevailed, for the people would kiss the outside of the sacred volume, and they would listen when it was read in a language they did not understand. Now, however, the case was different; and was it not delightful that by our means other Christians were enabled to read the Scriptures? It was particularly agreeable, for who could say what difficulties and obstacles were not naturally to be expected from persons who professed doctrines so similar to those of the Church of Rome? Perhaps there were now more copies of the Scriptures in the East, than had been there since the times of the Apostles. Now indeed might the "dwellers in Mesopotamia, and in Judea, the strangers of Rome, Jews and Proselytes, Cretes and Arabians, hear in their own tongues the wonderful works of God. Formerly, in Greece, if a parent was anxious to educate his child, he had not the opportunity; but now the system of mutual instruction was introduced, and it remained to be seen, whether the children of Greece or of England would first be able to read the Scriptures in

their native tongue. Education was taken up by the Greek Government, and their design was to extend it to every village and hamlet through the country. Heretofore, in that country, nobody cared for the spiritual welfare of the people; and it might be said of them, as of the Hindoos, that no man cared for their souls; but now Missionaries from all countries had met in the heart of the Ottoman Empire. They had met in a spirit of union. Their success had been great, and the friendship shewn to the Missionaries astonishing. The Archbishop of Ephesus, a patriarch, and several bishops, the rugged chieftains of the Morea, Colocotroni, Maurocordato, and others, had given him the best reception. Such persons as these, however, did not afford the best field for Missionary operations; the lower orders were those most to be looked to. All Greeks had the greatest willingness to enter upon religious conversation; and it was an extraordinary fact that they permitted him to preach in their churches. Having spoken several times on this subject in a detached way, he asked the parties whether it would not be a good thing for them to hear a connected discourse. They said, 'Yes;' and when he thought they would propose it to take place at some of their houses, they surprised him by naming the church. This was at Egina; and the Archimandrite was the person who went to the President of the Senate for permission, and not a shadow of objection was offered. At Hydra he received great hospitality, and a proposal was made to him to preach. He said he would if he had a pulpit. The reply was, that there would be no difficulty about that; and what was still more extraordinary, he was asked to preach during divine service. That was something like the Roman Catholic mass, and was performed early in the morning. When he told them he could not join in their Liturgy, they did not say that it would be disrespectful if he did not come in at the commencement of the service, but said they would call him in when it was time to preach. At six o'clock in the morning, then, he entered the pulpit of the Church at Hydra, and there enjoyed one of the most interesting sights ever witnessed by any Missionary. There was an immense congregation assembled both within and without the church, on the walls, and in the windows. All were standing up, according to their custom, and the diversities

of costume were striking to an Englishman. There were Albanian soldiers with their shaggy capotes, their pistols, and their ataghans; also the inhabitants of Hydra, and a number of Greek ecclesiastics in their robes; the walls were covered with pictures, and there was a vast number of wax tapers, and there he was called on to address some of the most atrocious characters that the world had ever seen.

The Rev. W. SMYLEY observed that they had heard voices from Africa, India, and the Mediterranean, and he was happy, however humble, to enable them to hear a voice from his own poor benighted country, Ireland. It was impossible to look at the success which had attended these Missions without feeling that they had been favoured in an especial manner by God. The effects of that divine recognition had been, not merely that the labours of the Society had been crowned with temporal success, but that it had been reflected back upon ourselves. Our fraternal feelings towards each other had been stimulated and rendered more acute. We began to entertain kindlier feelings towards each other. This effect, had been made apparent since the commencement of the Missionary labours. There was another point of view in which these missionary labours appeared worthy of attention. The absence of a missionary spirit in the Church of Christ, had been at one time a great reproach. When Fenelon was wavering between the profession of the doctrines of the reformed religion, for he had long believed in them, his spirit seemed shaken by this circumstance, and he exclaimed, 'this cannot be the true church, since there is no missionary spirit in it.' Would to God that Fenelon were here to-day; he would see, and be delighted to see, that the only characteristic which he thought essential to a true church was here supplied; and that the Church of Christ had at last, in a signal manner, connected itself with a true, and deep, and genuine spirit of missionary enterprise. Had he seen the fruits of our labours making their way to the extremities of the earth, how would his heart have rejoiced, and how would he have been constrained to cry "This is indeed the Church of Christ!" In an assembly brought together for the purposes that this was, and assuming as they did the utility of missionary enter-

prise, it might seem unnecessary to cite instances of good done by its operation. But there were some which tended to show, and this was important, that many who disregarded Christian admonition in their native country, were brought to a sense of their duty in foreign lands. There was one instance in particular to which he was enabled to speak with confidence, from a personal knowledge of some of the parties who were connected with it. It happened that the brother of a friend of his, and a brother in Christ, was appointed to the civil service in India, and over his fate, his friend had wept many a bitter tear. The young man had been long a wanderer from the camp of Christ, and as it was said that in the region of India infidelity prevailed, his friend was truly anxious for the present and future welfare of his brother. He went to India. He became exposed to all the assaults of irreligion and bad example; but the Lord who works after his own way, was pleased to interpose and rescue the youth, the object of so much solicitude, and such real care to his friend, from the gulf of destruction. The young man fell ill, and in the solitude and privacy of a sick bed, bethought himself upon the concerns of his immortal soul. A minister of the gospel was sent for, and as that gentleman was present, there was less hazard in making a statement which he might correct if it was inaccurate, or confirm if it was fairly represented. It appeared that the patient had always entertained a great prejudice against Missionaries, and it was at the cost of a considerable effort that he consented to his being called in to his spiritual assistance. The scene was in Ceylon, where the patient filled a civil situation. The conversation and precepts of the Reverend Gentleman had the desired effect; an entire conversion was wrought, the patient recovered, and he was actually occupied in making an excursion with the minister of religion through the country, when he was attacked by the malignant fever which carried him off. There was every reason to believe that he died in the bosom of Christ.

The Meeting was also addressed by the Rev. Dr. Milner from New York, Sir George Grey, Bart. J. Poynder, Esq. and the Hon. and Rev. G. T. Noel.

## BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 5, the Annual Meeting of this Society took place at Freemasons' Hall, the Right Hon. Lord BEXLEY in the Chair.

His Lordship said that he had once before had the honour of presiding over their Meeting, in consequence of the necessary absence of their President. He had great satisfaction in being able to state that the indisposition which deprived them of the presence of their valued President, was an indisposition less serious than that which deprived them of his countenance on the former occasion. It was no more than one of those accidental complaints which were found to prevail at the present season, but which affecting his Lordship's voice, precluded his taking the Chair. It only remained for him to express a hope that, during that day, God might guide them in their proceedings, and promote the harmony, sincerity, and simplicity in which a Christian Society ought to advance. He entreated them to join with him in thanks to Divine Providence for the opportunity afforded them of promoting—of being humble instruments in promoting—the eternal benefit of mankind.

The Rev. A. BRANDRAM then read the Report, which noticed the operations of the Society in Germany, to which the Scriptures had been sent in the German, Latin, Greek, and Hebrew languages. In Frankfort, there were Jews who earnestly demanded copies of the Holy Scriptures. From Russia, the Committee had received a series of the most interesting letters, from which it appeared that no fewer than 8,568 Bibles, Testaments, and Psalters, had been distributed in that part of the world, in Poland, Turkey, and Greece, in many of which places it was gratifying to think that the Bible had been accepted as a rule of faith and conduct. It had been also, since the last anniversary, translated into some additional oriental tongues, and its progress and operations in India were most encouraging. Owing to the political convulsions affecting South America, little advance had been made; but in North America, they had been more successful. The Report noticed the appointment of Mr. William Greenfield, with the annual salary of £300 as superintendent over the several versions of the Scriptures. The Committee had to acknowledge a donation of books, the property of the late Mr. Faw-

cett, with which his widow had favoured them; they were books likely to prove of much assistance in their future translations of the Scriptures into the oriental tongues. The income of the Society during the past year, amounted to £84,982; its expenditure, to £81,610; and its total amount of distributions to 434,422 copies; while 111 new Branch Societies had been formed.

The Meeting was then addressed by the Bishops of Winchester, Chester, and Lichfield and Coventry, Lord Calthorpe, the Dean of Salisbury, Sir Thomas Bloomfield, the Right Hon. C. Grant, Mr. Wilberforce, Mr. Worth Newenham, J. Thornton, Esq. the Hon. C. J. Shore, the Rev. Dr. Milner from New York, the Rev. Rowland Hill, D. Wilson, J. Dixon, &c. The speech of the Rev. Rowland Hill especially attracted notice:—

He observed, that he felt much embarrassed at being called upon to bear his testimony to the services which had been performed by those highly respectable individuals who were included in the present vote; for his feelings were so strong in every thing which related to this solemn Institution, that he could scarcely give them expression. What could be more solemn than spreading the Book of God all over the world? He congratulated the Meeting on the presence of the two Right Rev. Prelates (the Bishops of Winchester and Chester) who presided over so large a portion of the religious community of this country—of that Protestant Church, whose liturgy he might call a beautiful Bible liturgy, for it was filled with extracts from that Divine Book. Those Prelates had done them the favour of being present, or rather he should say, had done themselves the favour, for he would venture to assert, that since they had been called to preside in the Church, no act of theirs could be more becoming the mitre they wore, than that of assisting at a Meeting which had for its object the circulation of the sacred Bible. He had once heard of a clergyman who had apologised for having attended at a Bible Meeting. Apologise for attending at a Bible Meeting! Why, he ought to apologise also for reading his Liturgy, for that was full of the Bible; he ought to apologise for reading the Psalms, which ought to be read at least four times in a month; he ought to have apologised for reading the Les-

sons, and to apologise for reading the Epistles, and the Gospels: in fact, if he discharged his duty as a clergyman honestly, he should have had a great number of apologies to make, for all those duties came from the Bible. The Right Rev. Prelate to whom he alluded, would have to make no apology for attending here to-day. It was a delightful part of their duty; it was a most important and useful part. When he looked at those Right Rev. Prelates, he could not but feel increased regret at the illness of their excellent Sovereign, who had appointed such Bishops. Long may their excellent Sovereign live to appoint many such; and long may those Right Rev. Prelates live, to lay their hands on the heads of others, equally distinguished by their attachment to their Bible and their God. The Rev. Gentleman then proceeded to comment in very forcible language upon that

brotherly union among Christians, which had been brought about by the dissemination of the Bible. He added, that he was not able to dwell upon the subject in the manner which it required; he was an old man, now nearly eighty-six, and on this occasion, probably the last on which he should ever have to address them, he would beg to impress upon those who heard him, the honour, and the happiness, of promoting the circulation of the Bible. To the hour of his death, he should rejoice at having been made, in any way, instrumental in promoting that great cause. The Rev. Gentleman concluded by repeating, and commenting upon as he repeated, a prayer, which he said was most appropriately placed in the fly-leaf of a book circulated by the Christian Knowledge Society, and which was constantly read in the Sunday Schools—the Collect for the Second Sunday in Advent.

#### IRISH SOCIETY OF LONDON.

On Friday, April 30, the Eighth Anniversary of this Institution was held in Freemasons' Hall, and was more numerously attended than in former years. The Bishop of Lichfield and Coventry took the chair at twelve o'clock, and dwelt upon the importance of circulating the Holy Scriptures and the Book of Common Prayer among the Irish in their native tongue. His Lordship said that since the last Anniversary, the Society had added 10,000 readers in their native tongue, to the former list, of which number it was to be hoped that in dependence upon the Holy Spirit, and the redeeming blood of the Saviour, not a few were added to the church of Christ. His Lordship estimated the number of persons speaking Irish at about 2,000,000; this is considerably lower than the estimate of Mr. Anderson, but probably more correct.

The Secretary read the report, which stated the total number of schools at 421, and of pupils 16,896—these numbers are less than those of the preceding year by 35 schools and 2416 pupils; this diminution is said to be owing chiefly, if not entirely, to persecution—raging persecution—persecution even to the shedding of blood. The Report closed by referring to the beneficial effects produced by the perusal of the Holy Scriptures which were stated to be in the highest degree gratifying, both with reference to the morals, habits and conduct, and to the peaceful and joyous deaths of some who but for the Society

would have most probably died in their sins, ignorant of the light of divine grace, and of the saving faith of the gospel.

The meeting was addressed by the Bishop of Chester, the Earl of Harrowby, Lord Roden, Lord Mountsandsford, the Rev. Horace Newman, R. Daly, H. Melvill, H. Beamish, C. Seymour, H. McNeil, B.W. Noel, and C. S. Hawtreay.

The speeches were interesting, and related chiefly, first to the effect of the Society in extinguishing or perpetuating the IRISH LANGUAGE, a question which is in this country at least, of no importance, the proposition *that every man should be taught to read the word of God in that language which he best understands*, being, we conceive, universally assented to by Protestants of all denominations; the other topic, and that indeed which was chiefly enlarged upon by the Irish speakers, was the *deep interest and attention excited by preaching in the Irish language*, this is a most important subject, and one which demands the attention and the energies of the friends of Ireland; as however, the Irish Society employs *no Irish preachers*, all the clergymen who go forth in that work being either employed by the *Home Mission of Ireland*, or going forth without fee or reward to this labour of love, the enlarging on this subject at a meeting of the Irish Society of London, appears somewhat irrelevant.

## IRISH PREACHING IN LONDON.

DURING the stay of the Rev. H. Beamish, Rector of Kinsale, in London, he kindly preached in the Irish language at St. Margaret's, Broadway; at West Street, St. Giles's; at Trinity Church, Islington; and at Kensington; when numbers of the Irish labourers of this metropolis attended and listened with the deepest interest. We long since endeavoured to call the public attention to this important topic. There are (or were very recently) eleven places of worship in London in which the Welsh language is used, but there is no place of worship in London, in Great Britain, or perhaps in the whole world, where the Irish language is *regularly* used. Possibly there may be a few places in some

of the Islands on the coast of Ireland, but we fear that even where Irish preaching is occasionally attempted it is at far distant and irregular intervals.

We are happy to hear that a considerable number of young Irish clergymen and students are attending to the native language, and that the Archbishop of Tuam has expressed his intention of requiring a knowledge of the native Irish from the candidates for holy orders, after 1833. At present we fear there are not more than six or eight clergymen in all Ireland, capable of preaching in Irish, most of whom are of course occupied during the greater part of the year with the English part of their parishes and congregations.

## ANTI-SLAVERY SOCIETY.

A MOST interesting meeting of the Friends of this Society, was held at Freemasons' Hall, on Saturday, May 15, when the Chair was taken by that venerable friend of Africa, W. Wilberforce, Esq. We never recollect so numerous and distinguished an assemblage in Freemasons' Hall, the pressure was excessive, and probably more went away for want of room, than were able to obtain admission. The Meeting was addressed by the Chairman, by Lords Calthorpe and Milton, Messrs. Buxton, T. B. Macaulay, Brougham, Brownlow, Spring Rice, the Rev. D. Wilson, and several other distinguished persons; with speeches highly instructive & interesting.

These addresses evidently produced the impression that there is no prospect of any material alleviation of Slavery, much less of any termination of it, unless the people of Great Britain exert themselves by every legal way to compel the legislature to adopt suitable measures, petitioning Parliament to fix a period, after which all children of slaves shall be born free, to adopt measures for the entire or partial manumission of slaves, and to declare every Negro free whose claimant cannot prove him to be a slave; by preparing and presenting such petitions, and requiring members to support them, and speaking decidedly to all candidates at future elections on the subject, we may hope that eventually, success will attend this righteous cause.

The spirit of the meeting may well be judged of, from the rapturous applause with which the following speech of Mr. Pownall was received.

"Let us no longer temporise—let us declare that slavery shall not endure for another year—let us make our voice heard, and let us announce to the world that slavery shall be no longer. Our attention has been diverted from the main object that we ought to hold in view. Parliament has done nothing for us in the colonies, that have Legislatures of their own. The crown colonies have not been commanded to do aught for the relief of the slave population, who are, I will assert it, native-born subjects of our King, and therefore our fellow-countrymen: they have as much right to liberty as we have ourselves, and the statutes which deprive them of that liberty are not law, but tyranny. Parliament violates the compact under which they are called together when they pass an Act, dooming men to slavery. Why not now instruct such of your representatives as happen to be here to stand up in their places in Parliament, and assert the rights of our fellow-subjects at the other side of the Atlantic? Tell me not of their being well treated or being ill treated, good or bad treatment has nothing to do with the matter. *They are slaves, and if you remain supine, you are parties to their enslavement.* Allow me to say that they have as much right to personal freedom and independence, as we have to the air we breathe. I admit some short time might be necessary to Parliament for accomplishing the purpose required; but, until then, let Parliament be called on to pass a Bill, declaring that all children born after the 1st of January, 1831, shall be free."

## THE HON. AND REV. G. SPENCER.

A KIND and valued friend has forwarded to us a letter with reference to this gentleman, of which the following is an extract :—

“ Having been honoured with a friendly intercourse with Mr. Spencer, during the last few years, I am able to bear testimony to his sincere and zealous piety, and to his kind and condescending conduct to all around him. He was very active and self-denying in doing good ; yet there was something peculiar in his manner of discharging his Christian duties. In this respect, he was romantic and injudicious. He was also very ascetic, abstaining from those innocent enjoyments which belonged to his rank in life. Thus, for instance, in the late severe winter, he wore no gloves, and often walked a considerable distance in the execution of some act of duty, when the use of a horse would have been a saving of time, and far less wearisome.

“ He lately withdrew himself from all Societies which have been established with a view to disseminate Christian knowledge, on a large scale, because he could not find them recommended in the Holy Scriptures. He devoted much time to the study of the Sacred Volume, but in doing this, discarded all human helps, even so far as the use of Lexicons. Though furnished with an excellent Library, he was not a man of extensive reading ; as indeed appears from his late hasty transition to the Church of Rome.

“ While wavering in his principles, he stood aloof from his clerical brethren, and depended on his own judgment. If he had candidly communicated his doubts and scruples to the two eminent Bishops in the English Church, with

whom he was more intimately connected, he would most probably have been preserved from the late hurried measure, which has given so much pain to his own illustrious relatives and friends, and has afforded so strong a ground of triumph to our Romish opponents. The details however which these have given of the circumstances attending his defection from the English church are glaringly false and flattering.

“ The Living which he has resigned, scarcely amounted to £700. per annum. The insinuation that his noble and revered Father readily acquiesced in the change, and settled upon him a handsome allowance is equally incorrect ; Earl Spencer has experienced much grief of heart : and though he has honourably provided for his erring son, he has interdicted him from all intercourse with Althorp and his former Rectory, though not from his other residences.

“ In your number for May, there is a mistake in the name ; he is there called the Hon. and Rev. *Thomas* Spencer, whereas it should be *George*.

“ I am not without hope that this our misguided and fallen brother will finally be rescued from the snare of the enemy, and permitted to walk in the light of the gospel. If he be still allowed to refer all things to the Scriptures, I trust that by their light he will be enabled to discern “ the mystery of iniquity ” in which he is now involved, see the repulsive features of “ the man of sin,” and be restored from an apostate and idolatrous Church to the sound and Apostolical Church of our martyred Reformers.”

### Notices and Acknowledgments.

Received.—MULLANDER.—SENEK.—J. S.—EVENING &C.—VIATOR.—WOKINGHAM.—A. E.—J. A.—N.—S. H.—TOTA.—A CONSTANT READER.—THEOGNIS.—J. B. C.—J. W. N.—A CHRISTIAN PATRIOT.

Such persons as G. describes, will be cheerfully accepted by the Church Missionary Society, and every obstacle will eventually be removed by patience and self-denial. Let the individual apply to the clergyman under whose ministry he is placed, who will be able to form a more satisfactory opinion as to his piety, talents, zeal, patience, and self-denial, than can ordinarily be attained by others, and give him suitable advice. Above all, let him wait and pray earnestly for Divine direction and assistance, and beware of regarding sudden impressions and transient persuasions, as decided evidences of a true missionary spirit.

We doubt the expediency of noticing the critique referred to by our long known correspondent ; 1. Because we are far from exactly approving the work to which it refers ; and, 2. Because should we animadvert on all the similar articles which appear in co-temporary publications, we should become entangled in endless and unprofitable controversies.

## REGISTER OF EVENTS.

CONSIDERABLE anxiety has prevailed during the last month on the subject of his Majesty's health. The official bulletins convey the idea of progressive improvement. The complaint, though alleviated, does not appear to be removed; and should it indeed prove of a dropsical nature, little hope of permanent recovery can be indulged. The following message communicated to both Houses of Parliament on Monday, May 24, clearly proves that his Majesty is seriously afflicted. The Message is as follows—

‘His Majesty thinks it necessary to inform the House, that His Majesty's severe and painful indisposition, renders it inconvenient and painful to sign with his own hand those public instruments which require the sign manual. His Majesty relies upon the dutiful attachment of Parliament to concert without delay, the means by which His Majesty may be relieved from the pain and inconvenience, by providing for the discharge of that important function of the Crown, without detriment to the Public Interest.’

On Tuesday, May 4, the Earl of Mountcashel presented some petitions on the subject of Church Reform, and moved ‘That a humble address be presented to His Majesty, praying that he might be graciously pleased to appoint a commission to inquire and state whether any and what abuses existed in the Established Church of England and Ireland, and if any, to report such remedies as might appear necessary for their correction.’ In the speech preceding this motion his Lordship entered at very considerable length into the various defects and abuses which he conceived demand reformation; so little effect, however, was produced by his Lordship's address, that no single Peer stepped forward so much as to second the proposition, and the business of course terminated. Should his Lordship think proper to resume the subject, we hope he will see the importance of confining his attention to some one generally acknowledged evil, and proposing an appropriate remedy. We apprehend, however, that his Lordship is by no means sufficiently acquainted with the actual state of the Established Church, and the real difficulties of any material alteration, to suggest any very appropriate or important improvement.

A petition was presented to the House of Lords, on May 21, by the Earl of Winchelsea, complaining of ‘the cruel situation in which Protestant officers and soldiers were placed, in being compelled, upon foreign stations, to join in the superstitious rites of the Greeks and Roman Catholics.’ In answer to his Lordship's inquiry, the Duke of Wellington is stated to have replied, ‘that he certainly could not say that Government had given any order to put an end to the military practices complained of in the petition.’ It thus appears, that *British Protestants* are still required to fire salutes at the elevation of the host, in Malta, &c. and to attend processions, &c. in honour of St. Spiridione &c. at Corfu; while, at the same time, Popish soldiers are not called upon to attend Protestant places of worship! Such are the modern ideas of enlarged liberality and evenhanded reciprocity!

We are happy to state that Mr. R. Grant's bill for the emancipation of the Jews was rejected on Monday, May 17, by a majority of 63. The votes for the second reading being 164, and against it 228.

An unusual degree of activity has been evinced in the House of Commons in opposing the various measures of administration; inquiries have been instituted into the emoluments of Privy Councillors, &c. the expences of the Court of Exchequer, the sums required for Buckingham Palace, Windsor Castle, &c. These efforts have for the most part proved unsuccessful, though the Chancellor of the Exchequer found it necessary to postpone a vote for £100,000 for the works at Windsor Castle to a future day; but a considerable mass of information has been collected, and no doubt this harassing system will eventually induce measures of greater economy.

Numerous Petitions from Bankers and others have been presented against the infliction of capital punishment in cases of Forgery; and the probability is, that Sir R. Peel will feel it necessary to yield to the suggestions of the most influential part of the community, and that part whose interests are more peculiarly affected by the commission of this crime.



THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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JULY 1830.

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THE REV. C. F. SCHWARTZ.

[Concluded from Page 208.]

WHILE Mr. Schwartz was thus actively engaged in the work of the Missionary, and often called upon, by those who knew his talents and revered his piety, to engage in important public undertakings, he still maintained close and intimate communion with God, living in continual contemplation of his approaching end, and endeavouring to animate others to prepare for their solemn change. Thus, in a letter addressed to some affectionate friends, in July 1788. He says,

‘I am just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more. As there is sin in this world, there is of course, and must be, sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David, *before I was afflicted, I*

*went astray; but now have I kept thy word.* If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these and such like meditations, you, jointly with Mrs. —, will dwell, and comfort yourselves with the prospect of a better world. They are frequently my thought, particularly as I am so near my end. I am not sick; I go through the course of my duties; but, when alone, I groan a little; but, I hope, without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived July 17, 1750.’

In a subsequent letter he observes, ‘How many thousand benefits have I received from a merciful God! How grateful ought I to have been!’ But, alas! I must say, “Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ.”

‘Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to

hurt us. O blessed eternity ! there I hope to sing the praises of God and our Redeemer with you. Till then, let us *fight the good fight of faith, laying hold on eternal life*, till we enjoy it.

Remember me to — and — ; and tell them I wish to be with them in the house of my Heavenly Father. I am now on the brink of eternity. Oh ! when shall I see God and praise him for ever ! When shall I be perfectly wise, holy, and happy ! When shall I live for ever !'

So again, in 1795,

' Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my *wisdom* ; by him, I have received the salutary knowledge which leads me to the favour of God. He is my *righteousness* : by his atonement I have pardon of my sins ; being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification* : in his holy life, I best learn the will of God ; and by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption* : by him I shall be delivered from all evil, and made eternally happy.'

' Others may glory in what they please : I will glory in nothing else but Jesus Christ, and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour ; though I will stedfastly endeavour, by the grace of God, to subdue my inclination to sin ; yet, in all this, there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to

*win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No—he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in our obedience. It will rather impel ; strengthen, and cheer us in the pursuit of true and Christian holiness.

' As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world : you will live and die in peace ; and, at last, be received into glory.

' We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us ! Watch and pray, that ye *may be accounted worthy to stand before the Son of Man*, your Redeemer.'

' Dear madam, we have known one another in this pilgrimage. Oh that we may see one another in glory !'

The closing scene of this good man's life is affectionately described in the following letter of his beloved friend and pupil, the Rev. John Caspar Kolhoff, dated Tanjore, Dec. 31, 1799.

' From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners

on the Island of Ceylon, and incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Trichinapoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, and to invite the heathens to accept the blessings of the gospel.

'During the course of the week, he explained the New Testament in his usual order at morning and evening prayer, which were begun and concluded by singing some verses of a hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

'Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their christian profession. It was a most pleasing sight to see the little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method

to lead them to the knowledge of God and of their duty,

'He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

'His strength was visibly on the decline during the last year of his life: and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisting only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Schwartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflictive to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man, the late Dr. Kennedy, during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. J. Jænické, on the 4th of November, 1797.

'Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

'Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, he desired that the school

children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible after evening prayers, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words:—

Far from our thoughts, vain world, be gone,  
Let my religious hours alone;  
Fain would mine eyes my Saviour see;  
I wait a visit, LORD, from thee!

He called it his beloved song, and desired the children to sing it frequently to him.

‘He earnestly exhorted and entreated the Heathen, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, ‘The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are, notwithstanding, backward to embrace and obey it.’ In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: ‘I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator.’

‘On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Schwartz was appointed guardian by the late Tulja

Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of his speech was as follows:

‘After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians: if they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.’

‘As a due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful and enable you to do it!’

‘Our venerable father then inquired, whether he sometimes perused the Bible: and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

‘The resident, Mr. Macleod, who had been on a visit to Trichinapoly for some weeks, hearing on his arrival the ill state of Mr. Schwartz's health, had the kindness to send for Dr. Street from Trichinapoly. The doctor arrived here on the first of December; and after consulting with Dr. Stuart, he recommended the tincture of steel taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

'On the 3rd of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænické and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænické.

'Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

'Our joy was great on his recovery; but, alas, it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about divine things.

'After his recovery, he frequently wished, according to his old custom, that the school children and christians should assemble in his parlour for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

'The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him, (after his return) the conversation turning upon Dr.

Young's Night Thoughts, which was one of Mr. Schwartz's favourite books, he observed to the Doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there, where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

'It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohlé, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

'On the 2nd of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerické, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gerické; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

'On the second or third day after the Rev. Mr. Gerické's arrival, Mr. Schwartz complained of a little pain in his right foot, occasioned by an inflammation: to remove which, repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried

every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

'The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he wished to sit up. These exertions contributed to weaken him more and more.

'During his last illness, the Rev. Mr. Gerické visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God, to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labours for the propagation of the gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

'He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gerické was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

'A few days before he entered into the joy of his Lord, the Rev. Mr. Gerické asked him whether he had any thing to say to the brethren. His answer was, 'Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern.'

'A day or two before his departure, when he was visited by the

doctor, he said, 'Doctor, in heaven there will be no pain.' 'Very true,' replied the doctor; 'but we must keep you here as long as we can. He paused a few moments, and then addressed the doctor with those words, 'O dear doctor, let us take care that we may not be missing there.' These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor and every one present.

'On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gerické, Jænické, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired, he prayed silently; and at one time, he uttered the following words: 'O Lord, hitherto thou hast preserved me; hitherto thou hast brought me, and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy.' About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last parental blessing in those precious words: 'I wish you many comforts.' On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

'Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under

his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

‘His remains were committed to the earth on the 14th of February about five in the afternoon, in the chapel out of the fort, erected by him near his habitation in the garden given to him by the late Tufja Maha Rajah.

‘His funeral was a most awful and very affecting sight. It was delayed a little longer than the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gerické, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the gospel to the heathen world, may follow the example of this venerable servant of Christ! And may he send many such faithful labourers to answer

the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!’

The same devoted attachment to the Missionary cause, which Mr. Schwartz had evinced during life, was still farther manifested at his death. Notwithstanding his enlarged liberality and extensive charity, yet through the kindness of the English government and of the Native Princes, Mr. S. had acquired a considerable property. When dying, he said, ‘Let the cause of Christ be my heir;’ and on opening his will it was found that he had left almost the whole of his property to the poor, and to the Tanjore mission and its various establishments. By this he being dead yet speaketh; for from this bequest, and those of his successors, a very large proportion of the expenses of the Tanjore Mission have since been defrayed.

Those that honour God he will honour. While the Church lamented the removal of a most holy, exemplary, and useful Missionary, the poor wept over his tomb, some of them exclaiming, ‘Now all our hopes are gone!’ and those in higher situations bore witness to his worth. Serfogee, the Rajah of Tanjore, placed Mr. Schwartz’s portrait among the pictures of the princes of that country, in his principal hall of audience. He ordered a monument from England, which was afterwards erected in the Mission Church at Tanjore, to perpetuate as he said, ‘the memory of Father Schwartz, and to manifest the high esteem he had for the character of that great and good man, and the gratitude he owed him as his father and his friend, the protector and guardian of his youth.’ He gave orders also that any Christians in his own employ, whether civil or military, should

be at liberty to attend divine worship on the sabbath, or on other festivals; he evinced the utmost respect for all those Missionaries who appeared to possess similar sentiments with Mr. S. and were followers of his holy and zealous example, and he erected a charitable institution for the education and maintenance of 50 chris-

tian children, and the support and clothing of 30 poor christians. The East India Company erected in Madras, a monument with the following inscription: while the Madras Government, the Society for Promoting Christian Knowledge, with many distinguished individuals, gave public testimony to his worth.

#### SACRED TO THE MEMORY

of the REVEREND CHRISTIAN FREDERICK SCHWARTZ,  
Whose life was one continued effort to imitate the example of his  
BLESSED MASTER.

Employed as a Protestant Missionary from the GOVERNMENT of DENMARK,  
And in the same character by the Society in ENGLAND for the Promotion of Christian  
Knowledge,

He, during a period of FIFTY YEARS, "went about doing good;"  
Manifesting, in respect to himself, the most entire abstraction from temporal views,  
But embracing every opportunity of promoting both the temporal and eternal  
Welfare of others.

In him RELIGION appeared, not with a gloomy aspect or forbidding mien,  
But with a graceful form and placid dignity.

Among the many Fruits of his indefatigable labours was the erection of the  
CHURCH at TANJORE.

The savings from a small Salary were, for many years, devoted to the pious work,  
And the remainder of the expense supplied by Individuals at his solicitation.  
The Christian Seminaries at RAMNADPORAM and in the TINNEVELLY province were  
established by him.

Beloved and honoured by EUROPEANS.

He was, if possible, held in still deeper reverence by the Natives of this country,  
of every degree and every sect;

And their unbounded confidence in his Integrity and Truth was, on many occasions,  
rendered highly beneficial to the public service.

The POOR and the INJURED looked up to him as an unflinching friend and advocate;  
The GREAT and POWERFUL concurred in yielding him the highest homage ever paid in this  
Quarter of the Globe to EUROPEAN virtue.

The late HYDER ALLY CAWN,

In the midst of a bloody and vindictive war with the CARNATIC,  
Sent orders to his Officers "to permit the venerable FATHER SCHWARTZ  
to pass unmolested and show him respect and kindness,  
For he is a Holy Man and means no harm to my Government."

The late TULJAJA, RAJAH of TANJORE,

When on his death-bed, desired to entrust to his protecting care

His adopted Son, SERFOJEE, the present RAJAH,

With the administration of all affairs of his Country.

On a spot of ground granted to him by the same Prince, two Miles east of TANJORE,  
He built a House for his Residence, and made it an

ORPHAN ASYLUM.

Here the last Twenty Years of his life were spent in the Education and  
religious instruction of Children,  
Particularly those of indigent parents—whom he gratuitously maintained and instructed;  
And here, on the 13th of February, 1798,

Surrounded by his infant flock and in the presence of several of his  
disconsolate brethren,

Entreating them to continue to make RELIGION the first object of their care,  
And imploring with his last breath the Divine Blessing  
on their labours,

He closed his truly Christian Career, in the 72nd year of his age.

THE EAST INDIA COMPANY,

Anxious to perpetuate the memory of such transcendent worth,  
And gratefully sensible of the Public Benefits which resulted from  
its influence,

Caused this Monument to be erected, A. D. 1807.



## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. VII.

At the thirty-sixth verse of the eleventh chapter of the book of Daniel, commences one of the most remarkable prophecies of Scripture;—remarkable not only for the extent and importance of the events predicted, but also for the union of clearness and obscurity which is found in its enunciation. So explicit are its descriptions and delineations, that we should be inclined to suppose it impossible to apply them to any but the real object, whenever and wherever that may appear. And yet the difficulty of applying them truly, is seen, in the contrariety of interpretations which abound in the writings of the commentators of prophecy.

The difficulty of a correct and satisfactory identification of “the wilful king,” or “the king that doth according to his will,” is best seen in the voluminous and laborious interpretations of these ten verses (v. 36—45.) which our best commentators have given. Mr. Faber devotes to them above seventy pages, and Mr. Frere one hundred and forty; while Mr. Cooper has filled an entire volume with the investigation of these few sentences. All these writers agree too, let it be observed, in the main point of the question, and interpret the passage as to its leading features alike. It must, therefore, be a dark saying indeed, if such a combination of talent has failed to make it plain.

That, however, this question has yet been made plain, or that the identity of “the wilful king” has yet been ascertained, is, we believe, not at all acknowledged or felt by the Christian world. The sense of the great majority of those who have studied these questions, has not been unequivocally declared

in favour of either of the schemes of interpretation we have alluded to. We must, therefore, go a little more into detail on the question; which will, we fear, bring us to the statement of views differing from each of these writers.

The variation between Mr. Frere, Mr. Cooper, and Mr. Faber is not considerable;—it may be stated as follows:

Mr. Frere commences, as we have already seen, his application of this vision to modern times, at verse 20, and in the 21st verse he recognizes Bonaparte, whom he traces throughout the chapter, down to verse 39; maintaining the exact fulfilment of the predictions of these verses to have appeared in the adventures of that celebrated individual. The remainder, from verse 40 to the close of the vision, he acknowledges to be yet future, and to be descriptive of the acts and downfall of the Antichristian power, which he considers to have germinated in the French Revolution, and to be destined to fall at “the time of the end,” in battle on the mountains of Palestine.

Mr. Cooper traces Napoleon Bonaparte equally in this vision, but he begins, more naturally, at verse 36, in which the wilful or infidel king is first introduced; while he carries his interpretation, as applied to Bonaparte, down to the 45th verse, ending the eleventh chapter.

Mr. Faber, with more judgment than either, fixes on verse 36, as the commencement of the history of the wilful king,—and, interpreting that character as belonging to infidel France as the head of the ten kingdoms, and as applying to Bonaparte as the governor of infidel

France,—he nevertheless does not confine it to that individual. “The power,” he says, “emphatically styled by the revealing angel, ‘*that king*,’ must be viewed as the Roman Empire chronologically existing from the year 1697 down to the year 1864, when the *time of the end* commences.” And having recognized Bonaparte as the head of the Infidel Roman Empire, down to verse 39, he says of the remainder of the prophecy, that ‘it appears, that in the course of the short period denominated *the time of the end*, the Roman Empire, under its seventh head, now healed of the deadly wound which it had received from the sword of foreign violence, will undertake some extraordinary expedition into Palestine. In this undertaking it will be opposed by the kings of the south and the north, or by the then existing sovereigns of Egypt and Syria; and, after experiencing the several vicissitudes detailed with great minuteness in the prophecy, it will at length be irretrievably broken, in power and subsistence, between the two seas of Palestine.’ (Sac. Cal. Vol. 2. p. 271. 272.)

With this latter interpretation we were, for a long time, satisfied to agree. Even at the commencement of these Essays, our readers will recollect our describing this prophecy as one concerning the infidel power of the last times; and we confess that Mr. Faber’s elaborate elucidation appeared to us, down to a very late period, to be, in the main, satisfactory.

Further study, however, of the sacred text, comparing Scripture with Scripture, brought doubt and hesitation into our mind; and we must now, while we would not hastily repudiate Mr. Faber’s interpretation, state a few reasons which incline us to take a very different view. We commence, we again state, at the 36th verse, holding Mr. Frere’s view, which commences at verse 20, to be utterly untenable.

Who then, what power, or what individual, is intended by “the king,” or “*that king*, who shall do according to his will?”

Mr. Faber infers from the expression “*that king*,” that some power already mentioned in the prophecy must be meant. And he argues that “the power *already* mentioned and then predominant, is, most undoubtedly, the Roman Empire; which, in regular succession to the Macedonian Empire continued in the two Greek lines of Syria and Egypt, had been introduced to our notice under the appellation of *the seed or progeny of the Chittim*.”

Several objections, however, suggest themselves, to this view of the passage.

1. The consistency of the whole prediction is disturbed, and its homogeneity violated. This vision, like that of the Ram and He-goat, commences in the *east*, and terminates in the *east*, and never once diverges to the *western* empire, or its history. And yet, in this, as in the former vision, Mr. Faber would shift the scene or platform of the whole from the *east* to the *west*, and that without the least warrant from the text in doing so.

2. It is hardly correct to say that the power *then* predominant in the vision was the Roman empire; for the Romans had, in fact, only been mentioned incidently, and not as filling any place in the prophecy. The king of Syria had been repeatedly spoken of as the king of the north, and the king of Egypt as the king of the south; but the Romans are only introduced as interfering with the acts of one of these kings of the north, Antiochus. “The ships of Chittim shall come against him,” &c.

3. It is true that Mr. Faber differs from the sense attached to verse 31, in our last Essay, and considers that the placing the abomination that maketh desolate, there mentioned, refers to the over-

throw of Jerusalem by the Romans under Titus, and not to the defilement of the temple by Antiochus Epiphanes. We shall not contend this point, it being immaterial to the argument; which we prefer to rest upon a more enlarged view of the question—namely, that *The East*, i. e. Egypt, Syria, Assyria, and Palestine, forms the platform of the vision at its commencement, and also at its termination; while the Romans are only mentioned when they come into the east, fight with the king of Syria, and invade Palestine. Now the Romans, properly so called, that is to say, those Romans of the west, to whose empire Mr. Faber holds Bonaparte to have succeeded, held possession of the east, or of Palestine, only from 65. B. C. to 395. A. D. or about 460 years. After which latter date it was governed for about two centuries by the Eastern Emperors, and then fell under the power of the Saracens. With what reason, then, can we, merely because the Roman interference and conquests in the east are mentioned, leave the scene of action of the whole vision, and follow the Romans and their successors the French, all over Europe, speculating upon the possibility of some head of the French or Roman empire arising, who may fulfil the remainder of the prophecy, by undertaking 'some extraordinary expedition,' and being then 'irretrievably broken' in that land.

It occurs very forcibly to us, that having ascertained beyond a doubt that the platform of the vision is laid in the east, and having found the leading actors in it, both at its commencement and its termination, to be the kings of Egypt and Syria, the most natural way of discovering the identity of this power who is described as standing up during the whole middle part of the vision, in the room, as it were, or to the obscuring of these two kings, but who is opposed by them at its close,—is, to

inquire, what power has actually been in possession of these eastern countries, during all those centuries which have elapsed since the Romans disappeared from the stage; and what has been the character and leading features of that power.

A very brief glance over the page of history supplies us with an answer to the former question, and when we have thus fixed upon the power occupying the place assigned to the wilful king, we find, to our surprise, that every point of the description furnished in the prophecy answers to the historic fact, and fills up the identical character given in the vision.

The king, or "that king," who has occupied the place both of the king of the north and of the king of the south, for above twelve hundred years, and who has thus, equally in the prophecy and in the historic page, claimed and deserved to be called, of all the eastern provinces, "the king," is found in Mahomet and his successors.

The Mahometan Caliphs or Sultans have, in history, filled exactly the place occupied in this vision by "the wilful king." They have taken the place both of the king of the south and the king of the north, both of which sovereignties have for a long period vanished away and disappeared. And, after their place has been thus occupied for centuries, as the language of the vision plainly implies, we find, at "the time of the end," a revivification of these two powers, who reappear as if to contest the possession of their ancient territory with him; just as we may anticipate that Egypt and Syria will do, in the final breaking up of the Ottoman Empire.

Now let us examine into the characteristic features of the Mahometan power, which has so long stood in the place of the kings of the north and of the south; in order to ascertain whether the description so minutely given, of "the king

who doth according to his will," is justly applicable to Mahomet and his successors; and further, whether it be more applicable to them, than to Bonaparte and the other persons or powers to whom it has been applied.

"*The king,*" says the prophecy, "*shall do according to his will.*"

Mr. Faber, in endeavouring to show that the power intended by the prophet, is the Roman ten-horned power, actuated by the spirit of infidelity, has entirely passed over this preliminary characteristic, no doubt feeling that it would be useless to endeavour to show its applicability to infidel Rome or France. To Mahomet, however, and his successors, it is peculiarly applicable.

1. As it describes the *personal authority of Mahomet.*

'Mahomet assumed,' says Gibbon, 'the exercise of the regal and sacerdotal offices, and it was impious to appeal from a judge whose decrees were inspired by the divine wisdom.'

'The deputy of Mecca was astonished at the attention of the faithful to the words and looks of the prophet.' 'I have seen,' said he, the Chosroes of Persia, and the Cæsars of Rome, but never did I behold a king among his subjects like Mahomet among his companions.'

2. As it describes the *rapid conquests of Mahomet and his successors.* 'In one hundred years after his flight from Mecca,' says Gibbon, 'the arms and reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain.' 'Under the last of the Omniades, the Arabian empire extended two hundred days' journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean.'

3. As it describes the *peculiarly absolute power with which they*

*reigned.* 'The caliphs,' says Gibbon, 'were the *most potent and absolute* monarchs of the globe. Their prerogative was not circumscribed, either in right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the church, the votes of a senate, or the memory of a free constitution.' 'The regal and sacerdotal characters were united in the successors of Mahomet; and if the Koran was the rule of their actions, they were the *supreme judges and interpreters of that divine book.*'

So far, then, was it true of Mahomet and his successors, and more true of them, perhaps, than of any other sovereigns that ever lived, that "*the king shall do according to his will.*"

"*And he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against (or above) the God of gods.*"

That the authors of the French Revolution, to whom Mr. Faber attempts to apply this language, were blasphemers in the highest degree, and did thus speak marvellous things against the God of gods, is doubtless true. But the expressions of the text are more definite, and bear a farther meaning. They exhibit "*that king*" as magnifying and exalting *himself, personally*, above all the gods of the nations, as well as speaking marvellous things against the most high God. The fulfilment of which is not found among the events of the French Revolution.

But in the history of Mahomet, its exact accomplishment is seen. The Arabian impostor warred against the gods of the heathen, and exalted himself above the prophets of the Jews and Christians. Moses and Christ were both acknowledged to have been divinely commissioned, but their dignity and the value of their message was eclipsed by that of the author of the Koran, who "*magnified himself*

above all." In this his great work many "marvellous things" are spoken against or above the God of gods, who is frequently represented as under the influence and control of the Arabian apostate.

*"And shall prosper till the indignation is accomplished: for that that is determined shall be done."*

The peculiar phrase here made use of, has nothing in it which can strengthen Mr. Faber's supposition, that the French Revolution is prefigured in these verses. Mr. F. indeed speaks of "his impiety being allowed to vent itself to the full," and "his angry defiance meeting with no lasting or effectual check in its progress," &c. &c. but does not attempt to show that these expressions are at all descriptive of the events of the last thirty years.

If we turn, on the other hand, to the prophecies which treat of the Mahomedan apostacy, we there instantly find a striking parallelism, which strongly confirms the view we are taking. "*The king*," in the text now before us, "*shall prosper*," it is said, "*till the indignation is accomplished*." Now, in chap. viii. 19. which chapter Mr. Faber has fully proved to prefigure the rise of Mahomedanism, the interpreting angel says, "I will make thee know what shall be in the latter end of the indignation; for at the time appointed the end shall be."

These two verses are too closely similar to escape our comparison; they, in fact, convey precisely the same idea in different language.

The Mahomedan little horn flourishes in a period called (chap. viii. 19.) "*the indignation*"—and in the end of the indignation he is "broken without hand," verse 25.

The wilful king now before us also prospers during "*the indignation*," and when the indignation is accomplished he "*comes to his end, and none shall help him*." (chap. xi. 45.)

The end of the little horn (chap.

viii.) is emphatically said to be "*at the time appointed*."

Of the wilful king, and his end, it is equally distinctly said, in the verse before us, that—"that that is determined shall be done."

A more perfect parallelism is scarcely to be found in Scripture, and it certainly furnishes no slight argument in favour of the view we are taking. Especially when it is remembered, that in applying the verses before us to the French Revolution, we find them almost barren of meaning or of connexion.

*"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnify himself above all."*

He, that king, shall not regard the god, or gods, of his fathers. Mr. Faber, applying this to the times of the French Revolution, sees it accomplished in the French people, in that they did not revert to paganism, or to the gods of the ancient pagan Romans their fathers.

But is not this a most forced and unnatural construction? For twelve or thirteen centuries, the French and the other inhabitants of the ten kingdoms of the Roman empire had been professedly Christians. Surely, then, the French of 1789, in speaking of the God of their fathers, must have alluded to the God of the Bible; and if they are said to have forsaken the God of their fathers, it is identical with saying that they forsook Christianity.

But this plain sense of the words will not suit Mr. Faber, for he has proved, and that very satisfactorily, that the next clause sets forth the departure of the wilful king from the Christian faith, and that, consequently, the first clause must have some other meaning. "*He shall not regard the desire of women*," is an evident allusion to the contempt shown by the wilful king for the son of Mary. But what were the gods of his fathers, whom, in contradistinction to "*the Desire of Women*,"

he is also to disregard. And, further, how is he to "*magnify himself*" alike above all these objects of religious worship. The actors in the French Revolution did certainly condemn and reject "the Desire of Women," but they did not reject the gods of their fathers, except as the Desire of Women was their fathers' god: nor did they magnify their own persons into the rank of prophets or objects of worship.

A repudiation of Paganism,—a rejection of Christianity,—and a personal exaltation of himself above any other object of worship, is the threefold character of *the wilful king*;—a character which can, by possibility, be applied to but a very few of the persons or powers known in history, and which is not, in its first and last points, by any means descriptive of the French Revolutionary power.

In Mahomet, however, all these characteristics are found. Paganism was the worship "of his fathers," and to the gods of his fathers he had no regard, but, on the contrary, he persecuted and extirpated their idolatry. 'To the Desire of Women he was equally inimical; for, although he admitted Christ to the honour of the prophetic office, he nevertheless persecuted those who paid to him divine honours. For, as the prediction continues, *he magnified himself above all*; and to every person or nation that refused to acknowledge his supremacy, as the prophet and vicegerent of God, he became a foe and an oppressor. Thus exactly were the predictions of the text fulfilled in the impostor of Mecca, and in no other person that history has yet exhibited.

*'But in his estate he shall honour the God of forces; and a God whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with*

*glory; and he shall cause them to rule over many, and shall divide the land for gain.'*

This passage is thus translated by Mr. Faber. 'Yet, together with a God, shall he honour strong military protectors in his office: even, together with a god whom his fathers knew not, shall he honour them with gold, and silver, and precious stones, and desirable things. Thus shall he do for the restrainers of the strong military protectors, together with the foreign god whom he shall acknowledge: he shall multiply glory; and he shall cause them to rule over many; and he shall divide the land among them by barter.' And he thus interprets it. 'The Roman Empire, under its seventh head (Bonaparte,) pre-eminently honoured strong military protectors.' 'The Roman King, by a well organized plan of rapine, honoured his strong military protectors, with the spoils of continental Europe.'

Now we feel at a glance, that this view of the text is unsatisfactory. It does not *fully* meet the different points of the prediction. It is true enough that Napoleon Bonaparte was the leader of a band of generals, whom he enriched with plunder, and among whom he divided much territory. But in all this, he merely trod in the steps of many other conquerors. There was nothing peculiar in his character, to mark him out as the fulfiller of this prophecy of Daniel. How, for instance, was he the worshipper of "a strange God," "a God whom his fathers had not known." The only religion he professed as 'Roman king,' was the religion of Rome, which had been the faith of his fathers for centuries. Some of his precursors in the French Revolution had, indeed, professed themselves worshippers of human reason; but this, which was but the farce of a day, was rather the abjuration of all religions, than the establishment of a new one.

In this leading feature, then,—in the worship of a god whom his fathers knew not, the character of Bonaparte is deficient, and he, consequently, *cannot be* the fulfiller of this prediction. We may further add, that though like other conquerors, he enriched his captains with spoil and with territory, yet he did not do this as *a part of his religion*, or *‘together with a god whom his fathers knew not.’*

This latter point, however, is exactly found in the history of Mahomet. His wars were professedly undertaken for the propagation of his religion. His god was ‘the god of forces,’ and his sacred book, the Koran, *specifically provided* for the division of the spoil taken in war. So exactly true was it, that the honour which he conferred on his captains, or ‘strong military protectors,’ was ‘together with,’ or by the same law in which he provided for the worship of God.

That Mahomet was the founder of a new religion, and thereby honoured and established “a God whom his fathers knew not,” we have already seen. And in the laws of the Koran, touching the spoils of war, he divides the gold and silver and precious things, partly for religious uses, and partly among his soldiers. He “honoured strong military protectors in his office, even *together* with a god whom his fathers knew not, did he honour them with gold, silver, and precious stones, and desirable things.”

The last clause of these verses may, without much violence, be interpreted of either of these remarkable men. It is certainly true that Bonaparte did cause his captains and his relatives to “rule over many, and did divide the land among them.” But even here the Arabian seems to have more literally fulfilled the prediction. “He shall divide the land”—what land? The land or countries spoken of through-

out the vision will be found in the east only; and in the east Bonaparte appropriated no territory, and established no dominion. But over those very countries described both in the former and in the latter part of the present prophecy, did Mahomet and his successors rule; over these countries did they appoint their lieutenants; and from these countries did they levy tribute; causing his captains to “rule over many, and dividing the land among them *for gain.*”

Let it be observed, too, that these acts of the wilful king, have, in the prophecy, a character of *continuance* about them. He is said to “prosper” in all his doings, “until the indignation is accomplished;” and the verses we have been considering seem to describe a settled state of things; which lasts till verse 40 introduces a change in the history, by the words, “At the time of the end shall the king of the south push at him.” This character of continuance Mr. Faber admits throughout his scheme, placing the rise of the kings of the north and south against the wilful king, in the future, and at a considerable distance.

Now if this be the truth, then the language of the 39th verse cannot apply to Bonaparte, because his ‘division of the land among many’ was but a temporary arrangement, lasting but a very few years. He assigned many crowns and dukedoms to his relatives and his generals, in 1809 and 1810, which were taken from them again in 1814, 1815. This can hardly be taken to be a “causing them to rule over many,” and a “dividing of the land” among them. But the rule of the Mahomedan power was lasting, and its lieutenants levy tribute over the eastern empire to this day.

“And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with

*chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."*

We need not copy the remainder of the chapter, which ends the career of the "king that doth according to his will," but may come at once to the question, which we confess has weighed most strongly with us, in rejecting Mr. Faber's interpretation;—how can these verses be accomplished in the history of France, or of the western Roman empire under its seventh head?

Mr. Cooper, it is true, endeavours to show that the eastern campaigns of Bonaparte are here predicted; but he unquestionably fails. Mr. Faber, taking a much more correct and well-founded view of the passage, admits that the kings of the north and the south must be the sovereigns of Egypt and Syria, and therefore concludes the fulfilment to be yet future. Taking 'the wilful king' to be 'the Roman empire, under the seventh head'—which seventh head he finds in Napoleon Bonaparte, and expects to see revived in some future similar leader,—he is obliged to suppose that 'at the time of the end,' this seventh head or leader of the Roman empire 'will undertake some extraordinary expedition into Palestine; will be opposed by the existing sovereigns of Egypt and Syria, and will be at length irretrievably broken, in power and subsistence, between the two seas of Palestine.' (Sac. Calendar, Vol. ii. p. 272.)

We would not rashly say that such a fulfilment is impossible, or that more wondrous things have not been already seen in prophetic history. But we may be allowed to say that it is so highly improbable, so little warranted by any apparent circumstances, and so at variance with the spirit and obvious drift of the prophetic text, as to compel us to consider it an untenable hypothesis.

Observe the difficulty Mr. Faber has brought himself into, by identifying the *wilful king*, all whose doings are in the *east*, with 'the Roman empire under its seventh head,' whose power and operations are all in the *west*. In the verses before us he finds *the wilful king* of the prophet engaged in a contest in various parts of Asia, while *his* 'wilful king' reigns in France, or at least in Europe. The principal actor, is, on his plan, thousands of miles from the scene of action. He has therefore to get over this difficulty by sending his 'seventh Roman head' on 'an extraordinary expedition to Palestine,' in order thus to bring him upon the platform presented by the vision.

This expedient, however, begets another discrepancy; which is, that the 'wilful king' is thus made *the aggressor*, in this concluding contest; whereas the prophet plainly describes the kings of the south and north as *attacking him*, he being in a state of quiescence.

"At the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind," &c. Is it not in the highest degree improbable that infidel France or any other 'seventh Roman head,' will be attacked in this manner by 'the sovereigns of Egypt and Syria.' Is not such a supposition contrary to every notion of modern geography. France attacked by Egypt and Syria!

But, says Mr. Faber, the seventh Roman head will 'undertake some extraordinary expedition into Palestine,' and will there 'be opposed by the kings of the south and the north.' This scheme, however, is quite at variance with the text. If this had been the meaning of the prophet, he would unquestionably have represented the wilful king as the aggressor,—as going against the land of Israel,—as coming up into the glorious land, and being there met by the kings of the north



and of the south. But Daniel says nothing of any action or movement of the wilful king; but leaves us to suppose him in a state of quiescence or inactivity, until the king of the south pushes at him, and the king of the north comes against him.

And it is according to the plain meaning of the prophet's language, that we must persist in understanding these verses. We must take the wilful king to be in a state of rest and quiet, until attacked by these two sovereigns. And we must also conclude, that if so geographically situated as to be conjointly attacked by Syria and Egypt, his dominion cannot be that of France, or of Germany. We, therefore, on this last point of discrepancy, as well as upon the several other points already alluded to, conclude, that 'the wilful king' is not the Roman empire under its seventh head, or the infidel sovereign of France.

On the other hand, the opposite hypothesis which we have been advocating, receives here, as in the former instances, all the aid that probability can give. We would not build too much upon apparent and present circumstances, but it is impossible not to perceive that matters are naturally tending to exactly that state of things described by the prophet. During eight verses of the present chapter, which eight verses unquestionably

include a long period of time,—we have lost sight of the kings of the north and south. And in history we have equally lost sight of the kingdoms of Egypt and Syria, which have for centuries been extinct as independent nations. In the prophet's narrative, they seem to be eclipsed or covered by "the king that doth according to his will." In history, we find them subdued and possessed by the Mahometan caliphs. But at last, "at the time of the end," they re-appear. That time of the end is almost upon us, and already we see signs of the rise of Egypt into an independent kingdom, and of the conquest of Syria, &c. by Russia, which will then be emphatically 'the king of the north.' These two kingdoms, also, let it be remarked, no sooner re-appear than they conjointly attack the wilful king. And if Egypt throws off her allegiance to the Sultan, and Russia, already master of Armenia, adds Syria to her conquests,—we may naturally look for that last great struggle for its very existence, on the part of the Turkish empire, which the 44th and 45th verses so vividly describe.

The consideration of the twelfth chapter of Daniel, which contains the prophetic numbers connected with this prediction, will occupy our next essay.

## BRITISH SEAMEN.

'What have we to do with Sailors?'

SIR—Mr. Marks has already stated in the *Christian Guardian* that the above is no uncommon question proposed by the professed disciples of the Redeemer, when applied to for aid in behalf of Seamen's Societies. I regret to say that experience has led me to see that an almost universal apathy respecting our brave seamen obtains amongst Christians, and that this extraordinary question is put on every hand.

Permit me then, my dear Sir, to endeavour to give a reply which I trust may rouse some (who have hitherto been backward) to energy and devotedness in behalf of this interesting class of people.

Perhaps in attempting to answer this question we cannot do better than reply in the words of him who was most peculiarly the sailor's friend, "Go ye into all the world, and preach the Gospel to EVERY

creature;" we admit the justice of the requirement, as respects the Heathen, we obey the command in reference to the Jew, but resist it when the British Seaman is spoken of; and why? has he no soul to save? are the provisions for his instruction, through the varied branches of our nautical relations, so extensive as to meet every want? is he known to belong to a class of men so remarkable for their attention to spiritual duties, that all efforts made would be mere works of supererogation? surely none can be imagined so ignorant of the real facts of the case, as to require any answer to such questions as those just proposed.

But what have we to do with sailors? let those who live in sea port towns, or on the borders of our 'sea girt isle,' see to it that seamen are supplied with Scriptures, have the means afforded them of hearing the gospel of Christ, and of obtaining such instruction as is needed for their particular circumstances. We do not deny that these should take their share, and a very active one too in such matters, but yet their brethren in midland counties are as much benefitted by the toils and dangers, are as much preserved by the vigilance and bravery of seamen, as the inhabitants of the coast, and therefore they are as much bound by claims of gratitude and sympathy as others. Sailors form a large, useful, and interesting portion of the great family of man; sailors are destined to an eternity of bliss or of woe as much as ourselves; sailors are to be brought to an entrance into the realms of glory by the same Saviour and Redeemer as others. What have we to do with sailors? Why we are to be up and doing, we are to watch for opportunities of doing them good, to pray for them, and to avail ourselves of every means placed within

our power of sending to them the joyful sound of salvation through Christ our only Saviour.

Were this feeling more general, we should not hear the melancholy tidings of the crippled state of *all* the Societies connected with seamen; but on the contrary whilst our Bible and Missionary establishments would lose none of their energy or means, those for the benefit of sailors would extend, so that means adequate to the mighty enterprize might be brought into operation.

I have no wish to advocate any particular society or effort to the detriment of others; but I do wish to see more Christian energy, more Christian devotedness exhibited towards men whose claims upon the gratitude and Christian liberality of the public are inferior to none, and perhaps superior to most.

Whatever be our rank in society, or wherever our residence, we are equally indebted to seamen for the blessings we enjoy in this free and happy country; we are equally concerned in the character and prosperity of England, and *ought* to feel the most earnest desire for the spread of true religion amongst those who are the instruments of conveying our Missionaries and our Bibles to foreign climes, and who appear amongst the inhabitants of many of the nations under heaven, as the *ONLY* representatives of enlightened—of Christian England. As Britons, as Philanthropists, as Christians, we have much to do with sailors; and considering the neglect they have experienced at our hands, it would be well if the members of the Christian church would awake from their slumber, be active, zealous, and above all, *FULL OF PRAYER* for the divine blessing upon every scheme for the spread of religion among sailors.

THE SAILOR'S FRIEND.

## CORRESPONDENCE BETWEEN FATHER LA CHAISE AND JACOB SPON.\*

THE name of Father La Chaise is chiefly known in our country by the burial ground which has been called after him, from occupying the site of his house near Paris. In the church history of the 17th century, he acted an important part, as the confessor of Louis XIV, and as the author or promoter of many of the measures which were directed against the Quietists. But as all parties concur in praising his motives, there needs no other testimony to the sincerity of his conduct in a difficult situation, though it certainly tended to check the progress of evangelical truth. Spon, with whose name he is associated in this correspondence, is celebrated as an antiquary and a traveller, and deserves a nobler reputation for his attachment to the religion of his fathers.

These two letters (for there are no more) are controversial. La Chaise, having occasion to thank the antiquary of Lyon for a copy of his history of Geneva, and promising to use his good offices toward assisting the sale, takes the opportunity to propose a change of tenets to his friend.

"I wish (he says) more earnestly than I can express, that with all your advantages of knowledge, you would profit by your own light; and that by turning your antiquarian information to the best possible use, you might repair the misfortune you have had to be born among *innovations*, and set your conscience at rest, and make your salvation sure. You must at least forgive me the fervent prayers I make for this, and the sincerity with which I speak of it from my own heart to yours."

This letter is dated at Paris,

\* Correspondence entre Le Pere La Chaise et Jacob Spon, nouvelle edition. Paris, 1827. 12mo. pp. 22. Servier.

January 2, 1680, and Spon's reply at Lyon on the 13th. To answer a challenge of this kind must have cost him some thought, as his letter is closely argumentative. It is concise, earnest, and distinct, and bears the mark of a mind that has thought much on the subject. The commencement is serious, and affords us a gratifying view of the writer's habits.

"Sir,—In the course of my antiquarian researches, you must not suppose that I have never investigated the age of that religion in which God has willed that I should be born. I have divested myself as much as possible of all prejudices of birth and education, to see if I could discover this innovation which you affect to reproach us with. Besides, I have often consulted, in those hours of morning and evening which I devote to pious duties, Him whom St. Augustine calls *Beauty, new and old*, to learn from him whether our religion is ancient as you believe, or new as you call it; but the more I have consulted the divine oracles, the more have I been convinced of its antiquity, and that if it be new, it is only so to those who have heard of it without understanding it, as the new world appeared so to the Europeans when they first discovered it, or as one might call an old ship new that has been refitted."—Pp. 5, 6.

Spon argues, in the first place, that the law was fulfilled and not abolished by Christ; and therefore, if Protestantism is conformable to the law in its belief and practice, excepting the typical and ceremonial parts, it is no innovation. Thus, 1. We believe, that God wills himself to be worshipped in spirit and truth, without images or representations, which indeed he has forbidden; and this we obey without any invasion. 2. We in-

voke God only, as the Hebrews did, and not angels or saints. 3. Our service is performed in a language understood by the people, for how can we expect to be comprehended by him, if we do not comprehend ourselves? 4. We believe that we are obliged to confess our sins to God, as David did; and in extraordinary cases we have recourse to our pastors, as he had to Nathan. 5. We believe that the ministers of the church are at liberty to marry, as well as the laity, and that the new covenant has not abolished what was practised under the old one. 6. We believe that there are two sacraments, substituted for those of the Jewish church, the signs of which only are changed, and not the things signified. On this subject he observes, we have the evidence of antiquity in our explanation of the sacramental expressions in a figurative sense: for it is well known that the Hebrews, when they ate the paschal lamb, said *This is the passover of the destroying angel*;\* and in eating the herbs which were served with it, *These are the bitter herbs which our fathers ate in the wilderness*; and in eating the bread, *This is the bread of affliction which our fathers have eaten*;—without believing that these were one and the same, but using them commemoratively.—What innovation, then, is there in our sense, which is borne out by so many parallels? For instance, the lamb was called *the passover*, the rock was *Christ*, the seven kine were *seven years*. . . . Tertullian says, ‘The bread which he took and distributed to his Apostles, he made his body, by saying *This is my body*, that is, the emblem of my body.’ St. Augustine says, ‘The

\* A similar argument was used by Zuingle in a conference at Zurich. The late learned Bishop of Oxford, Dr. Lloyd, in his private lectures as divinity professor, used to paraphrase Gal. iv. 24, by *which things I am going to allegorise*. See the same phrase used explicitly in Jer. vi. 2.

Lord did not hesitate to say, *This is my body*, when he gave the symbol of his body.’ I once heard a Dominican preacher attempt to elude the force of this last passage, observes Spon, but I could not make out the meaning of his words. 7. We believe with the Jews in a heaven for the good, and a hell for the wicked, but no more in a purgatory than they did. We believe that the blood of Jesus Christ cleanses from all sin, as did the blood of the sacrifice typically. Therefore we do not pray for the dead, as we cannot find any instance of it in the canonical books. 8. We say that faith alone justifies, as the scripture says that it justified Abraham; but we believe that this faith must be accompanied by good actions. 9. We rest on the seventh day, and devote it to pious duties, as the Jews were ordered to do; nor do we impose other festivals on Christians. If the Jews did so, they were of divine institution, and are past away with the ceremonial law. 10. We believe that all Christians are engaged by their baptism, to renounce the world; not as those do, who make a vow of poverty, that they may enter into a rich (monastic) community. ‘What innovations,’ he asks, ‘have we introduced here!’

Having thus shown, that Protestantism comes as near as possible to the first system, he goes on to prove that the Catholics, while they accuse the Protestants of innovation, do not appear aware how much more justly it may be charged on themselves.

‘1. The worship of images was unknown in the primitive church, nor were there any in the temples. St. Agobard, bishop of Lyon, in the 9th century, forbade it, as tending to encourage superstition. 2. Scripture neither commands us to invoke saints and angels, nor denounces those who do not, but reproves those that do, as in the case of St. John (Rev. xxii. 9.)

3. Latin was not used in the church for the six first centuries, nor indeed till it had lost its purity. 4. The marriage of the clergy was not forbidden; for several of the Apostles were married, as well as the primitive fathers and bishops, such as Spiridion, Gregory of Nicea, Sidonius, Apollinaris, Gregory the father of G. Nazianzene, &c. The law of celibacy was not introduced till the Popedom of Siricius, (who died in 394), and was only received in the Latin church; for the preference of the Eastern ones, which was quite as ancient, inclines the other way. 5. Monasticism cannot plead antiquity, for the date of each order is known, as well as that of several festivals, of Lent, of the ceremonies, and the growth of the papal authority. We medallists know, says he, that the triple crown was not always used, for the medal of Pope Adrian has simply a Bishop's mitre, and in various mosaics the head of Pope Leo is bare. 6. The communion in both kinds was instituted by our Lord, as the Greek church has always retained it, and as Pope Gelasius II. (1118) ordered, on pain of excommunication; so that the denial of the cup is new in the Latin church. The contrary usage was not generally received till the end of the fourteenth century, and as an article of faith is no older than the Lateran Council.\* Where, then, he asks, is your antiquity? The primitiveness of transubstantiation may well be questioned, since no corresponding expression is to be found in any ancient Greek or Latin Dictionary; nor is there any vestige of it in Suidas, who was a Christian, and who gives the words used by Pagans as well as Christians. The ancient fathers, and the canons of ancient councils, will probably be searched for it in vain.

7. There is no word to be found that expresses *Purgatory, where we*

\* The fourth Lateran is meant here, which was held in 1215.

*should naturally look for it, namely, in the epitaphs of the early Christians. Before the sixth and seventh centuries, we never meet with the phrase pray for him, or may he rest in peace, which are so common in modern epitaphs, but simply he died in peace, or he is accepted by God. Therefore, he says, I infer that the faithful were supposed to enter into the sleep of peace, that is, into Paradise, from the time of their death. I have many inscriptions of the six first centuries, but I have met with none where any mention is made of the remedy for souls, which is so commonly wished in modern ones. Nor have I seen in any of the ancient bas-reliefs, a representation of purgatory, or a priest saying mass at an altar, with his congregation kneeling, though the principal mysteries of the church are to be met with in that manner."*

This is the sum of his second argument, that there are many innovations in the church, which considers itself so ancient; for when antiquity is contested, it is not an antiquity of a few centuries, but a pure and primitive one. The truth is, that the whole Western Church resembled a diseased body; we were healed by the grace of God, and so far we are new; but *you* remain as you were. Where were you, we are asked, before the time of Calvin? Why, in such a society as the true Hebrews were at our Lord's coming. There have always been teachers and communities protesting against the errors of Rome, such as the Iconoclasts, the Council of Frankfort, the Berengarians, the Vaudois, the Hussites, &c. So that there have always been Protestants, both public and private; the one in the purest parts of the church, and the other in the bosom of Rome.

There is a curious specimen of argument from antiquity at the close of this letter. M. Peyresk,

an eminent antiquary, was in possession of a medal, which he believed to be one of Constantine, on the reverse of which was a pedestal, that he took for an altar, and a circular figure upon it, with this inscription, '*Beata tranquillitas*,' this he conceived to be the representation of the sacramental host upon the altar, and wrote a dissertation in support of his opinion. Spon discovered, by inspecting a better impression of the medal, that the circle was a globe, with the zodiac and planets engraved on it, and emblematic of the peace which existed under that reign.

"Thus, Sir, (he concludes) I end with declaring, that by the grace of God I have my conscience in perfect peace, praying God daily that he will teach his truth to those who are ignorant of it, or only know it in part, whosoever they be; and that it will please him to inspire us all with love for him and our neighbour, with which disposition we cannot perish, and without which we cannot possess him, who is very love and charity. For the rest, I thank you humbly for your kindness to our printers (at Lyon); and I should only have had my thanks to write, if I had not considered myself bound to reply to the earnest solicitations with which you have honoured me, by opening my heart as sincerely as you could wish, entreating you to take this liberty in good part, and to believe me ever, Sir, your's &c.

JACOB SPON.

Spon quitted France on the eve of the revocation of the Edict of Nantes, out of regard to the faith he defended in this letter. He intended to fix his abode at Zurich, where his father had acquired the rights of citizenship, but died at Veray in the Canton of Berne, in a state of absolute destitution. If posthumous reputation can com-

pensate for actual sufferings, he has been repaid; but of all his writings, his letter, in which he contends so earnestly for the faith once delivered to the saints, is perhaps the most valuable. When he penned it, he probably regarded it as a hasty and fugitive composition, and little supposed that it would survive for the benefit of future protestants. His example shews the utility of cultivating one's talent; by his antiquarian erudition he was enabled to give a speedy and decisive reason of the hope that was in him, and also to leave it as a precious bequest for others. This little pamphlet might be called the protestant's manual, for it contains in essence all that Basnage has collected into two elaborate folios. His is one instance out of many, of the improved talent being blest to the possessor: the voyages of Jorgenson, the Dane, furnished him with the materials of his *religion of nature*; Galen the physician is said to have first traced the Supreme Being, whose influence he maintained in his lectures, in the construction of a skeleton; among the neologists of Weimar, Harder was enabled to appreciate the Scriptures by his oriental knowledge; and an eminent living lawyer has been heard to say, that the providential events which he witnessed in the course of his concerns with the affairs of families, had preserved him from disbelief. There is hardly any profession or occupation, which may not be made tributary to religion, either in strengthening one's faith, or supplying testimonies for general use. Spon cast his bread upon the waters, and after many days the church has found it: how imperatively does his example say to the gifted and informed, "*Go, thou and do likewise.*"

J. T. M.

St. Servan, France.

## 2 KINGS iv. 26.

"Run now I pray thee to meet her, and say unto her, Is it well with thee—is it well with thy husband—is it well with *thy child*? and she answered, *It is well!*"

'It is well with the mother—it is well with the father—it is well with the child'—was the version of the above text, given by a father to Mr. Whitfield when applied to by him for a text upon which to preach a funeral sermon on the death of his child. The application of the text was strong, and has a tendency to convey to every Christian mind the peaceful reflection, that there remaineth a *rest* for the people of God;—that they are blessed who die in the Lord; that God is the God of the living and not of the dead; and that they who survive need not sorrow as those without hope. It is true that the deep sorrowing of a Christian heart, has not in its agony any of the painful revolvings, whether it had been better the object of their lamentations were permitted to return from that distant world to which they have been removed. The suffering of selfishness is lost when even a passing view of future glory presents itself to their thoughts who are left behind for a time. The retrospect of a life of mercies so often repeated, of dangers so frequently escaped, of love so often slighted and still renewed,—the mournings of that soul when upon earth for deficiencies in spiritual life,—the hard contests with the world, the flesh, and the devil,—the perhaps joyful adieu to such a world of sorrows; these crowding upon the secret recesses of the mourner's heart, all tend to bring the repinings of earth into subjection to the praises of heaven, and make the soul anticipate the joyful hour of its own departure. The remembrance of those very circumstances may indeed render the loss of a beloved friend still more apparent; but it is a question whe-

ther to the true believer the joy in the one case does not counterbalance the sorrow. Human nature must necessarily feel acutely those deprivations which the God of the hearts of the brethren of Jesus Christ, has ordered for the very purpose of leading us away from earth and its concerns, to fix our *affections* on things above, and not on things on the earth. He cannot bear without a pang, the separation from one with whom the heart has been "bound up in the bundle of life," and around whose soul the deepest affections have been entwined. He cannot as it were look for their coming, day after day, without some degree of disappointment and pain, to be compelled to shrink within itself at the recollection, that it must look in vain. But all these sufferings are calculated, when under the influence of divine grace, to lead the soul to a right situation. We cannot *always* feel acutely. We cannot continue to feel no interest in the duties of religion; nor can we continually shut our ears to the sweet solicitations of Him who says "Come unto me and I will refresh you." When, therefore we look to Christ, our head in affliction as well as in glory, these sufferings and these circumstances, (the acuteness of which is commencing to be in some degree blunted) appear to us in a new light. It is as the moon breaking forth from behind the cloud which hastily passed over and shrouded her for a time. It is as the view of glory when passing through the valley of the shadow of death. He whose name wrought them, whose word called them into being, now appears the prime mover in the work. His hand is seen directing

all for good, and stamping those exercises of His power with His seal of love and truth. What can we suppose to have been the Saviour's joy, when every pang being over, every suffering terminated, having done His Father's work, he was now, after all His agony, enabled triumphantly to exclaim, "It is finished." If we may use the language of men, we might say that his happiness at the moment of uttering these words, was ten thousand times enhanced by the sufferings which went before. His glory exceedingly increased in beauty and loveliness. The prince of darkness had summoned together in one tremendous body, the dismal vapours of sin and misery which surround our globe, thereby if possible to extinguish the rays of the setting Sun of Righteousness. But that sun shone brighter when sinking beneath this world's horizon. He sunk not till He had lighted with His Spirit the lamp of divine truth, and sent it forth to be our light unto eternal life. His parting rays illumined all the ends of the earth, that they might behold the glory of the Lord.

And what was this—all this—for? That we might learn to follow the Lamb whithersoever he goeth; that we might learn obedience by the things which he suffered; that we might remember He was as we are—the victim of sorrow, and misery, and suffering. Surely we ought then to look well, lest we neglect so great salvation, and make misery for ourselves, where He intended a blessing. Soon all this scene of wretchedness will have nought to offer to us of either joy or sorrow. Soon, very soon, every tale of woe shall cease to find sympathy in our hearts, and every past moment of grief will bring increasing conviction to our minds of the Lord's having done *all* things well. Let us not shrink from a *little more*. Let us submit ourselves yet again to the will of our heavenly Father; and when He shall send for us to bring us to glory, we shall find how all things have worked for good to those that loved Him: that "it has been *well* with the mother, *well* with the father, and *well* with the child."

Θ.

### PROTECTION OF LUNATICS.

OF all the maladies to which our fallen nature is subject, there is none which more deserves, or rather demands, our compassion and aid, than mental derangement. Medical and coercive measures are doubtless necessary for the unhappy subjects, and under proper superintendence, prove efficacious in a majority of cases. But we also know, from some instances which have fallen under judicial investigation, that there is great temptation for the subordinate agents or managers, whether keepers or nurses, of every description, to detain their patients by stratagems, which may for a time escape the penetration and vigilance of the physician,

I would therefore suggest that an association be formed for the Protection of Lunatics, which should provide by annual subscription a reward of £30 or £40. to every principal keeper, male or female, who can produce a certificate, duly attested of the complete recovery of a patient, whose confinement has not exceeded six months, and whose subsequent convalescence has continued for two years without any interruption.

Such a plan, under proper modifications, might probably be the means of restoring many miserable sufferers to their families and to the enjoyment of their social rights and comforts.

SENEX.



## REVIEW OF BOOKS.

*A Letter on the present neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster.* By C. J. Blomfield, D. D. Bishop of London. 8vo. Pp. 38. Fellowes. 1830.

*A Plain Appeal on the Sanctity, Violations, and Observance of the Sabbath Day.* By John Clayton, Jun. 8vo. Pp. 30.

AMIDST the aboundings of iniquity there is no one evil which has excited in our own minds deeper and more appalling apprehensions than the awfully increasing desecration of the Lord's Day. "The whole head is sick and the whole heart faint." The scenes which force themselves on our notice on every returning Sabbath are such as compel us oftentimes to recur to the awful declaration, "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this." With such feelings therefore we are disposed to hail with lively satisfaction every publication and every attempt which is made for the repressing of existing evils, and the promotion of a due observance of the Lord's Day, from whatever quarter such efforts proceed, and even though they may not be founded on those principles, conducted by those rules, or carried on to that extent which we might desire.

There are two grounds on which the duty of keeping holy the Lord's day may be clearly and conclusively established;—first, the divine authority; secondly, the political expediency: and the connection of these two may be well brought forwards, in this as in other cases, as an illustration of, and an argument for, the moral government of God. The argument of Mr. Clayton rests on the former ground, the Letter of the Bishop of London appeals principally to the latter;

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we say principally, because his Lordship intimates, though somewhat coldly, that the necessity of a sabbatical institution might be argued on more sacred grounds.

In the observations, (says his Lordship) which I am about to make, I shall take for granted the necessity of a sabbatical institution; and for argument's sake I might be content to place its authority upon the basis of expediency; although, for my own part, I think that it is entitled to our respect upon far higher and more sacred grounds than this.—Page 5.

In adopting this language, which savours not a little of faint praise, his Lordship most probably hoped to conciliate some of the higher orders of society, whose influence is of the utmost importance with respect to the amelioration of the existing laws, and who would very possibly have rejected with contempt his Letter, had he taken the higher ground of the divine appointment. We are not sure, however, whether his Lordship's caution may not produce a yet more unfavourable effect on the minds of such persons; whether some of them may not consider, or at least affect to consider that such reserve springs from latent doubts as to the divine authority of the institution,—from undue deference to ungodly men who occupy high station, &c. The Christian has no right to expect respect from the world, and he will never meet with it, unless he is decided and uncompromising both in principle and practice.

In proceeding with his letter, his Lordship adverts to various offences against public decency, the open shops on the Lord's day, the sale of provisions, the wine and spirit vaults, the Sunday travelling, the news rooms and Sunday papers,\*

\* In speaking of these mischievous productions, his Lordship has made an observation which we believe to be incor-

the travelling of the Great, the Sunday dinner parties, *conversazioni*, card parties, &c. and closes with a brief summary of sabbath duties, from Bishop Jer. Taylor.

Of Sunday dinners and amusements his Lordship remarks—

The excuse which is sometimes urged for these Sunday entertainments, is, that Sunday is the only day on which they can be given. There are very few persons who can urge this excuse with any thing like truth; and those who can, may be called upon to say, whether it be really *necessary* to have these dinners at all? Nothing can be so necessary, as to uphold the honour of God, and the credit of religion, and to set forward the salvation of mankind. Whatever interferes with these objects, and diminishes our means of promoting them, can never be necessary. *Convenient* it may be, in a worldly point of view; but the Christian does not make convenience the measure of necessity: with him the necessity lies all the other way; it binds upon him much self-denial and much abstinence; but no indulgence, no compliance with sinful customs. He will say with St. Paul: *When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.* 1 Cor. viii. 12, 13.

I would not go so far as to assert, that hospitality is in no case to be exercised on a Sunday. There may be occasions, when it is in some degree connected with the public services of the day. As the chief part of the evil which is complained of, consists in the scandal occasioned by unwonted encroachments upon the sanctity of the day, it may be thought that there is not the same degree of objection to the ancient and customary hospitality of entertaining those who attend divine

rect: 'I am aware that the persons, who are engaged in printing a Monday's newspaper, are necessarily employed during a part of the Sunday: but one evil practice does not justify another; and in this case there is, at least, no outrage committed upon public decorum.' We believe there is no necessity for such violation of the Sabbath. The Monday's Morning Paper may be prepared on Saturday night, and any slight addition made early on Monday morning.

service in their official capacity, which may be urged against Sunday dinner-parties in general. But the less there is, even of this, the better.—Pp. 23—25.

His Lordship has both here and in some other parts of his letter, expressed himself in a way which might lead an inconsiderate person to conclude that, with regard to various acts of Sabbath breaking, the offence against public decorum is of more serious import than the sin against God. His Lordship could not possibly mean this, and we are fully convinced did not intend to convey any such idea. The offence against public decorum is an aggravation of the transgression, but the grand evil is the violation of the divine precept. His Lordship's argument however, it should still be remembered, is not founded on the divine authority of the Sabbath, but on the human obligation; and his whole reasoning therefore, must be estimated with reference to apparent present interests, rather than eternal consequences. We have only room for the following passages:

For some of the most flagrant of these offences against the sanctity of the Lord's Day, the law has provided remedies, which, although they may not always be effectual, ought to be applied more frequently than they are. It is surely a charge incumbent upon the parochial authorities, at least to try what can be done by vigilance and decision; and it is the duty of every respectable parishioner to assist and uphold them in the execution of an unpleasant office. It is no infringement of rational liberty, to restrain men from injuring themselves, from insulting the principles of others, and from weakening those salutary feelings of respect to religious institutions, from which the laws themselves most ultimately derive their real force. It is surely an act of kindness to the ungodly, as undoubtedly it is to those who might be perverted by their example, to restrain them, if possible, by advice and exhortation, but, if needs be, by authority, from inflicting a public injury upon the cause of piety and virtue. But prevention is far better than punishment; and if it be known, in any district, that its respectable inhabitants

are confederate together for the purpose of protecting the honour of God's holy name, and of repressing the profanation of his day; and if they are seen to be vigilant and active in the prosecution of their object; it will rarely be necessary to call in the aid of the magistrate for the purpose of inflicting punishment, except in cases of gross indecency and profaneness. My own experience of a London parish has taught me, how effectually these evils may be repressed by constant attention on the part of the parish officers, and by a constant attention to the parish officers by the clergy and leading inhabitants. Much good is to be effected in this respect, by the instrumentality of parochial visiting societies, under the superintendence and direction of the clergy. Thousands may be prevailed upon, by individual solicitation, to attend the house of God, and to hear his Word, who, if left to themselves, would never have given it a thought.—Pp. 16—18.

I am no advocate for a Pharisaical observance of the Christian Sabbath; nor would I interfere with those quiet recreations which different individuals may think fit to allow themselves, provided that no offence be committed against public decorum, nor any shock given to that public opinion of the sanctity of the Lord's Day, which is a chief security for the continuance of religion amongst us. It is principally with a view to that opinion, that I would impress upon the higher classes the importance of an exemplary observance of the day; although it may well be urged upon them with reference to their own interests, as accountable, dying sinners. What it is lawful for one Christian to do upon the Lord's Day, may not be lawful for another, with reference to its effects upon his own religious state, or upon that of others. Whatsoever is injurious to either, is unlawful; whatsoever does not tend to promote either, is unprofitable. And if every person, who pretends to any religion, would fairly put it to his conscience and reason, what kind of employment on the Sunday would be really most conducive to his own improvement, and to the honour of religion, he would need no casuist to resolve him what might, or might not be done upon the Lord's Day. At all events, the evil which is to be apprehended at the present moment, is not a puritanical strictness of observance, which may be the occasion of hypocrisy, but a laxity, fast verging

to a total neglect. And were it otherwise, superstition, in an ordinance of this kind, is no very terrible thing whereas irreligion is unspeakably mischievous. In spite of the increased numbers of our churches, in spite of the increased exertions of a zealous and laborious clergy, religion is, we fear, on the wane amongst the poorer classes; and the surest and the most alarming symptom of this, is the profanation of the Sabbath. Surely, then, I am justified in calling, with great earnestness of intreaty, upon those who have it in their power, (I do it in the name of the clergy, and of all wellwishers to the cause of true religion,) to assist us in stemming the torrent of ungodliness; and to make, by their conduct, a practical declaration of their pious resolution, *as for me and my house, we will serve the Lord*. In what way, and by what methods that declaration should be made, I have already intimated in the former part of this Letter; and will again recapitulate them in the words of a far wiser and more eloquent monitor:

'Such works as are of necessity and charity, is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of public authority; and though the Church hath made no more prescriptions in this, and God hath made none at all; yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the day are prayers and public liturgies, preaching, catechizing, acts of eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences; and, after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants; or whatsoever else is good in manners, or in piety, or in mercy.'—Bishop Taylor on the Decalogue. Pp. 32—34.

We are not indeed perfectly satisfied as to the correctness of some of these observations. We are fully convinced that many of the existing evils may be very *materially* repressed by the constant attention of the parochial clergy and officers; we believe they were so repressed in Bishopsgate, under his Lordship's incumbency; but we

doubt whether they were *effectually* repressed; and we have strong grounds of belief, that in a very large proportion of cases, though the evils may be *mitigated*, they cannot be effectually and permanently overcome, until some modification of existing laws, and some stronger force over reluctant, not to say interested, magistrates can be obtained.

Extraordinary diseases require extraordinary remedies, and extraordinary exertions. His Lordship has practically recognized this principle, when referring to the good resulting from parochial visiting societies. But we regret to say, that there are Clergy in his Lordship's own diocese, who regard these parochial visiting societies with a jealous eye, nay, some who oppose them as incorrect and irregular, as innovations on established and existing practice. Many however who once opposed, now see their importance, and others will, we trust, from his Lordship's commendation, be induced to join in their support.

We must not however close the present article without an extract from Mr. Clayton's Appeal, which we are sure will at once commend itself to the minds of our readers. After touching on the **SANCTITY** and the **VIOLATIONS** of the Sabbath day, he thus speaks of its **OBSERVANCE**.

Almost all the preceding statements and representations may be converted into cogent arguments on this head. Is it a divine command to keep the sabbath holy?—then obedience is imperatively required. Has it been uniformly kept by the greatest and best of characters that have ever lived, and even by the Son of God himself?—then here is the enforcement of example. Is its violation threatened with severe punishment?—then to what imminent danger is the sabbath-breaker exposed! Are there numerous promises given to those who keep the sabbath from polluting it?—then how numerous and rich are the advantages connected with

its consecration to those high purposes for which it was originally designed!

Let the reader of these lines dwell in thought, on the benefits resulting from the due observance of the Lord's day. What a mercy it is to have one day in the week to rest from the toil of ordinary labour, to have the quiet opportunity to read and examine the pages of the book of life, to meditate on the affairs of the soul and of eternity, and calmly to conduct that process of self-examination by which to ascertain the real aspect of the man towards God and heaven. What a privilege it is in the family that its members can cease from their usual cares and bustle of business, and peruse some valuable works, to feed their understanding and refresh the better principles of their hearts; and when parents and children can freely converse together on the acquisition of the noblest science, of the honours which can never fade, and of riches which neither moth nor rust can corrupt, and which thieves cannot break through to steal. What a peaceful opportunity too is granted to hear the dispensation of the gospel of Christ, to mingle in prayer and praise with the great congregation, to partake of the memorials of a Saviour's dying love, to hold fellowship with the excellent of the earth, and delightful communion with Him who is the author of the richest privileges and best hopes which can be enjoyed on this side heaven.

Nor are these advantages derived from honouring the sabbath, possessed and shared on the hallowed day alone, but they are participated on the days of the following week. By its ordinances, a new excitement has been given to the devout affections, fresh energy has been infused into the graces of the Spirit, so that duty has been more actively performed, and temptation more firmly resisted, and trials more patiently endured. There has been a relish left in the mind of the pleasures of converse with God, long after the actual celebration of the institutions of grace, as roses retain their sweet perfume after the leaves have shrunk and faded away.

The benefits of the sanctification of the sabbath extend beyond the individual, the family, and the Church of Christ, to the wide world itself. Thus a public testimony is borne to the honour of God, and there is a distinct and open recognition of his authority and government. Thus the excellence

of divine revelation is proclaimed, and its sanctions and laws are honoured and obeyed. Thus the order and peace of the community are promoted and increased. Thus infidelity, scepticism, and immorality are put to the blush; the interests of pure and undefiled religion are advanced and secured; and the general welfare of nations is established on those firm principles, which give the best stability to thrones, and the strongest security for the true rights and rational liberties of mankind.

If such be the invaluable benefits resulting to the individual, the family, and the community at large, from the observance of the sabbath, it is no unjust or uncandid inference, that those persons may be considered as enemies to their species, who would deprive their fellow-creatures of so precious a privilege. Infidels, and the profane, would abolish this day, and, with its abolition, would at once deprive the poor, who toil during the week to obtain their living by hard industry, of their season of rest; the afflicted, of one of their sweetest comforts; and the mass of mankind, who are hastening into eternity, of the fairest opportunities to prepare for their entrance into the unseen world.

Where, it may be asked, is the advantage which they offer in exchange? Do they furnish society with any sentiments, principles, plans, or institutions, which would contribute to the refreshment of the weary, to the solace of the children of adversity, to the morality, the happiness of man? Do they not leave him to wander through a world of toil, care, temptation, and woe, without a guide or a safe-guard, without comfort, and without hope? The best part of society has ever pronounced its censures upon those who would deprive mankind of their civil liberties and immunities, and subject them to misrule and tyranny. And are not those who would rob them of their noblest freedom and their heavenly privileges, chargeable with the most cruel of all oppressions to be seen under the sun?

Should this statement be correct, the converse of it is also true. They who by scriptural argument, by persuasive reasoning, by habitual example, and by the exertion of their pious influence, urge on those around them the due observance of the sabbath, may be classed with the philanthropists of their age—the benefactors of the human race. Pp. 23—28.

*The Devotional Testament, containing Reflections and Meditations on the different paragraphs of the New Testament of our Lord and Saviour Jesus Christ; intended as a Help for the Closet and for Domestic Worship. By the Rev. Richard Marks, Vicar of Great Missenden, Bucks, 4to. Pp. iv. and 504. Nisbett, 1830.*

Considering the numerous commentaries on the Holy Scriptures which have already appeared, it might be supposed that additional publications of this nature were no longer necessary. Mr. Marks however intimates that he has not been able to meet with one exactly adapted for servants, cottagers, and the numerous classes of those who earn their daily bread by the labour of their hands. He was therefore induced to compile these reflections for the use of his own family, and now sends them into the world for the benefit of others. The following is Mr. M's own account of his plan.

The object of the writer has been to give such a direct and devotional turn, and to make such spiritual improvements of the different paragraphs of Holy Writ, as the Sacred Text would evidently and naturally furnish—to throw back the mind from time to time on the Word of God itself, and by meditating on what is therein written, to stir up the soul to pray for an experimental sense and enjoyment of the many great and precious promises which God has mercifully given for our encouragement while pilgrims and sojourners on earth. In doing this, he has endeavoured to compress his thoughts into as small a compass as the nature of the subject would allow; and so to arrange the various divisions of the Sacred Text and the corresponding reflections, as to suit the convenience of Family Worship, and private reading, according to the time which individuals may have at command, and may judge most to edification.

The volume contains nothing of a critical or controversial nature. It is devotional rather than explanatory, and while we are well aware

of the writer's motives for the omission, we cannot but regret that he has not in some few instances afforded a little additional information on passages which are very perplexing to the young inquirer. We trust however that this volume will, like Mr. M's other publications, meet with extensive encouragement, and prove eminently useful. The following reflections on John xx. may serve as a general specimen of the work.

VERSE 1—10. If we loved the Saviour in any measure like these good women, we should, like them, be early and late in our endeavours to honour and serve him; a thousand of those little hindrances and supposed difficulties which now are found sufficient to keep us at home, and to hold us back from various duties, would then give way; and, sooner or later, we should find, that it was well for us that we did not confer with flesh and blood. This disappointment of not finding the body of the Saviour in the tomb was an affliction to these women; but, had they known the Scriptures, they would have rejoiced in this empty sepulchre; for it was a proof that he who had died for their sins was risen again for their justification. But, alas! our ignorance and carnality, our weakness and want of faith, are continually robbing us of the consolations of the Gospel, and enlarging the sorrows of our hearts.

VERSE 11—18. Poor Mary wept at that which should have caused her heart to sing for joy. Well might the angel ask, "Woman, why weepest thou?" For the sepulchre was never intended to house the body of Jesus longer than a part of three days. If it could have confined him longer than this, then farewell to all redemption through his blood. No, this crucified Saviour had to rise again, and to return unto his own kingdom and glory, and there to plead the merits of his obedience, sacrifice, and death, that he might thereby procure mercy, and grace, and peace. And finally, he had to prepare mansions for all who love him. All this would have been impossible had he not risen again on the third day, according to the Scriptures. Well then might the angel ask, "Woman, why weepest thou?" The Scribes and Rulers had indeed crucified the human part of the Lord and Saviour, but God the Holy Ghost had raised it

from the dead! Joseph of Arimathea had lodged it in his own new tomb: but the almighty and undivided Trinity had brought it forth from thence. Mary, however, did not then know or understand this. She expected to find the sacred body of her beloved Lord; and finding it not, she wept with sorrow and bitterness of spirit. Thus do we, at times weep, and almost despair, when, did we know better, we should rejoice. Thus do we often think there is nothing but calamity and evil awaiting us, when we are, in reality, on the very point of obtaining joy and peace. Oh, how kind, how condescending and affectionate was the whole conduct of the risen Saviour on this occasion. Mary knew him not, but he well knew her, and he sympathized in all her sorrows, and hastened to relieve them, by a revelation of himself to her senses. Oh happy, weeping, rejoicing Mary, thy tears of sorrow were soon turned into floods of joy; and now thy days of mourning are for ever ended. Henceforth thou wilt never seek thy Lord and Saviour among the tombs and sepulchres of sinful dying men; for thou wilt for ever behold his face in heaven, and there partake of his felicity and glory. Oh that we may be fitted shortly to ascend into the same place, and be permitted to unite in thy praises, and in the praises of all the redeemed for ever and ever.

VERSE 19—23. The extraordinary gifts of the Holy Ghost, and the authority here given to the disciples, were what we have no right to ask for or expect. But we may ask for, and expect all the necessary aids of that same blessed Spirit to carry on and complete a work of grace in our heart, unto the day of Christ.

And so long as we are in this barren wilderness, we may assemble together for prayer and Christian edification; assured that where two or three meet in the name of Jesus, there he will be with them, and that to bless their souls. Lord, do thou now speak peace to us, and to all thy waiting people. Pour out the Holy Spirit on all the assemblies of thy servants; and especially when we come near unto our end, do thou breathe on us in mercy, and inspire our departing souls with that peace which shall dispel every fear, and be sufficient to lead us happy and triumphant through the valley of the shadow of death, until we awake up in thy kingdom.

VERSE 24—31. The unbelief of Thomas was, certainly, without excuse,

and highly criminal; but alas! what is man in his very best state, but vanity and demerit? And yet the very unbelief of this disciple was overruled for good, and led to the most full and blessed declaration on the part of Christ as to the reality of his resurrection, and also as concerning the privileges and benefits of believing in him. Lord, our eyes must not and cannot see thee; but we believe that thou art the Christ, the Son of God; and that for us men, and for our salvation thou didst come down from heaven, and die, and rise again. Grant, we beseech thee, that this faith may so purify our hearts and work by love, that we may love and follow thee unto the end; and finally, that we may partake, in a large measure, of that life which is here promised to them that believe.

*Reasons why I am not a Member of the Bible Society.* By the Hon. Arthur Philip Perceval, B. C. L. Chaplain in Ordinary to His Majesty. Second Edition. 8vo. Pp. 20. Rivington. 1830.

*Reasons why I am a Member of the Bible Society.* Respectfully addressed to the Hon. and Rev. A. P. Perceval, B. C. L. Chaplain to His Majesty, &c. In answer to his Pamphlet, entitled, "Reasons why I am not a Member of the Bible Society." By John Poynder, Esq. One of the Committee of the Society. 8vo. Pp. 88. Hatchards. 1830.

Who the Hon. Arthur Philip Perceval is? and why he should deem himself called upon to assign reasons for not being a Member of the Bible Society, rather than any other individual of the eight or ten thousand clergymen who have not yet honoured themselves by subscribing to its funds? are questions which we are altogether unprepared to answer. Suffice it to say that his reasons are very common-place—have been pressed on the public attention for some twenty years, and been again and again triumphantly answered.—There are, however, in every age,

many who are either ignorant of what is matter of common notoriety, or unable to derive wisdom from the experience of others. Which, or whether either of these, is our Author's case, we are not prepared to decide. In justice, however, to him and to ourselves, we here subjoin the reasons he has assigned.—He observes,

1. That this Society is unnecessary.
2. That it is injurious to our church.
3. That it disregards the distinction between those who according to the ordinary method of God's Providence have received a lawful call to minister in the congregation of Christians; and those who like Korah, Dathan, & Abiram, thrust themselves uncalled into the office of the Christian priesthood.
4. That it receives for Christians those who deny the doctrine of the Trinity, and admits to the honour of the Christian ministry the self-appointed teacher of these infidels.

In stating and illustrating these reasons he of course refers to the Society for Promoting Christian Knowledge and Propagating the Gospel in Foreign Parts, and intimates that the refusal of the Committee of the Bible Society to commence their meetings with prayer was a price paid in order to conciliate Socinians and Infidels.

At what price is their money to be obtained? They who are not already aware of it will hardly credit me when I mention it; for I am sure I did not myself believe it when first I heard it: the price and condition is forbearing to supplicate the blessing of Almighty God upon the undertaking, because, forsooth, the prayer which a *Christian* might offer, would be offensive to the *unbelieving brethren!* So that the Bible Society would rather go without asking God's blessing, than lose the pounds, shillings, and pence, of those who blaspheme Christ; and begins by renouncing Christianity, as the means of promoting it. And what is, what, indeed, must be the consequence? Surely, when we know these things, we have got a clue to the otherwise unaccountable fact, that, in proportion to its

resources, this Society is notoriously the most inefficient that ever existed. There is much talk but little business; great show and parade, with really scarcely any thing effected; accounts of successful missions, where, except the Missionary, there is hardly a Christian to be found; accounts of books in large quantities circulated, where, as in the case of those sent to Lisbon, not one was suffered to remain: translations of the Scriptures undertaken, which, on account of the Unitarian and other leaven incorporated into them, are worse than useless; and which in some instances, for very shame, are bought up.—Pp. 16, 17.

To these reasons of Mr. Perceval, Mr. Poynder has, as was naturally to be expected, given a most triumphant reply. In answer to the objection that the Bible Society was unnecessary because of the existence of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, Mr. Poynder observes,

The Propagation Society had reference principally to missions; the Religious Knowledge Society, partly to missions, but chiefly to the circulation (in addition to the Scriptures) of the Church Liturgy, and of such Religious Tracts as were in accordance with Church discipline. Not only did these two Societies exclude Dissenters, in terms, from joining their ranks, but such was the determination (especially in the case of the Religious Knowledge Society) to confine even their own Members (so far as was possible) to persons whose views and opinions coincided with those of certain leaders of the Society, that several estimable members of the National Church, of unquestionable orthodoxy, loyalty, and piety, (and so certified,) were actually refused admittance by the invidious practice of black-balling. Will it be said, that Societies thus circumstanced could, in the nature of things, provide for the wants of a world, when they never did, and never could, satisfy the demands of the United Kingdom alone? You have indeed affirmed, that "the activity of these Societies was only limited by their means, and that with the money subscribed to the Bible Society, they would have been equally extensive in their operations;" but who

does not see that Dissenters must have renounced their first principles, before they could ever have supported ecclesiastical objects, and therefore that (however devoutly such a consummation might be wished) their money never could have flowed in the channel you would prescribe, until they had all become churchmen; while, in the mean time, and pending the exertions to make them churchmen, the world at large was actually perishing for lack of knowledge, and suffering a famine of the Bread of Life. You are able, indeed, to find matter for panegyric, not only in the limited and exclusive constitution of these Societies, but in what you term "the caution and deliberation which mark their proceedings;" but you need hardly be informed, that while the qualities you recommend are only estimable as they keep their places, so it has been repeatedly objected to these Societies, and not always, or only, by their enemies, that their "caution" has sometimes become irresolution, and that their "deliberation" has not always issued in action.—Pp. 11—13.

As friends to these two Societies, as well as to the Bible Society, we would earnestly press upon the attention of their directors the concluding sentence of this extract. Their deliberation has not always issued in action. To give an instance—A year has now elapsed since many of the Tracts of the Christian Knowledge Society were pronounced '*unsuitable to the present times*,' and measures were adopted for their improvement. But these deliberations appear not to have issued in action. We fear nothing has yet been done. We are sure something must be done: and though very unwilling to interfere in any case, where the parties themselves are promising improvement, we shall most probably, ere long, be compelled to speak more decisively than we have ever yet done, of the guilt of countenancing the erroneous and heretical statements which are to be met with in some of their publications.

We regret that we cannot follow Mr. Poynder through the whole of his arguments, though at the



same time we have this consolation that many of our readers are doubtless fully competent themselves to answer such objections as those of Mr. Perceval. We would however especially call their attention to Mr. Poynder's concluding observations, in which he well points out some of the general causes of opposition to the Bible Society, on the part of a certain portion of the Church of England, and assigns powerful reasons for adhering to its support. The following is the outline of his argument; for the filling up, we must refer to the work itself.

First, I apprehend, that mean and derogatory thoughts of the Bible Society primarily spring from an inadequate sense of the value of the blessing it conveys.

Secondly, Connected with the indifference to the general diffusion of Divine revelation, it is to be feared, there is too often found on the part of those accredited teachers who are opposed to the Bible Society, an inadequate sense of the importance of individual conversion.

Thirdly, An incorrect estimate of the importance of the Bible Society may, I apprehend, be traced to an undue exaltation of a national Church, and a standing priesthood, even where that Church may be uncorrupt in doctrine, and, in the main, correct in practice.

4. Another cause of objection to the Bible Society may, perhaps, arise from the want of all due discernment, on the part of its opponents, of the signs of the present times—manifesting itself in a determined adherence to the maxims and habits of thinking which belonged rather to a period of comparative darkness, both in the Church and the world, than to the present æra; and connected with an inattention to the rapid strides of general knowledge, and the scorching influence of Infidelity—too often, alas! the result of a high state of mental cultivation, when not under the controul of religious principle; to which considerations may be added, the absence of any adequate alarm and anxiety respecting the silent inroads and increasing influence of Popery,—that ancient 'enemy of all good,'—and as such, that uncompromising foe to the distribution of the Bible.

5. Another cause which some, not

inattentive, observers of men and things are disposed to assign for clerical opposition to the Bible Society, may possibly be found in the patronage afforded to those in the Church, who have publicly entered the lists against that Society. Certainly the cases, if not numerous, are yet not few, in which a vigorous, and often unprovoked, attack upon our Society has been promptly followed by preferment in the Church, which, however it may have been really referable to other causes, such, for instance, as Sermons against Calvinism, or Pamphlets against Sectaries, has been generally attributed, by public consent, to services of this description.

6. Another cause of opposition to the Society may, perhaps, be more certainly found in the operation of prejudice, inducing its opponents to dwell on some minute and inconsiderable inconveniences necessarily attending the management of a Society and its auxiliaries, now nearly covering the face of the globe, but which adventitious and petty circumstances do in no way affect, or touch the great paramount principles invoked in the origin and progress of such an Institution. And all this, alas! to the utter extinction, in their minds, of all adequate sense of the inestimable benefit of such an Institution to the souls of men, and the interests of society.

Briefly, then, in recapitulation of my Reasons, as a Layman, for belonging to the Bible Society—and (with all possible respect for your station and character) for thinking that you ought to belong to it also—I observe, in conclusion, that I rejoice, as a Churchman, and an Englishman, in the diffusion of the Bible, because I believe, with Lord Bacon, that 'the Scriptures are the fountains of the waters of life;' and with our Church Article, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man to be believed, as an article of faith, or be thought requisite, or necessary to salvation."

I further believe that no efforts made by the Christian world, even at the present moment, (and how much less before the Bible Society commenced!) are, in any degree, adequate to the grievous want of the Scriptures.

I further think, that we are not merely bound, as Churchmen, to join that Society which most largely distri-

butes the Bible, as thereby most effectually supporting and extending that Church which is founded on the Bible, but I apprehend that any other course must needs wear an ill appearance to the nation at large, as seeming to evince some such apprehension of danger to the national Church, even from the dispersion of truth itself, as the Roman Catholics feel, for their supposed infallible, but really corrupt, Church. It is quite in harmony with a system opposed to truth, that it should feel alarm at the influx of light. The Church of England, however, has nothing to fear from the largest diffusion of scriptural truth.

A further recommendation of the Bible Society, to my mind, arises from the conviction that it is only as they who have authority and influence shall bestir themselves, to meet the public demand for scriptural instruction, that the nation can be saved from the overwhelming floods of Popery and infidelity.

But, lastly, I am not merely moved, as a member of the Establishment, to advocate the claims of sound doctrine, but as a Christian, to do what in me lies, for the promotion of piety in practice. As a man, sustaining the relations of a husband, a father, and a brother, I have an interest in the preservation and protection of the best charities, and highest endearments of human life; and as an Englishman, I find a further motive in the principles of patriotism, inducing me, as I love my country, to desire that immorality and vice may not prove her ruin.

Since the above was forwarded to the press, we are happy to perceive that Mr. Poynder has given notice at the East India House, of a motion for next Quarter-day as follows:—‘That this Court, taking into consideration the direct encouragement afforded to idolatry, and also to the licentiousness and bloodshed connected with idolatrous observances, by the collection of tribute from the worshippers and pilgrims at the temple of Juggernaut, Gya, Allahabad, &c. both for the repair of those temples and the maintenance of their priests and attendants, recommends to the Honourable Court of Directors to take such measures as may have the effect of immediately directing the attention of the Indian government to this subject, and of eventually removing such a reproach from a Christian Empire.’

It will be recollected that Mr. Poynder brought forwards a motion sometime since on the subject of burning Hindoo widows on the funeral pile of their husbands,—a crime since prohibited by the Bengal government. We trust his exertions with respect to Juggernaut, will be crowned with similar success.

## LITERARY INTELLIGENCE.

### Recently Published.

*Brief Memoirs of the late Right Rev. John Thomas James, D. D. Lord Bishop of Calcutta; particularly during his residence in India; gathered from his Letters and Papers.* By Edward James, M. A. Prebendary of Winchester, and Examining Chaplain to the Lord Bishop of the Diocese. 8vo. Pp. xl. and 204. Hatchards. 1830.

“*Hear the Church.*” *Ten Discourses on some of the Principal Articles of the Church of England.* By William Hancock, M. A. Minister of St. Paul’s Chapel, Kilburn. Second Edition. 12mo. Seeleys. 1830.

*Sermons illustrating Christ’s Dealings with the Church.* By the Rev. F. G. Crossman, late Morning Preacher of the Penitentiary Chapel, Bath; Minister of Carlisle Episcopal Chapel, Lambeth; and Chaplain to the Right Hon. Lord Ribblesdale. 8vo. Pp. xvi. and 334. Hatchards. 1830.

*Two Essays: I. On the Assurance of Faith. II. On the Extent of the Atonement and Universal Pardon.* By Ralph Wardlaw, D. D. 12mo. Pp. xviii. and 328. Hamilton. 1830.

*A Guide to the Practical Reading of the Bible.* By William Carpenter. 18mo. Pp. xvi. and 288. Holdsworth.

## INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## FRANCE.

THE following Extracts of letters from Ministers and others in France, demonstrate the anxiety with which the Holy Scriptures are desired in that country, and may well encourage the friends of Bible Societies to fresh exertions.

‘Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known the circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families, pressed around me, to partake of the distribution which I made; and I had much difficulty to prevent tumult and confusion.’

‘The good reception which the books have met with, which you had the kindness to send me last year, gives me reason to hope that I may again apply to you in aid of this work; which is the more important and praiseworthy, as, in consequence of the severe weather, many establishments becoming embarrassed, are not even able to provide nourishment for their families.’

‘God be praised that the Spirit of God inspires the souls of the benevolent; that the Gospels of the Saviour of the World are granted to the poor; and that the children in our Schools will be enabled hereafter to obtain nourishment from the sacred precepts of Jesus Christ! Have the kindness, I beg of you, to furnish me with one hundred copies of the New Testament; and be assured, that the benevolence of the respected Society will never have been better applied. May this institution, so truly Christian in its principles, condescend to accept the assurance of our prayers for the blessing of God to rest on it!’

‘Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets.’

‘I must now request a fresh supply for our worthy neighbours, the Curates stationed around us: and assuredly you will not, by your refusal, suffer the work, which has been so successfully begun, to be impeded? May the Lord give prosperity to the undertakings of

this respected Society, to which you will please to tender the assurances of my warmest gratitude.’

‘Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season, and the distance, does not hinder them: they are all anxious to possess the Sacred Volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels: ‘The reading of them,’ said he, ‘will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities.’

‘A family, consisting of eleven persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and ever since, peace has reigned among all its members.’

‘My parishioners have obtained the New Testament by means of your generosity; but the copies belonging to the children are worn out, from their being so much read at school and at home. Besides this, the curates in this town have applied to me for copies; and if you accede to my request, I shall distribute a good number, conformably with the intentions of the venerable Society. Several of my clerical brethren were opposed to the circulation of the New Testament; but after having seen your edition, they have been convinced that the perusal of it ought on no reasonable grounds to be prevented, seeing that a thousand reasons may be adduced, on the other hand, to prove its general usefulness.’

‘It really appears that God vouchsafes His protection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish.’

‘I must again appeal to your generosity for a fresh supply of the Testaments of Jesus Christ for our prisoners and their children. I have reason to rejoice in having obtained these books for these unfortunate people to read. Swearing is no longer heard; and wicked

practices, which formerly occurred in the cells, before the prisoners were employed in seeking to gain information, are now abandoned. They bear their present lot with patience and resignation, and are now submissive and respectful towards their superiors. Whenever I pay a visit to the prison, I have the satisfaction to find all the poor people engaged in reading the New Testament, or hearing it read. In short, I am convinced that nothing tends more to improve, or to effect a greater change in their character, than a due application to the Sacred Volume."

CHINA.

Canton, Dec. 14, 1829.

The Rev. Dr. Morrison has transmitted the following letter to the Committee of the Bible Society from Leangafa a Native Chinese Christian.

'To all the venerable persons who manage the affairs of the Society for the distribution of the Sacred Scriptures, a respectful letter is hereby addressed, wishing them a golden tranquillity.

'I happily have received the favour of a gift of the Holy Book from your Honourable Nation's Society. The gift is of the highest importance; and I regret that I cannot repair in person to thank you for your goodness. I can only keep my heart with diligence, deny myself, and exert my utmost strength to propagate the Gospel, advising and instructing my fellow-countrymen here. Perhaps we may obtain the transforming influences of the Holy Spirit to turn them to the Lord and Saviour, according to the intention of all of your Venerable Sirs.

'The Most High God compassionated, from ancient times to the present, all nations; and sent the Saviour to this earth to proclaim fully the wonderful mystery of redemption, and the Divine will contained in the true Gospel. At the time of Jesus' advent, the holy apostles scattered the Gospel among many nations; but although, up to this time, many followed and believed the principles of the Gospel, none have equalled your honourable nation in dis-

criminating the correct principles of the universal church, and maintaining a strict adherence to the sacred truths of the Bible; not adding so much as a fibre of private interpretation, calculated to delude others.

'Besides, in your country, those who preserve a constant and ardent love to the Saviour, and would widely extend the Gospel, are not few. Hence, the many Societies in your country to assist in disseminating the Gospel among all nations, by which means it is at present made known to many nations, to convert them, and turn them to God. Although success depends on the converting grace of the Holy Spirit, still it is the work of your honourable country's Society to distribute the Holy Book.

'Previously to conversion, I was as deaf and blind; but having obtained the Holy Book to read, and having to be thankful for the instruction of the two venerable teachers, Milne and Morrison, I became acquainted with the great grace of God in compassionately sending the Saviour, and with the worth of the soul; and so was led to repentance, reformation, and faith; and to trust in our Lord and Saviour, looking up for the salvation of my soul.

If left without the Holy Book, how should I have known the grace of God, and the immediate worth of the soul? Hence the work of the Society for distributing the Holy Book, and of the other Societies to assist, is indeed a great benefit to the people of all nations in the world!

'I apprehend that it will not be possible, during the days we remain in this world, that we shall ever meet and see each other: we can only hope, that, by a reliance on the merits of our Saviour, we shall meet in the world to come, in the heavenly mansions, and enjoy everlasting bliss, exulting, and together praising the love and grace of God, to infinite ages.

'Reverently I present this on the right hand of the venerable Committee of the Bible Society.'

#### IRISH SOCIETY OF LONDON.

A SPECIAL General Meeting of this Society, was held at Freemason's Hall, on Wednesday, June 23, to make such alteration in the rules of the Institution as may enable the Society to erect a Chapel in St. Giles's or elsewhere in London, and to provide for preaching in such Chapel in the Irish Language to

the numerous Irish who reside in this metropolis.

We rejoice that the attempt is made, and hope it may meet with that encouraging success which is generally anticipated, though we are not without some misgivings, that the advocates are rather too sanguine.

## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

A MOST numerous meeting of the friends of this Society took place in Freemason's Hall, on Friday, May 7, when the chair was taken by Sir T. Baring. The Report stated that notwithstanding several retrenchments in the general expenditure of the Society, its receipts, during the past year, have fallen short of its disbursements. The amount of contributions and other receipts, is £12,272. 12s. 5d. being less than last year by £696. 12s. 1d. and the amount of expenditure beyond the income has been £701. 1s. 7d. This deficiency has been chiefly occasioned by the want of sufficient aid in visiting and forming Associations; in consequence, the Committee endeavoured to procure regular aid; and the Rev. Thomas Mortimer, has kindly consented to become the visitor of their Associations for the year ensuing.

The Schools of the Society, contain at present thirty-seven boys, and forty-eight girls. The Episcopal Jews' Chapel, and the Missionary Seminary in its immediate neighbourhood, afford very encouraging prospects. The valuable library of Hebrew and Jewish books, so liberally presented by the Rev. Lewis Way, has been transferred to the Seminary, and affords essential aid in that peculiar course of reading, which is pursued by those who are preparing to labour among the Jews, and to those Missionaries who visit this country, and reside for a time at the Seminary.

As Jews occasionally visit the Seminary for instruction or conference, it has been arranged that the pupils should each take a day in his turn, in order that no individual of the seed of Abraham should at any time come, without finding some one ready to receive and converse with him. The number of those, who have thus, at different times, attended and been conferred with, has been very considerable. Some of the students, also, have visited the Jews from time to time in their own quarters, distributed tracts among them, conversed with those who came to the chapel, and thus, in various ways, attempted to aid the important cause in which they are engaged.

### ENGLAND.

For more than a year the Rev. J. C. Reichardt has been occupying the important office of Missionary to the Jews in England. He has chiefly resided in

London, with respect to which he observes—

‘I can state from my own personal experience, that London presents a most important field for the labours of the Society, which ought never to be neglected; as not only a large number of Jews inhabit the metropolis, but numbers of foreign Jews who are persecuted on the Continent by their brethren, for inquiring after Christianity, seek refuge in England, under the idea that there they can more safely yield to their conviction.

‘My chief aim has been the preaching of the Gospel by private conversations. To this end, I formed an extensive acquaintance among the Jews, and either visited them in their own houses, or invited them to call upon me. Private conversations I always prefer as most promising, because in such one is more able to speak calmly, and quietly, and reverently upon Divine truths, as the importance of the matter requires, and to give a more full account of the one thing needful. It has likewise been my plan of late, in my intercourse with the Jews, to lay before them the way of life plainly, and to declare openly and candidly, that without Christ there is no salvation. In the first years of my labours, I thought it expedient to watch for fair opportunities, and whenever they did not present themselves, to prepare the way gradually; but surely when called upon to declare the way of eternal life to those who are every moment liable to die in an unconverted state, if we act from expediency and withhold the truth, even for a time, it seems to betray either indifference or a doubt as to the reality of Christ being the only Saviour.

‘Instead of being less successful in the adoption of such a course, I have found it quite the contrary. Jews are drawn to me the more for it, and regard me as a sincere and upright Christian. When, sometimes, in the midst of my Gospel conversations, Jews would suddenly interrupt me by asking, ‘Why is it, Sir, that Christians are always so eager to make converts, whereas we Jews never think of such a thing?’ This reply easily silenced and satisfied them:—‘Because we Christians feel convinced, that without Christ no man can be saved; but the Jews have no certainty of their own salvation, and,

therefore, feel indifferent about the salvation of others; for if they were really convinced that truth was on their side, and Christians were in a fatal error, they would feel themselves bound to promote that truth among Christians.' Among the Jews who have been in the habit of calling on me, I could refer to more than forty individuals who have applied for baptism. Some of them were received under a regular course of instruction, whilst the greatest part were prevented from taking the same course on account of being at the same time in the greatest bodily distress. Such cases are most trying, and require that some adequate means be adopted to meet them effectually. Whenever such distressing cases occurred, and my own means were not sufficient to meet the distress, before dismissing them I always endeavoured to give them a short, clear view of the Gospel, and having supplied them with a copy of the Scriptures, recommended them to the farther sovereign care of our gracious Lord. Another method which I adopted for making known the Gospel, was this:—In the midst of the Jewish quarters, I had engaged a room, where, on each successive Friday evening, I gave lectures to the Jews. These lectures, containing a simple exposition, in English, on several portions of the Holy Scriptures, were chiefly intended for the lower and more ignorant classes of the Jews, and it was pleasing to observe that this Meeting used to be attended sometimes by more than sixty Jews, Jewesses, and children. A few weeks ago, the room was very much crowded, and the children were rather noisy, and the owner of the house, in consequence, wished it to be removed. This has obliged me to discontinue the lectures till another convenient room can be found. Many hundreds of Tracts were distributed among those Jews who attended, and many hundreds have since been put into the hands of Jews whom I either met in the streets, or visited in their own houses; so that the seed has been abundantly sown, and we have now only to pray, that the Lord may water it by his Spirit, and give his blessing.

One of the Societies foreign Missionaries observes:—

'There have been with me, the last seventeen days, fifty-four young Jewish journeymen, with some of which I have had very interesting conversations about repentance towards God, and faith towards the Lord Jesus Christ, as the

promised Messiah and Saviour, and Redeemer of Israel, to which they listened with the greatest attention. As their outward circumstances were very poor, as is the case with most of these German journeymen, they could pay nothing for the Scriptures they received; and remembering the words of Christ, "Freely ye have received, freely give;" and wishing to shew them the fulfilment and the truth of the kind invitation of the Saviour, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price;" I thought it to be my duty not to let them go away hungry, but rather to give them either the whole German Bible, or the Jewish-German Prophets and Psalms, and a New Testament in the same language, and in this manner I have now distributed thirty-four whole German Bibles, fifteen Jewish-German Prophets and Psalms, eight New Testaments, and about one hundred and fifty various Tracts on Jewish subjects.'

Such statements as these the Committee believe to contain true scriptural encouragement; and ask our prayers that the blessing of God may rest on his word thus disseminated and proclaimed.

The following is the account of a service conducted among the Jews at Warsaw.

On Saturday, the Jewish sabbath, there is a service in the Mission House, to which the Jews in general are invited, and at which they have frequently attended in such numbers as to crowd the room appropriated to this purpose. The missionary who officiates commences by reading a psalm in Hebrew, and then makes a profession of the Christian faith in the language of the "Apostle's Creed." In the subsequent address Christ is preached, from the Old Testament Scriptures, as the fulfilment of the prophecies, the substance of the types, and the end of the Law for righteousness to every one that believeth. The speaker is frequently interrupted, though seldom rudely, by the Jews present, who ask an explanation of what they do not understand, or bring forward an argument in opposition to the truths advanced, according to the general custom of the Polish Jews, who are not accustomed, even among themselves, to listen to a lengthened and uninterrupted discourse.

## CHURCH MISSIONARY SOCIETY.

## ALLEPPIE FEMALE SCHOOLS.

WE have been favoured with a letter from the Rev. THOMAS NORTON, dated Alleppe December 3d. 1829, from which the following is an extract, which we doubt not will be read with interest by the friends of the Church Missionary Society.

'I have long been desirous of performing a duty, which I feel gratitude demands of me, namely, to write to you respecting the poor destitute female children of this neighbourhood. We have at present forty-five children under our care, of whom eighteen are girls, (the number a short time since was twenty, but two of them have left) these are under Mrs. Norton's immediate care *entirely*, all rescued from the most abject misery; when one comes in, she has seldom more than a few rags about her middle, and frequently nothing of clothing on her whatever. The first thing to be done is, to send her to the bathing room to be well washed, (a thing altogether new to her, for we may rest assured that she never was clean before in her life,) after which she is clothed, and takes her place in what may be considered a new world to her. The same remarks may be made with equal truth respecting the poor boys. This will give you a faint idea of the extreme misery with which we are surrounded. I say a *faint idea*, for it is *impossible* for any individual who has never left happy England to form a *correct* notion of the situation of these poor creatures; those, (and such only) who have *witnessed* the ignorance, filth, wretchedness, and degradation of every description, with which we are connected in a heathen land, can enter fully into this account. Such is however the result of idolatry and superstition, such are the circumstances of the slaves, the blind slaves of the prince of darkness in this land, that they baffle all description; and their moral situation and character are of the same kind, of which you will find an epitome in Rom. i. 21—32. Eph. iv. 17—19. Frequently is my mind deeply affected with the striking counterpart of their state with the Apostle's description of the Gentiles in his day, and we know that nothing short of a cordial spiritual reception of the renovating gospel of Christ, can elevate them. It is our consolation and our encouragement that this *can* and *shall* do it.

'The above-mentioned eighteen girls make, as you will imagine, an appearance quite the opposite of all around them; they are clean, and in every way comfortable, trained to know that Redeemer, of whom till now they had never heard, and to be useful members of society. They learn plain needle work, knitting, spinning, marking,—and lace-making is just introduced. The first class are now working some baby's caps, which are to be sent to England, that those friends who have so kindly contributed towards our school, may have the satisfaction, (and a great satisfaction I am sure it will be to them) of seeing a small part at least of the *temporal* improvement which they, in a measure, have been the instruments of effecting. I am aware that an opinion has existed equally strange and erroneous, viz. that it is *almost*, if not *quite* impossible to effect any considerable improvement in the Indian females; they have been considered as mere idiots. I would say to all, Forego such an unfounded, such a paralyzing opinion; if it were possible for you to take a survey of the different female schools in India, you would be fully satisfied that these poor *neglected* ones are as *capable* of improvement as the polished European females. With respect to their moral improvement, they are taught to read and write in Malayalim, with the Native Arithmetic; they learn the Church Catechism, with those of Dr. Watts, all of which are translated, and printed in their language; they also learn portions of Scripture. It is truly cheering to witness those who, but the other day, were sunk in the grossest ignorance, and were in the depths of misery, far from the knowledge of God and the way of salvation, now reading and learning the pages of divine truth, regularly attending family worship, and occupying their places in the sanctuary of God, in which we trust they, by the divine agency of the Holy Spirit, will be taught to tread the path that leads to everlasting life.

'In the morning they assemble in the school-room, at six o'clock, and learn in their own language until nine; then they take their breakfast, and at half-past nine, all the children and others belonging to the mission family assemble in the verandah for family worship, when a part of the Scripture

is read, on which I make a few remarks, and the children are afterwards questioned on it; after which the boys go into the English school, and girls remain with Mrs. Norton, until three o'clock, and then all, both boys and girls learn Malayalim until five o'clock. Their evenings are occupied in learning their Catechisms and parts of Scripture, which they have to repeat on Sunday. At eight, they retire for rest, but, some of the elder girls frequently sit up in their room reading the Scriptures. Thus, you will perceive, they have no idle time; and may we not hope that He with whom is the residue of the Spirit, will both bless them and make them blessings, that ere long we shall see *many* of them diligently employed in instructing others in the way of life.

'You will consider it very encouraging that the local government has appropriated 20½ pagodas (or £8. 7s. 6d.) a month, towards the maintenance of these children; a good proof that Missionaries are not now viewed as such mischievous beings as they once were thought to be, and dreaded accordingly. This sum is about sufficient for the thirty-five boys, including all expenses, to which purpose I shall apply it, looking to friends at home for the poor girls, and what more boys we may have. And shall I look in vain? Surely not; when heathens begin to manifest themselves thus interested, doubtless Christians will be stimulated to be alive in the work.

'At present we have no suitable buildings for the children, and they are sadly intermingled for want of means of keeping them separate. I have however lately obtained the consent of the Madras Committee to erect the requisite buildings; each range will contain a sleeping room, eating room, with the school-room between them; adjoining the sleeping room will be one long room divided for the superintendent and for any children who may be sick; and adjoining the eating rooms will be a

bathing room with a well in it. By such an arrangement they will have every convenience necessary for learning, health, and cleanliness, and for being trained in those habits of modesty and propriety which are the genuine offspring of Christianity, for which, in these parts, we look in vain elsewhere. Each set of buildings are to be on either side of the mission ground, with a playground in front, that the boys and girls may be wholly separate from each other. I long to see them up, and ardently hope that they will be Christian Seminaries, the seat and source of learning and divine truth, sending forth healing streams long after I shall have done with terrestrial things.

'You will be pleased to hear that the mission here is much revived. On my arrival I found things in a sad state—the sheep were indeed scattered, having no shepherd. I found I had to *begin* again; and I scarcely knew what to do first; but God has so far assisted, that I have now what may be considered an encouraging congregation. On the whole it amounts to upwards of 200, and is on the increase. The New Testament is now finished, and is of course a great help to us, and could we but get on faster in the printing department, we should soon have a stock of Tracts and other useful works, that would doubtless be the means of exciting extensive attention to the Christian religion; but, alas! we move on so slowly in this respect that it is truly distressing; scarcely any thing is done, and we have no Tracts, nor any small thing to put into the people's hands; plenty are ready for the press, but they cannot be got through the press, nor into it. We ought to have a good printer at the head of the printing establishment, for Mr. Bailey has quite enough to do without it; indeed he has too much to do, and is far from well; we all wish him to go some time from home, but his heart is so entirely in his work, that we cannot prevail on him to leave it.'

### REGISTER OF EVENTS.

We regret to state that His Majesty's health continues in a state which affords very little prospect of recovery. A suitable prayer has been appointed to be offered up in the Churches, on his behalf.

The Bill for abolishing the punishment of death in all cases of Forgery, with the exception only of the Forgery of Wills has passed both Houses of Parliament.

### Notices and Acknowledgments.

We trust CONSCIUS SIBI has already received our answer.

Received.—JULIUS.—TOTA.—PHILOPATRIA.—C.—PHILANDER.



THE  
CHRISTIAN GUARDIAN,

AND

**Church of England Magazine.**

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AUGUST 1830.

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MEMOIR OF THE REV. THOMAS LLOYD.

THE attention of our readers has recently been occupied with the life of the venerable Schwartz, and they have been called upon to admire the grace exemplified in the labours and conduct of that eminent Missionary. That same grace however which disposes and strengthens the Missionary for the more public and perilous services to which he is called, is also effectual in fitting and preparing others for the quiet and unobtrusive labours of the Tutor and Parochial Minister, and in disposing those whose natural talents and distinguished attainments might seem to designate them for the most conspicuous stations, to labour with patience and holy devotion in obscure and retired places, destitute of that literary Society, and those varied advantages and conveniences, to which they had previously for a considerable period been accustomed.

Such ideas have powerfully impressed our minds while compiling the following account of the Rev. Thomas Lloyd, M. A. Vicar of Lois Weedon, and formerly Fellow and Tutor of King's College, Cambridge, and which we have extracted principally from an interesting and instructive Memoir recently published by his Brother, the Rev. Richard Lloyd, M. A. Rector of St. Dunstan in the West, London.

Thomas Lloyd, the eldest son  
AUGUST 1830.

of the Rev. John Lloyd, many years Rector of Thorpe, in Derbyshire, was born at Wrexham in the year 1763, and early placed at Wrexham Grammar School, under the tuition of the Rev. Mr. Davies. Here he displayed considerable talent, and was in consequence removed in his thirteenth year to Eton, where by his diligence and assiduity he attained such proficiency, as to be elected scholar, and in due time Fellow of King's College, Cambridge. Shortly after commencing his residence in the University, his attention was attracted to theological pursuits, and he became a frequent attendant on the ministry of the Rev. C. Simeon, with whom he soon formed a personal acquaintance, and from whom he gradually obtained more extensive and spiritual views of the christian faith. Under Mr. Simeon's valuable ministry, Mr. Lloyd like many others, acquired a deep and humiliating conviction of the fall of man, of his moral inability to renovate the lapsed powers of his nature, and the consequent necessity of the aid of the Holy Spirit, whose sole prerogative it is to convince of sin, and to enthroned Christ in the heart, as the only hope of glory.

In the year 1784, Mr. Lloyd was induced by the persuasion of his brother and Mr. Brown, who subsequently became Provost of

Calcutta, to write an Essay on the Literary Beauties of the Scriptures, as a candidate for a prize annually given in the University of Cambridge, agreeably to the will of the late John Norris, Esq. of Wotton in Norfolk. This Essay was dictated by Mr. Lloyd, to his friend Mr. Brown and his brother; was written by them from his mouth in a single day, sent in to the examiners, and obtained the prize.

Soon after Mr. Lloyd had taken the degree of Bachelor of Arts, he accepted the Curacy of St. Mary's, Leicester. His delicate health at first indisposed him for so laborious a situation, but the urgent entreaties of Mr. Robinson prevailed, and during the two years which he occupied the curacy, he resided in Mr. R.'s house, and was there first introduced to the lady, who many years after became Mrs. Lloyd, and who now survives to lament his loss. To this period of his life, Mr. L. looked back with especial pleasure. From the example, and in the society of Mr. Robinson, one of the ablest preachers, the most exemplary parish priests, and the most cheerful and instructive companions, Mr. L. derived great advantage, and it was therefore with mutual regret, that he eventually yielded to the advice of his physician, and relinquished a situation which was unquestionably too laborious for his physical powers. Mr. Lloyd's name and services are still remembered with pleasure at Leicester, though the interval of forty years has left few alive who personally enjoyed the benefit of his ministry as Curate of St. Mary's.

On Mr. L.'s return to Cambridge, Dr. Cooke, the then Provost of King's, and Dean of Ely, requested him to accept the office of Tutor of King's, and after due deliberation and fervent prayer, Mr. Lloyd determined to comply, and entered in Nov. 1790, on his arduous office. The following extract from one of his private papers,

evinces the spirit in which he engaged in his important undertaking.

'There are three things chiefly to be regarded by me in executing the office assigned me.

'First, I must try to do it *entirely* to God, as the work which he has set me: any expressions of censure from the scholars should not move me; I should be as one who noticed them not, &c. O, my God! so crucify me to the world, that I may, indeed, enter upon my office in such a spirit.

'Secondly, I must aim at being *solid* rather than *shewy*, at saying useful, rather than *splendid* things. This will not indeed be to set myself off, it will not tend to exalt me in their esteem; but it will be the most suitable to their literary state: they are much in want of solidity, and therefore by aiming at this, rather than the other, I shall approve myself to God, as shewing the best motives in the business, &c.

'Lastly, I must beware of being *wordy* in giving lectures: I should rather endeavour to say little, and that to the purpose, and what little I do speak should be delivered with emphasis; this would add much weight to my instructions; something of this effect might take place: 'sortilegis non discrepuit sententia Delphis.'

In January 1791, Mr. Lloyd commenced his lectures to the students of King's College. Of these lectures the memoir to which we are so much indebted contains many interesting details, while the following extract displays the fervent devotion with which they were accompanied.

'January 23, 1791. Here I raise my "Ebenezer," hitherto the Lord hath helped me, so that I have been carried through the lectures of *one week out of thirteen*. Yesterday, indeed, I was not able to give any lecture, because much indisposed, and not prepared in the Greek Testament; and also

weighed down with the news of dear Mrs. R.'s death. O! my God, forgive the omission, and so help me, that it may not be necessary for me soon to repeat it; make me to be of a *right mind* with respect to the manner in which I shall give my Greek Testament Lectures; shew me how far thou wouldst have them be literary, and how far spiritual. Enable me to make a proper estimate of what should be done or undertaken, in my *circumstances*, (i. e. considering my debility both of mind and body, and the very short time I shall be able to devote to these Lectures) and let not pride cause any anxious endeavours in me to make them more respectable than they otherwise will be, at the expence of my health, or to the neglect of other duties; for this would be opposite to thy will. O! let thy peculiar blessing be on this branch of my Lectures, and let me have thy peculiar direction in the management of it. Grant that my declaration of thy precious truth may be *faithful*, yet *wise*, both in the pupil-room, and at St. Mary's, when thou shalt summon me into that pulpit; give me to see in what sense I am to understand those words of the Apostle, "not with wisdom of words, lest the cross of Christ should be made of none effect;" and how far they are applicable to my preaching before such an audience, and may nothing in my spirit prevent my following the dictates of my judgment, but what shall seem to me the *proper mode*, whilst I consider the matter as in dependance on thy teaching, may I adopt without hesitation, and pursue invariably. Amen.'

At different periods Mr. L. delivered lectures as tutor on Aristotle, Longinus, Locke, Butler's Analogy, the New Testament, &c. &c. and of all these lectures numerous and extensive manuscripts remain, evincing at once his piety, industry, and

eminent attainments. His Lectures on the Gospel of St. John and the Acts of the Apostles, are exceedingly valuable, and the whole narrative of his proceedings as tutor, shows how unfounded are many of the sweeping accusations which are continually advanced against our Universities, as though scriptural and theological instruction were there entirely neglected. The Memoir just published evinces how diligently Mr. L. was communicating such instruction to the students under his care, some forty years ago, and we are persuaded that there were at the same time tutors and lecturers in other colleges who were not unmindful of the sacred trust reposed in them.

Mr. L. continued tutor of King's till 1806. The following private memorandum appears at the end of his lecture on Butler's Analogy.

'Here on Monday morning, December 15th, 1806, do I bring to a *final close* my Lectures, and resign my office as tutor.—God forgive my unworthy discharge of it, and blot out in thy mercy and truth, all the guilt which I have contracted in this sphere, from which thou art now about to remove me, before thou puttest me into that ministerial sphere, to which I am looking forward.'

In 1802 the University of Cambridge thought proper to appoint certain persons as select preachers, who should supply the places of those Masters of Arts, &c. to whom the afternoon sermons were assigned, and who preferred employing a substitute. Mr. L. was early appointed as one of the number, and though the weakness of his voice prevented his being especially distinguished as a preacher, yet the meekness of wisdom, the fervent piety and the sound and correct judgment displayed in his discourses uniformly attracted considerable attention; of these sermons some specimens are preserved in Mr. R. Lloyd's memoir.

'During the long period of Mr. Lloyd's residence, as tutor of the College, he enforced discipline to the full extent of his official authority, neglecting no opportunity of either preventing or counteracting the contagious influence of vice, and of promoting the moral welfare of his pupils. The '*suaviter in modo*,' and the '*fortiter in re*,' were admirably exemplified in his academical conduct. Though he was constitutionally inclined to be rather timid, yet no man could be more alive and responsive to the clear and authoritative calls of duty, or more firm and courageous in the discharge of it. Living under a holy reverential fear of God, he comparatively feared nothing but what might displease Him, or compromise his divine commands.'

The students at Cambridge are required at certain periods to partake of the Sacrament of the Lord's Supper. In some colleges no excuse is, or at least used to be, allowed; in others a considerable degree of laxity prevails. Mr. L. followed a middle course. At the return of such periods the young men were required to attend, unless leave of absence were previously obtained. When applied to for leave of absence, he entered seriously on the subject; urging home on the conscience of the young men the duty of obeying Christ's command; the importance of the ordinance; the sin of neglect; the mode of preparation, &c. and accompanied the whole with such affectionate and feeling advice, that some who at first applied for leave of absence, became eventually regular, and we believe well-informed communicants.

While however Mr. Lloyd regarded with especial care the persons placed under his more immediate superintendence, as Tutor of King's College, he was not unmindful of others, but with Christian tenderness, fidelity, and affection, suggested many valuable hints,

cautions, and directions, which produced a deep impression on the minds of those to whom they were addressed, and the rather because of the kind, amiable, and unobtrusive manner in which his suggestions were given. Cambridge is indeed deeply indebted under God to the able preaching of the Rev. C. Simeon, and the determined and public stand which he has been enabled to make for half a century in that University; but during the period of Mr. L's residence there were many valuable men who were by less conspicuous, but yet most efficient means, promoting their Redeemer's cause. The mind recurs with painful recollections to the names of Milner, and Jowett, and many others long since removed to their rest; most of their cotemporaries also have been called to occupy other situations, but we trust they left behind them in that University, those who follow them as they followed Christ.

Prior to resigning his Fellowship, Mr. Lloyd was presented by the Society of King's College to the living of Lois Weedon, in the county of Northampton, and shortly after married Miss Adams, a lady to whom he had long been attached. He now became for 22 years the retired, diligent, and devoted parish priest, employing all his time and talents in the care of his family and people, and using every means in his power to promote their instruction and edification. His health was never equal to great exertions, and for a considerable period he found it necessary to avail himself of the assistance of a curate, in the choice of whom he evinced the most Christian anxiety, and in his conduct towards whom he manifested that urbanity, regard, and affection, which so essentially contribute to peace and usefulness, and powerfully tend to induce the inferior long to retain his situation.

'If we contemplate,' says his brother, 'his character as a paro-

chial minister, we shall find that his deportment, in this more extended sphere of jurisdiction, reflected equal credit upon his principles. He recognized the interposition of Providence in his sacred connexion with his flock, and presided over it with a parental influence and kindness. His heavenly mind, having no ambitious views or vagrant desires beyond his appointed station, was intent only upon its appropriate duties. As his parish was neither extensive nor populous, and his Curate resided at one extremity of it, and himself at the other, nothing of any moment could transpire without his immediate knowledge, as they were in daily communication with each other. He was, consequently, well acquainted with the habits of his people, their religious opinions and prejudices, and administered, with the wisdom of a scribe well instructed, corresponding instruction upon the sublime and powerful principles of the gospel. Their welfare was, indeed, deeply engraven upon his heart, and engaged his constant meditations and prayers. He lived for them. I never heard from him any expressions of regret concerning the solitude of his situation, the want of literary society, and other sources of mental recreation, which he had long been in the habit of enjoying. Whilst no person could enter with more interest and animation into discussions of a scientific nature, or felt more disposed to countenance that friendly collision of intellect, which serves to awaken its dormant faculties into exertions favourable to the advancement of knowledge; yet such was his *paramount* sense of *present* duty, that it seemed to sink into oblivion former scenes of a more exalted and refined intercourse, and led him to consecrate, with a holy simplicity of spirit, all his talents to the moral improvement of his people. He had now an opportunity of studying human nature under new forms and com-

binations,—not indeed in the gradations and artificial distinctions of civilized life, or in the more dignified attire of learning,—but in the rude simplicity of a country life, unsophisticated by any foreign infusion, and destitute of all those meretricious colourings which serve only to disguise its genuine features. The Lecturer in Aristotle, Locke, &c. was merged in the character of a village minister, watching with a pastoral care and solicitude over the welfare of his little flock. Under clouds of ignorance and poverty, illumined only by faint rays of intelligence, he recognized and duly appreciated the moral dignity of human nature, its dormant capabilities,—the eternal destiny of man,—the infinite value of his immortal soul, for the salvation of which the Son of God, in the fulness of time, became incarnate, and died upon an ignominious cross. Under this solemn impression of the transcendent importance of his trust, he felt it his highest privilege to preach the gospel to the poor, and to educate them, under the divine blessing, for the kingdom of heaven; and his “labour in the Lord was not in vain;” he was instrumental in turning many from the error of their ways to the service of the living and true God, some of whom have entered their eternal rest before him, and those who still remain in the house of their earthly pilgrimage, will be kept, I trust, faithful to the end, and receive the promised crown of life.’

Among other expedients adopted by Mr. Lloyd for the benefit of his people, we find him when unable to visit them personally, addressing to them plain and serious warnings, and instructions by letter. The following is one of the specimens preserved by his brother’s care :

‘ Mr. W——.

‘ As I am not able to visit you, I send you a few lines of instruction by Mrs. Lloyd, and I hope that you will read them again and

again, praying for the divine blessing upon them. Perhaps you think you have sufficient knowledge of your duty, but what will right notions do for you, unless they reach your heart, to turn you from sin to God? It is an awful thing, Wil—, to live in disobedience, and the careless neglect of the soul; habits of this sort stupify the conscience, and harden the heart, and lead men to “speak peace to themselves, where there is no peace.” O! be afraid of this state—strive to affect your mind with some just sense of your present situation. Like myself, you are in the evening of life. Those most solemn events are fast approaching which none can escape,—I mean *death and judgment*. I shall be required to give an account of my ministry, and you of the use and improvement which you have made of it. But what can I say about you, or what will you be able to say for yourself before the great Judge of all the earth, who “will deal with every man according to his works?” Can you hope to be admitted into heaven? And if not, where must you go to spend a wretched eternity? O! lay these plain things to heart, that they may rouse you “to flee from the wrath to come.” As you have been so long guilty of provocations against Almighty God, you have need to cry to him with peculiar earnestness and fervour; your repentance must be deep, and your application to the Lord Jesus for help and salvation very urgent. May the Father of mercies grant unto you *such* repentance and faith,—then all your past sins shall be blotted out, however heinous, and your soul prepared to meet that God “who willeth not the death of a sinner.” I have written these few things, Wil—, from a concern for your eternal welfare; I shall also pray for you,

‘And I am your faithful Pastor,  
 ‘THOS. LLOYD.’

In the spring of 1828, Mr. Lloyd’s complaints assumed a more formidable appearance, and both himself and others became aware of the probable result. Anxious ever to improve his remaining opportunities, he had not long before published an Appeal, addressed in the form of a sermon to his parishioners, and founded upon that strong and awful passage of scripture, “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” In his introduction to this discourse, he observes to the people of his charge, ‘It has long been in my contemplation to supply you with a few written instructions, by means of which, “when dead, I may still speak” to you. The sacred relation subsisting between us is of unutterable importance, whether we regard the nature and design of it, or its ultimate consequences, as they extend to the eternal world. Suffer me to place this little memorial of it in each of your families, that you may have always at hand a monitor (needed by all) to recall you from a too eager and immoderate pursuit of your temporal interests to the right use and improvement of life.

‘We are creatures of a day, and soon “our place shall know us no more;” this I feel strongly in my advancing years and infirmities, and therefore I have determined no longer to delay the work proposed. Should I be near the time of my departure, you will receive these as the last words of a friend that earnestly desires your good. But if a further term be allotted to me, I shall hope that the expression which I here send of my Christian regards will give additional weight to my remaining instructions, and dispose you with more earnest and willing attention to hearken to them.’

The sermon itself, contains a sound statement of the truth, worthy

of a scribe well instructed, and deeply interested in the moral welfare of his charge, and it affords additional evidence of a secret impression in his own breast that his ministry and life would not be of long duration. In page 12 he remarks, 'life is very uncertain, especially where there are infirmities; I may not therefore be permitted to resume my ministry; my Lord may say to me "give an account of thy stewardship, for thou mayest be no longer steward." I cannot but ask myself, are my accounts ready? If I may venture to apply the words of the text, and call you to witness, that "I am pure from the blood of all men;"—if on this momentous point my own conscience be satisfied, then may I dismiss every disquieting apprehension, and "assure my heart before God." I hope, my people, it is so. I humbly hope I am not unfaithful to my sacred trust, though I say this with considerable diffidence and hesitation, when I look at that great Apostle whose words I have chosen for my present subject,' &c.

'Towards the conclusion of this discourse, he solemnly addresses himself to those in whom he could discern no token for good, in the following manner: 'This, my people, is to me the source of many uneasy thoughts. I pray God to arise and plead his own cause. I remember his power over the human heart, his long-suffering too, and unbounded mercy; and by means of these reflections encourage myself still to hope for the salvation of cases the most unpromising. In the meantime, however, whilst the state of so many of our people is ill calculated to afford us pleasure, we seek relief in the thought that "we have not shunned to declare to them all the counsel of God." Should any of you perish (which God forbid) let us at least have the melancholy satisfaction of knowing that it will not be through our

unfaithfulness. If you will persist to shut your eyes obstinately to your danger, and your way of escape from it, suffer me at least to take you to record this day that we are pure from your blood. It must be entirely upon your own heads.'

It was proposed that Mr. L. should try the effect of Leamington, but in consequence of circumstances which occurred, he came to town, consulted Mr. Brodie, and underwent an operation, from which, while the extent of his complaint was discovered to exceed previous anticipations, considerable hopes were entertained. 'He was,' says his brother, 'during his residence in London, very tranquil, and even cheerful, and received the few friends who visited him with all that cordiality of feeling and suavity of manners so natural to him. I was surprised at his equability of spirits, considering the interruptions and repeated operations to which he was subject. The fortitude and composure with which he submitted to the latter, derived no aid from physical or constitutional causes, but arose from the influence of his Christian principles, and from a full conviction that his severe trials were measured out to him, in kind and degree, by divine wisdom and goodness, and should ultimately work together for his good. His hope, like an anchor within the veil, kept his mind stayed upon God, and enabled him to enjoy a sublime rest amidst the deep waters of affliction which encompassed him. I found it good to be in this house of mourning, for such it was to us all, except the beloved invalid himself. He was ripe for glory, having no will, but the will of his Maker.'

Before his journey to town he had written out hints, passages, and prayers, suited to his case, the following is an affecting specimen:

April 27, 1828.—'Hints suited to my present state of threatening disorder.'

'I have always dreaded the dying of —, &c.—I am now menaced with this; and it is become my duty to submit and sacrifice my own natural inclination and will to the will—the sovereign will of my covenant God. The following passages, therefore, should be much in my mind and prayers—"Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done."—"And now is my soul troubled: but what shall I say? Father, save me from this hour." No; not so. "Father, glorify thyself,"—i. e. glorify thyself, by taking thy own method of dealing with me. Let me also remember, that it is by *thy will*, I must be sanctified (Heb. x. 9, 10.) not by my own; and therefore it is my duty to expect sanctification from *that will*, and quietly to leave the way and time of effecting it with thyself.—It is my part to learn (in the use of the means) to be thankful for *any ray of hope* which occasionally visits me, and 'to tarry thy leisure,' when I reflect on what I have been and done; and also to *stay myself on the written word* of the Gospel for complete salvation, not only to myself, but to my children too; for there are express and absolute promises, to include them likewise, as Psalm ciii. 17, 18.—Isaiah xlv. 3, 45. and lix. 21.—Acts ii. 39,' &c.

'O grant me, gracious God, to be sealed with thy Holy Spirit of promise, that I may be enabled to honour thee by that full and assured trust, which thy promises warrant and demand; that I may even now enter into *rest, a sacred rest of soul* from all cares and anxieties whatever, either for myself or others! And if my disorder should prove incurable, let me often use those earnest and fervent petitions in the burial service,—"of whom may we seek for succour but of thee, O Lord, who for our sins art most justly displeased? Yet, O Lord God, most holy, &c. deliver us not

into the bitter pains of eternal death! Thou knowest, Lord, &c. but spare us, Lord, most holy, &c. *Suffer us not, at our last hour, for any pains of death to fall from thee."* Amen. Amen.

Every effort, however, made for Mr. L.'s relief proved unavailing.

'We were disposed to anticipate favourable results from the change of medicines, which greatly contributed to tranquillize his pains, and to afford him a comparative degree of ease and comfort; but the relief was only temporary, and our reviving hopes were soon extinguished. His disorder was not only deeply radicated, but his weakness became so great, that he had not sufficient strength to adopt those means which might have possibly produced a partial restoration. Hence his declension was at last very rapid, and rendered him incapable of holding any converse, or of even uttering a few detached sentences, except in an inward sepulchral tone of voice, indicative of his approaching end.'

'On Sunday the 20th of July, 1828 (the day preceding his death) he spoke only a few words, being completely worn out by his harassing complaint, and those incessant attentions it required. He asked once 'what day it was?' and being told it was Sunday, 'It is indeed,' says he, with an illumined countenance, 'a good day;' and well might he say so—it had always been to him the best day in the week. How often had he, in his retired parsonage, hailed its returning light with gratitude and joy, and sanctified it by his public and private services in so heavenly a manner, as evidently manifested a prelibation of that eternal rest, of which it was the consecrated memorial.'

'About one o'clock on Monday morning a visible change took place, and the cold hand of death was evidently upon him. From that period till eleven of the same



morning, the current of life began to flow at its lowest ebb, being already overshadowed by the deep and solemn gloom of his approaching mortality. The melancholy stillness that prevailed in his chamber was not interrupted by a single groan or expression of disquietude. All the endearing ties of relative affection were dissolving, without his apparent consciousness or recognition of their dissolution. We prayed around his bed, and I occasionally addressed to him a few appropriate sentences; but the divine precipient within had withdrawn its notices from all sublunary things: God had graciously interposed a veil between him and this life, for his feelings were not excited (as far as we could discern) by the grief and tears of his surrounding relations; nor did the inner man appear to be terrified or disturbed by any fiery temptations from the spiritual adversary, or by any other mysterious and invisible causes.

‘As I was addressing a few words of consolation to him in a very subdued tone of voice, he once looked towards me with a benignant irradiated eye, which sensibly affected me. Whether it was a voluntary or mechanical movement, I know not. What passes in the mind when the spirit is hovering upon the confines of the eternal world, and angels are ready to conduct it to the realms of bliss, is beyond the bounds of human vision or research. We cannot even analyse the mysterious structure of our own compound frame; and it is difficult to say, whether the disorganization of any one faculty may not communicate an artificial brightness immediately antecedent to its entire failure; or whether the soul herself, under the influence of religion, might not, amidst the surrounding shadows of death, shine forth in a transient corruscation of intellect ere she abandons her earthly tabernacle, and soars into

that sublime sphere of disembodied existence opening in celestial splendours before her enraptured view. But I am not disposed to indulge in unprofitable speculations, where I have not a single ray of light to guide me through the dark profound. I felt myself standing in the presence of a dying saint, and was reluctant to disturb the solemnities of death by any officious endeavours to elicit any signs or expressions indicative of the state of his feelings at this awful juncture. The luminous volume of his exemplary life was expanded in retrospective view before me, and I had no solicitude about the final triumphs of his faith. I contemplated, with a grateful heart, the manner of his removal from us, as a *virtual* answer to his own supplications; and, indeed, I am disposed to think that the quiet confidence of a submissive hope is an attitude of mind more suitable to the character of a penitent believer in his last moments, and a more satisfactory evidence of his salvation, than that exulting language which may originate rather in animal excitation than in high spiritual attainments. I advance this opinion upon general abstract principles, without any reference to particular cases, or a presumptuous wish to circumscribe the manifold dispensations of heaven.

‘Whilst we stood around his bed, watching the silent progress of death, the pulse of life imperceptibly stopped, and his spirit returned to God who gave it. When I looked upon his mortal remains, and thought how soon they must be consigned to the earth, and remain there “till the heavens be no more,” I sensibly felt the difference between the fear of losing, and the sad reality which for ever extinguishes hope. The irreparable loss produced an instantaneous and melancholy vacuity of mind, and caused my wounded feelings to

move in mournful symphony with the plaintive strains of David, when he exclaimed, "Would God I had died for thee."

'Nunquam ego te, vita frater amabilior, Aspiciam posthac? at certè semper amabo.'

We regret that here we are compelled to close our notice of this amiable, devoted, faithful, useful, and pious minister. Most gladly should we enlarge, but we hope the copious extracts we have already made may induce many to read the Memoir written by his brother, which conveys much important and valuable matter.

Mr. L. has left a widow, one son, and three daughters; may his children indeed seek the Lord God of their fathers, and experience in abundant blessings a gracious answer to their pious father's many prayers on their behalf.

He was interred in Camberwell churchyard, under a tomb-stone with the following inscription :

SACRED  
TO THE MEMORY OF THE  
REVEREND THOMAS LLOYD, A. M.  
VICAR OF LOIS-WEEDON,  
NORTHAMPTONSHIRE,

AND  
FORMERLY FELLOW AND TUTOR OF  
KING'S COLLEGE, CAMBRIDGE,  
WHO DIED ON THE 21ST OF JULY, 1828,  
IN THE 66TH YEAR OF HIS AGE.

He walked with God in heavenly simplicity, and exhibited the beauty of holiness in all the relations of life. His humility, being laid deep in repentance, and faith in the Lord Jesus Christ, shed a mild radiance over his high attainments in learning and virtue, and rendered him lovely in the sight of God and of man.

To him "to live was Christ, and to die was gain."

His parishioners evinced their deep respect for his character by erecting a handsome marble tablet to his memory, by voluntary subscription, in his late church of Lois-Weedon.

## WHAT IS LIFE ?

The Query answered by the Man of the World and the Christian.

WHAT is life? a flickering taper,  
All unsure its feeble light;  
What is life? a passing vapour  
Quickly lost in shades of night.

What is life? a vision fleeting,  
Mockery of joys so brief,  
That the senses ever cheating,  
Deeply sting with *real* grief.

What is life? Sad boon of sorrow,  
Varying full oft too soon;  
For *to-day* but paints *to-morrow*,  
And its end,—the silent tomb.

Ask the skill'd in earth's best pleasures;  
See they weep, for griefs are rife,  
Perishing their dearest treasures,  
This is all *they* tell of life.

What is life? the first faint dawning,  
Of a glorious endless day,  
Clouds may shroud the early morning,  
But they'll quickly pass away.

See in life sweet mercy showering  
Hourly blessings from on high  
On the child of God outpouring,  
Joys that never, never die.

What is life? A christian spending  
Strength in labours sent by love,  
Saint! thy every step is tending,  
To thy Father's house above.

Heavenly breathings thee inciting,  
Sweet'ning every toil anew,  
Daily still thy heart delighting,  
With the glorious cross in view.

Precious prize, well worth the winning,  
Know that *life* was giv'n for this,  
And thy birth; 'twas the beginning,  
Of untold, immortal bliss.

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. VIII.

It now only remains, before concluding our examination of the prophecies of Daniel, to consider seriously those emphatic verses of the twelfth chapter, in which the prophet records the mysterious numbers which measure the extent and continuance of this his last vision. These verses are as follows :

*"I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever and ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."*—(Verse 7.)

*"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."*—(Verse 11.)

*"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."*—(Verse 12.)

Mr. Faber examines these important chronological numbers separately, as though they were entirely distinct and unconnected, and closes his discussion in each case with a vague and unsatisfactory speculation. The 1290 years he considers to have commenced A. D. 70, with the destruction of Jerusalem; and to have concluded A. D. 1360, with the preaching of Wickliffe. But what connexion the preaching of Wickliffe can have with this vision, or why the particular year 1360 should be given as an important era of this prophecy, it is not easy to understand. The 1335 years, still more arbitrarily, he interprets to be 'a grand

concluding term' of blessedness, which is to commence about the year 1865, A. D. and to conclude A. D. 3200. For this latter notion, which is obviously opposed to the positive prediction of the confinement of Satan for the exact period of 1000 years, and his release at the expiration of that term, Mr. Faber has no authority.

Let us then endeavour, by comparing scripture with scripture, which is the only safe and efficient way, to arrive at a correct understanding of these mysterious numbers. "The words," it is said, "are closed up and sealed *till* the time of the end,"—but that time of the end appears to be even now upon us.

I. The seventh verse reveals the remarkable period of "*a time, times, and a half*;" and adds, further, that, "*when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*"

The question being asked, 'How long shall it be to the end of these wonders?' the man clothed in linen may be considered as answering, "They shall continue throughout the period of a time, times, and a half, already described in the vision of the four beasts; and then for the unfulfilled remainder of the 2300 years described in the vision of the ram and he-goat, as that in which the Eastern little horn should "*destroy the mighty and the holy people*;" and then, both these periods having run to their close, all these things shall be finished.'

We must not omit here to remark upon the very striking parallel passage in the Apocalypse. In St. John's tenth chapter, we find the same person appearing to the Apostle, that in the commencement

of the present vision reveals himself to the Prophet. And the declaration made by him with so much emphasis is also the same in both instances. To Daniel he appears "upon the waters of the river, holding up his right hand and his left hand unto heaven, and swearing by him that liveth for ever, that it (the vision) shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*"

To St. John he appears standing "upon the sea and upon the earth," and "lifting up his hand to heaven, swears by him that liveth for ever and ever, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, *as he hath declared to his servants the prophets.*"

Now we are clearly justified in assuming that the revealer in both these visions is the same; and it appears equally clear that the substance of the revelation is the same. It is worthy of remark, and may confirm the view taken in our last essay,—that this revelation of a certain period and of an approaching end, which is introduced in Daniel, immediately after the description of the wilful king, is brought in, in the Apocalypse, immediately after the fifth and sixth trumpets, which describe the Saracenic and Turkish powers.

The prophet and the evangelist also agree most exactly in another important point. Daniel is distinctly informed that after the *time, times, and a half*, which end the tyranny of the fourth beast, as he had predicted in his seventh chapter, there should arrive a period called *the time of the end*, fraught with all-important events, and included within the compass of seventy-five days or years (from 1260 to 1335) in which period "*all these things* (propheesied of) *should be*

*finished,*" and an era of great blessedness begin, in which he, the prophet, should assuredly have part. And St. John, in like manner, hears the angel swear with the greatest solemnity, that the voice of the seventh angel, then about to sound,—but who, it appears, from the next chapter, does not sound until immediately after the expiration of the 1260 days,—shall usher in *the finishing of the mystery of God, as declared to the prophets.* And on the sounding of the seventh trumpet, which takes place in chap. xi. great acclamations are heard, that the Lord God has "*taken unto him his great power, and has reigned,*" and that *the time is come "to give reward unto his servants the prophets, and to his saints, and them that fear his name."*

From the person and character of the Revealing Angel therefore, and from the nature of his Revelation, we gather, that *the time, times and a half* of Daniel are the same with the 1260 days and the 42 months of St. John, and that they include within their circle the six trumpets of the Apocalypse, and are followed immediately on their close, by *the time of the end* of Daniel, and the *sounding of the seventh trumpet* of St. John.

II. But the prophet "*heard, but understood not.*" His perplexity possibly arose from the circumstance of finding introduced into this vision, *the time, times, and a half* which measured the duration of the western little horn in his seventh chapter. In the present vision he had heard nothing of the western apostacy, and would therefore be confused by finding this important part of that prophecy, its duration, brought into another history. He *heard, but understood not*, how this could be. He therefore inquires again, *What, or when, shall be the end of these things?* In gracious answer to which inquiry he receives the communication of two other numbers, namely, 1250 days, and

1335 days. These data we must now consider, beginning with the former, which is thus expressed—

*“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”*

Commentators in general consider this period of 1290 days as a continuation or elongation of the time, times, and a half, or 1260 days; understanding from it, that in thirty years after the close of the 1260 years of the Roman tyranny, that extraordinary period called *the time of the end* would commence. Mr. Faber, however, entirely separates the 1290 years from the 1260 years, and while he expects that the 1260 years will end in A. D. 1864, he calculates the 1290 to have expired in A. D. 1360, dating their commencement from the destruction of Jerusalem, A. D. 70.

But this calculation neglects entirely the connexion in which the verses stand. The period of 1290 years is given to the prophet in answer to his earnest inquiry, *What shall be the end of these things?* He had been given to understand that they should endure for *a time, times, and a half*, and further, until the accomplishment of the scattering of the holy people. As this latter period is only described, not defined, he earnestly inquires for a further revelation of the date of *the end of these things*. And he is then told that *there shall be a thousand two hundred and ninety days*. Now if this period merely denoted the era of Wickliffe, the dawn of the Reformation in Europe, what answer would it furnish to the prophet's inquiry. The year A. D. 1360 certainly did not usher in “the end of these things;” nor could there be the least meaning in referring the prophet to that year, in reply to his earnest inquiry as to the end or consummation of the wonders contained in the present

prophecy. And, indeed, in this, as in some other instances, Mr. Faber is not fully warranted by history in the leading fact he adduces. Wickliffe lived and wrote, it is true, in A. D. 1360, but that year neither marked the commencement nor the termination of his labours, nor any remarkable period of his life. His censures on the monks commenced several years previous to that date, and his more extensive attacks on the papacy were not made until several years after it.

Mr. Faber, however, builds his interpretation of the 1290 years upon a basis seemingly immovable. “We have,” says he, “the express authority of Christ for maintaining such to be the true interpretation of the passage. In Matthew xxiv. 15, 16. in Mark xiii. 14, 15, and in Luke xxi. 20—24. speaking, no doubt, of the siege of Jerusalem by the Romans, he exhorts his disciples to flee from the devoted city, when the capital of Judea shall be compassed with armies, and when the abomination of desolation spoken of by Daniel the prophet shall stand in the holy place.” Thus referring, says Mr. Faber, both to Daniel ix. 27, and also to Daniel xi. 31, as predictions which would be fulfilled by the approaching fall of Jerusalem. And having thus ascertained the meaning both of the 31st verse of the xith chapter, and also of the 11th verse of the xiith chapter, as predicting the overthrow of that city in A. D. 70, he has only to reckon forward 1290 years, and is thus brought to A. D. 1360, as the era of Wickliffe.

It is somewhat surprising that the conclusion to which Mr. Faber was brought by this reasoning, did not lead him to suspect the premises from which it appeared to flow. The year A. D. 1360, is not distinguished in history by any remarkable event. It is obviously not *the end of these things*, which the prophet sought to know. Therefore, the 1290 days cannot be

dated from A. D. 70, and consequently the siege of Jerusalem is not the event predicted by Daniel in the prophecy before us.

The correct meaning, indeed, of the passages in the Gospels referred to by Mr. Faber, may easily be ascertained by comparing them with the texts in Daniel to which they refer.

The language of Matthew (xxiv. 15.) "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," would seem to point to the actual destruction of the city and temple; but the warning which immediately follows, precludes such an interpretation, for it would be at once unnecessary and useless to warn the disciples to flee, so soon as they saw the Romans in possession of their city, and their temple in flames. Their flight then would be impossible. St. Luke, however, in detailing the same conversation, suggests a more suitable interpretation of the verses in St. Matthew and St. Mark: "When ye shall see Jerusalem compassed with armies,—then let them which are in the midst of it depart out;" that is, before the siege shall actually commence, let the disciples depart: and this, we know from history, was their conduct.

Our Lord in this conversation with the disciples, evidently refers to the 27th verse of the ninth chapter, in which the man Gabriel, speaking, throughout the chapter, of Jerusalem only, predicts its destruction by the Romans, in words which Mr. Faber translates, '*Upon the border shall be the abomination that maketh desolate.*' This passage, like that in St. Luke, plainly refers to the approach of the Roman armies, and the two coincide with each other with the greatest accuracy.

This 27th verse of the ninth chapter of Daniel being the text to which our Lord refers, we are no longer under any necessity of in-

terpreting the texts in chapters xi. xii. with reference to the same event. And as we find that a calculation of 1290 years from the fall of Jerusalem, does not bring us down to *the time of the end*, but to a period of great darkness and depression, which continued for centuries after,—we must conclude that this period of 1290 years did not commence at that time.

But the fall of Jerusalem occurred A. D. 70; if therefore the "*taking away of the daily sacrifice*" which marks the beginning of the 1290 years, denotes the destruction of the temple at Jerusalem, that event took place, and the 1290 years began, in the year A. D. 70. But we have shown that the 1290 years did not begin A. D. 70. Therefore "*the taking away of the daily sacrifice*," which marks their commencement, is not synonymous with the destruction of the Jewish temple.

We are therefore now at liberty to consider the meaning of the language, "*The daily sacrifice shall be taken away, and the abomination that maketh desolate set up*," without any reference to those passages from the gospels, to which Mr. Faber alludes.

Agreeing with the majority of commentators, that the 1290 years has its commencement at the same point as the 1260 years, or *the time, times, and a half*, of verse 7, and having already arrived at the conclusion that those 1260 years commence A. D. 533, it follows that we must also date the 1290 years from the same era, namely, the year of Justinian's decree. Was there, then, any thing in that decree, or in the events of that period, answering to the language we are now considering? Such, we conceive, there was. The decree of Justinian established a new head of the visible church, in the place of Christ Jesus; investing the bishop of Rome with the prerogatives of Godhead. It also first author-

ized the worship of other mediators than the Son of Man;—instituting the adoration of the Virgin, as a hearer and answerer of prayer. It therefore took away *the daily sacrifice*, by substituting other objects of worship in the room of that Lamb of God who taketh away the sins of the world, and who was the antitype of the daily sacrifice of the temple worship. And it set up *the abomination that desolateth*, by establishing *idolatry, false worship*, the adoration of saints and angels, in the room of the worship of the ever blessed Trinity.

This interpretation appears, in the first instance, liable to the following objection. The *time, times, and half a time*, have been already interpreted in chapter vii. as being the measure of the reign of the ten-horned fourth beast, the papal tyranny; and as commencing with the decree of Justinian, A. D. 533. But the present vision has to do with the Eastern empire only,—its events all occur in Syria, Egypt, Asia Minor, &c. and the Western empire, and its apostacy, are never once alluded to in it. What, therefore, can this prediction have to do with the 1260 years' reign of the Papacy? or how can we calculate from the decree of Justinian, which established the Papacy, when we are treating of the Eastern empire, and of the Mahomedan scourge, and of them alone? Is not this to violate that principle of homogeneity, or consistent interpretation, without which we cannot, as Mr. Faber observes, take a single step in safety?

This objection, however, vanishes when it is remembered that Justinian was the last emperor that ruled over the whole Roman empire. He was sovereign in both the east and the west, but more fully in the east. Mr. Faber, indeed, makes it an objection to the dating the papal reign from the decree of A. D. 533,—that, at the date of that decree, Justinian was ruler of the east only. Italy fell

under his power soon afterwards; but, at all events, his famous decree, which took away the daily sacrifice, and established a desolating idolatry in its room, took effect throughout the *east* as well as the *west*. And it is specifically stated in the prophecy of the ram and he-goat (chap. viii.) that power was given to the Mahomedan little horn to cast the truth to the ground, “*by reason of transgression.*” So that the same decree of Justinian took effect, at the same time, in the west and in the east; establishing in Europe an *Apostacy* which ruled for 1260 years; but taking, in Asia, the character of a *Transgression*, for which the church was scourged, and “*the sanctuary and host trodden under foot.*”

We thus understand how the 1260 years comes to be introduced into this vision. It was the period of the Papal tyranny, commencing A. D. 533, and ending in A. D. 1792. But, beginning from the same era, dating from the same decree, and running in a parallel line with the *western apostacy*, was the *eastern transgression*, and the consequent depression of the eastern church. The angel therefore informs Daniel that the depression of the Eastern Church, commencing from the same point, the decree of Justinian, shall continue throughout the 1260 years, and also for a short further term, *the accomplishment of the scattering of the holy people*. The prophet then presses for a further explanation as to the extent of this additional period, and he is told that the 1290th year, that is, the 30th year after the expiration of *the time, times, and a half*, shall usher in, and the 1335th year shall fully introduce a glorious period, in which “*thy people shall be delivered,*” and “*thou shalt stand in thy lot.*”

We therefore judge, that *the time of the end*, as it relates to the East, commenced in 1822, and will

terminate in 1867, in the midst of events too glorious for us to be now able correctly to anticipate.

History corroborates this interpretation. It is fully acknowledged that in A.D. 1792, at which period we consider the 1260 years to have terminated, the Romish Apostacy received a fatal blow; which blow, followed by a long train of adverse circumstances, has reduced the haughty Papal power to a tottering and decaying condition throughout its whole dominion. And in like manner, and in close conformity to the prophecy before us, we find that in 1822, when, according to this calculation, the 1290 years ended, and the period of 45 years, which is to regenerate the East, commenced,—an insurrection broke out in the Turkish dominions, which has already greatly reduced the Mahomedan power, and which is universally considered to have left that power, still in political existence, indeed, but in the last agonies of that existence.

We may here be allowed to remark, how singularly the course of the late war between Russia and Turkey, coincided with the expectation which the students of prophecy had formed from the pages of scripture. It will be remembered, that in August 1829, the Russian forces having overpassed every obstacle, and being in possession of Adrianople, had approached within one hundred miles of the Turkish Capital, or as near as Leicester is to London. The Sultan was plainly incapable of resistance, he possessed no force sufficient to meet his enemy in the field, and his fortresses were rapidly falling. Politicians, judging of events by ordinary rules, looking at the might of Russia, and the impotence of Turkey, and calculating upon Nicholas being actuated in some degree by the ordinary motives of conquerors, would have said that the last hour of the

Turkish Empire was at hand, and that the power which the sword had gained, would be by the sword destroyed.

But there were a few words in Holy Writ which held out another expectation. The power of the Mahomedan Little Horn was declared by Daniel to be destined to be "*broken without hand.*" The waters of the Euphrates were described by St. John, as being "*dried up.*" Both which expressions clearly describe a gradual wasting away, and not a forcible extinction by a hostile sword.

From these passages the expectations of the student of prophecy might be safely formed. And from the prediction now before us, viewed conjointly with the eighth chapter, much confirmation would be drawn. The last-mentioned chapter describes the Little Horn of Mahomet, as continuing to the end of the 2300 years, and as being then at once replaced by a happy and holy state of things. "*Unto 2300 years, then shall the sanctuary be cleansed.*" The present chapter postpones the deliverance of Israel until 45 years, as we have seen, from 1822; consequently there was no reasonable ground of expectation, that Palestine would be freed from the Turkish power at so early a date as 1829. For all these reasons, the rescue of the Turkish Empire from utter extirpation, however near that extirpation might seem, was to be expected by those, whose eyes were steadily fixed upon the sure dictates of prophecy. And the event fully answered such expectations. Contrary to all human probability, and contrary to the uniform practice of all conquerors, the Russian emperor relinquished his prey at the instant when it seemed within his grasp. Arrived within sight of his enemy's capital, when Constantinople lay at his feet, and when the possession of that capital seemed synonymous with almost universal empire, he



suddenly withdrew his hand, halted his troops, and signed a peace which left the Turk a prolonged, though a weakened existence. The more extraordinary this conduct seems, the more remarkable is the fulfilment of prophecy which it supplies. Turkey is now left precisely in the state in which the scripture describes her. Her *streams* are naturally *drying up*, and none can replenish them. Her power is *coming to an end*, and none can help her.

The last verse of this chapter—“But go thou thy way, till the end be, for thou shalt rest, and stand in thy lot at the end of the days,”—involves the difficult question of the First Resurrection: a question which can only be properly determined by a consideration of all the passages of holy writ which have a bearing upon it; the discussion of which would be at present premature.

### SLAVERY AT BRAZIL.

THE following extract from the Rev. Dr. Walsh's Notices of Brazil, conveys so striking a view of Brazilian Slavery, as to be every way deserving of extended circulation: there are some other passages in the work which relate to the same subject, but a reluctance to trespass unreasonably on your pages, prevents me from forwarding them at present; and I would only observe, such is slavery in Brazil. Is there any difference between Brazilian and West Indian Slavery? Are they not alike cruel, degrading, detestable? How long is so hateful and iniquitous a system to be perpetuated? Is it not the duty of every Christian constituent to press this subject on the attention of the candidates at the approaching election?

O.M.

‘Here is the Custom House, and here for the first time I saw the Negro population, under circumstances so striking to a stranger.

‘The whole labour of bearing and moving burdens, is performed by these people, and the state in which they appear is revolting to humanity. Here was a number of beings entirely naked, with the exception of a covering of dirty rags tied about their waists. Their skins from constant exposure to the weather, had become hard,

crusty, and seamed, resembling the coarse black covering of some beast, or like that of an elephant, a wrinkled hide scattered with scanty hairs. On contemplating their persons, you saw them with a physical organization, resembling beings of a grade below the rank of man; long projecting heels, the gastronomic muscle wanting, and no calves to their legs; their mouths and chins protruded, their noses flat, their foreheads retiring, having exactly the head and legs of the baboon tribe. Some of these beings were yoked to drays, on which they dragged heavy burdens. Some were chained by the necks and legs, and moved with loads thus encumbered. Some followed each other in ranks, with heavy weights on their heads, chattering the most inarticulate and dismal cadences as they moved along. Some were munching young sugar canes, like beasts of burden eating green provender, and some were seen lying on the bare ground among filth and offal, curled up like dogs, and seeming to expect or require no more comfort or accommodation, exhibiting a state and conformation so unhuman, that they not only seemed, but actually were, far below the inferior animals around them. Horses and mules were not employed in this way; they were only used

for pleasure, and not for labour. They were seen in the same streets, pampered, spirited, and richly caparisoned, enjoying a state far superior to the negroes, and appearing to look down on the fettered and burdened wretches they were passing, as on beings of an inferior rank in the creation to themselves. Some of the negroes actually seemed to envy the caparisons of their fellow-brutes, and eyed with jealousy their glittering harness. In imitation of this finery, they were fond of thrums of many-coloured threads; and I saw one creature, who supported the squalid rag that wrapped his waist by a suspender of gaudy worsted, which he turned every moment to look at on his naked shoulder. The greater number, however, were as unconscious of any covering for use or ornament as a pig or an ass.

The first impression of all this on my mind was to shake the conviction I had always felt of the wrong and hardship inflicted on our black fellow-creatures, and that they were only in that state which God and nature had assigned them; that they were the lowest grade of human existence, and the link that connected it with the brute; and that the gradation was so insensible, and their natures so intermingled, that it was impossible to tell where one had terminated and the other commenced; and that it was not surprising that people who contemplated them every day, so formed, so employed, and so degraded, should forget their claims to that rank in the scale of beings, in which modern philanthropists are so anxious to place them. I did not at the moment myself recollect that the white man, made a slave on the coast of Africa, suffers not only a similar mental but physical deterioration, from hardships and emaciation, and becomes in time the dull and deformed beast I now saw yoked to a burden.

A few hours only were necessary to correct my first impressions of the negro population, by seeing them under a different aspect. We were attracted by the sound of military music, and found it proceeded from a regiment drawn up in one of the streets. The colonel had just died, and they attended to form a procession to celebrate his obsequies. They were all of different shades of black, but the majority were negroes, their equipments were excellent; they wore dark jackets, white pantaloons, and black leather caps and belts, all which, with their arms, were in high order. Their band produced sweet and agreeable music, of the leader's own composition, and the men went through some evolutions with regularity and dexterity. They were only a militia regiment, yet were as well-appointed and disciplined as one of our regiments of the line. Here then was the first step in that gradation by which the black population of the country ascend in the scale of humanity; he advances from the state below that of a beast of burden into a military rank, and he shows himself as capable of discipline and improvement, as a human being of any other colour.

Our attention was next attracted by negro men and women bearing about a variety of articles for sale; some in baskets, some on boards and cases carried on their heads, they belonged to a class of small shopkeepers, many of whom vend their wares at home, but the greater number send them about in this way, as in itinerant shops. A few of these people were still in bondage, and brought a certain sum every evening to their owners, as the produce of their daily labour. But a large proportion, I was informed, were free, and exercised this little calling on their own account. They were all very neat and clean in their persons, and had a decorum and sense of respectability

about them, superior to whites of the same class and calling. All their articles were good in their kind, and neatly kept, and they sold them with simplicity and confidence, neither wishing to take advantage of others, nor suspecting that it would be taken of themselves. I bought some confectionary from one of the females, and was struck with the modesty and propriety of her manner; she was a young mother, and had with her a neatly dressed child, of which she seemed very fond. I gave it a little comfit, and it turned up its dusky countenance to her, and then to me, taking my sweetmeat, and at the same time kissing my hand. As yet unacquainted with the coin of the country, I had none that was current about me, and was leaving the articles, but the poor young woman pressed them on me with ready confidence, repeating in broken Portuguese, *outo tempo*—‘another time.’

‘It soon began to grow dark, and I was attracted by a number of persons bearing large lighted wax tapers like torches, gathering before a house. As I passed by, one was put into my hand by a man who seemed in some authority, and I was requested to fall into a procession that was forming. It was the preparation for a funeral, and on such occasions I learned that they always request the attendance of a passing stranger, and feel hurt if they are refused. I joined the party and proceeded with them to a neighbouring church. When we entered, we ranged ourselves on each side of a platform which stood near the choir, on which was laid an open coffin covered with pink silk and a gold border. The funeral service was chaunted by a choir of priests, one of whom was a negro, a large comely man, whose jet black visage formed a strong and striking contrast to his white vestments. He seemed to perform his part with a decorum and sense

of solemnity which I did not observe in his brethren. After scattering flowers and fumigating it with incense they retired, the procession dispersed, and we returned on board.

I had been but a few hours on shore for the first time, and I saw an African negro under four aspects of society; and in every one it appeared to me that his character depended on the state in which he was placed, and the estimation in which he was held. As a despised slave he was far lower than other animals of burden that surrounded him; more miserable in his look, more revolting in his nakedness, more distorted in his person, and apparently more deficient in intellect than the horses and mules that passed him by. Advanced to the grade of a soldier, he was clean and neat in his person, answerable to discipline, expert at his exercise, and showed the port and bearing of a white man similarly placed. As a citizen he was remarkable for the respectability of his appearance, and the decorum of his manners in the rank assigned him; and as a priest standing in the house of God, appointed to instruct society on their most important interests, and in a grade in which moral and intellectual fitness is required, and a certain degree of superiority is expected, he seemed even more devout in his expressions, and more correct in his manners, than his white associates. I came therefore to the irresistible conclusion in my mind, that colour was an accident affecting the surface of a man, and having no more to do with his qualities than his clothes; that God had equally created an African in the image of his person, and equally given him an immortal soul; and that an European had no pretext but his own cupidity, for impiously thrusting his fellow-man from that rank in the creation which the Almighty had assigned him, and degrading him below the lot of the brute beasts that perish.

## RELIGIOUS INQUIRY IN IRELAND.

SIR—The interest you take in promoting the real welfare of Ireland demands the gratitude of all within her borders who love the gospel of the grace of God; and I am persuaded that the sentiments conveyed in your pages have proved eminently instrumental in bringing her state of moral and spiritual destitution under the consideration of many, who have been *ready to give, and glad to distribute*, in the hope of relieving it. There is unquestionably a great work going on here, although its effects may not be so apparent as many might desire. You will I am sure agree with me in opinion, that *the day of small things* ought not to be despised by man, when it is regarded favourably by God; and that the silent but Almighty energy of the Holy Ghost is that which should be looked to and depended upon for giving efficacy to the word of truth.

We must sow and plant in hope, and be satisfied if the fruit of our labour, and toil, and anxieties, and prayers, be reaped by succeeding generations, when we shall be buried and forgotten. Popery is not yet vanquished in Ireland; on the contrary I am persuaded it is in great strength, and using all its subtlety to propagate the opinion which was openly stated by Doctor Doyle, by Mr. Robertson, M. P. and by a beneficed clergyman in England, (*pro pudor*) that there is no essential difference between the church of England and that of Rome. With many this opinion has become a very favourite one, and all that is wanted is a little more patronage of popery, which there is great reason to expect, in order to show that their Protestantism consisted merely in name. Popery is however kept completely at bay here, and is afraid of open combat, while a spirit of inquiry exists which will not submit to

controul. As a proof of the fact, I send you extracts from letters written by three individuals of the highest character, situated in different parts of Ireland.

The first says—‘In this immediate neighbourhood religious inquiry advances, and I feel sanguine of great and lasting results. The priests here have in a great degree lost their influence. Numbers of Romanists attend my family prayers, and the number of children who attend our Sunday School increases. Last Sunday we had 97 present, and on the previous Sabbath, there were 105, mostly Roman Catholics. But what may surprise you most is, that no less than 30 children of Romish parents, with their consent now attend at church, in company with our protestant children. I wish from my heart I could hear as gratifying accounts from other quarters.’

The second states—‘We have had two very important meetings here (Cork) of the Irish Society; that in the morning very animating, and that in the evening such as I never even hoped to witness; distinguished by the happy and interesting novelty of two Irish sermons from the platform; the first in the Connaught accent by Mr. Seymour, the second in the melodious Munster dialect, by Mr. Beamish of Kinsale, to an immense, attentive, and in great part Irish speaking auditory. *The Lord hath done great things for us, whereof we are glad.*’

The third writes—‘There are most pleasing accounts from Galway, where Mr. Gregg has been preaching in Irish. The Sunday before last he had 2000 Roman Catholics to hear him *in the church* there. The doors were shut when it was supposed as many as could hear had been admitted: 500 were shut out, which dissatisfied them

not a little; as they said it was not often they had a *desire* to go there, and that it was hard to shut them out. At length they actually broke the door, not to murder a protestant clergyman, but to hear, and with intense interest, the word of life and salvation from his lips. An equal number attended there on the following evening. Upwards of 150 of the most respectable Romanists of Galway occupied pews at the two sermons. May the Lord raise up many witnesses to testify in *Irish* the unsearchable riches of his grace.'

On a late occasion Mr. Gregg preached in *Irish* in the court-house at Kilkenny, and it was most gratifying to witness the marked attention of the people, and the strong excitement produced by his touching and powerful application of Scripture to their feelings and consciences. There are doubtless mountains of difficulties in our way, but is not Jehovah able to remove them all? Has He not caused his pure word to uproot Jewish prejudice and Gentile idolatry on various occasions, and in various circumstances? Has He not by that word brought to the feet of Jesus the besotted African and the ferocious New Zealander? Is He not by that word bursting the fetters of every people, of every

tongue to whom it had access? and is there any special interdict by which Irishmen shall be shut out from the enjoyment of blessings which others possess and appreciate? By no means—the word of God will accomplish that which He pleases, and it is for us to pray that here and every where, it may have a free course and be glorified.

AMICUS HIBERNICUS.

We are happy to hear that a class of TWENTY persons are now engaged in studying *Irish*, with a view to preach in that language; and that the *Irish Society* of London have agreed for a chapel in this metropolis, in which the Gospel will be preached to the Irish labourers in their own tongue. Let not however any suppose that instruction in *Irish*, whether by Schools, Scripture Readers, or Preaching, can in any material degree supersede the necessity of English teaching. The numbers who speak *Irish*, and the desire for instruction in that language, appear to have been very much overrated. Nor is it easy on any other supposition to account for the almost universal failure of the numerous attempts which have been made to establish *stated* Schools, in which the *Irish* language should be *exclusively* taught.

ED.

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## ON CLERICAL ATTENDANCE AT VESTRIES.

THE word of God declares that "the poor shall never cease out of the land." And yet some respectable characters, and even ministers, appear to think none need be poor. I cannot however but lament that clergymen frequently interfere without any urgent necessity in parish matters, and especially as it regards the administration of the poor laws. Without entering into the reasons why the poor-rates are so much more expensive

than in past years, which would be completely foreign to your work, my purpose at present is to propose to the serious consideration of your clerical readers, whether ministers are not acting improperly who engage unnecessarily in parish vestries.

It strikes me that when a clergyman makes it a part of his business to associate himself with the inhabitants of his parish on affairs of this description, that he degrades

himself and lowers his sacred office. He was set apart for much more important and sublime purposes, than to join weekly or monthly with a number of illiterate and selfish persons, to regulate the weekly pittance allowed to the poor, or even very particularly to scrutinize into the cases that occur, and assist in apportioning what may be deemed necessary. By this means such a man descends from the high and holy station in which he is placed. His parishioners find he is not much wiser than themselves, and respect him accordingly.

Another evil arises from such a mode of conduct. The minister usually takes part with the farmers, and thus widens the difference between the rich and the poor. Of course while the former are by no means grateful for his assistance, the latter regard him as an enemy and oppressor. And the farmers take

care to strengthen this idea, by insinuating to such of the poor as complain of oppression, that the parson was the adviser. Thus shifting the odium off their own shoulders, and rolling it upon him. When this is the case, the clergyman, however wealthy, (for it is mostly opulent men who adopt this practice) becomes despised by the rich and hated by the poor—so that his usefulness as a minister of the Gospel is materially impeded. Were it necessary I could mention *parishes* and *names*, where such lamentable effects have been produced; but I forbear. Should this paper meet the eye of any to whom it may apply, let me request such individual to reperuse his ordination service, and consider whether by this conduct he is fulfilling the vows of God which he then took upon him.

VERNA.

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### RAIL ROADS AND SLAVERY.

SIR,—Your readers must be aware that in a few years, it is possible, travelling by rail roads may become general throughout this land; and you, Sir, as the conductor of a public journal which is read by a most influential part of the community, will render an essential service to the sacred cause of our holy religion, if you will from time to time point out the importance of resting on the Lord's day, to all who are proprietors or share-holders in these great undertakings.

If *Sunday-travelling* is to be as common in our new and improved modes of performing our journies of business and pleasure, as it has been in nearly all our stage coaches, rail roads will prove a curse to our country; but if those who fear God, will do their utmost to prevent so great an evil, we shall I trust see better days than we have ever yet seen,

and God, even our own God will bless us, and make us a blessing to thousands at home, and millions in foreign lands.

Permit me to beg that you will continue to do all in your power to draw the attention of the public to the subject of slavery in our Colonies. It is very distressing to witness the apathy which generally prevails on a subject that surely ought to affect Christian's hearts.

At a public meeting which I attended some time ago, a gentleman who has done much for the oppressed Africans, particularly recommended *prayer* on their behalf at the family altar, as well as in public and in the closet. Too much importance cannot be attached to PRAYER; and if our petitions to Parliament were *watered* in this old fashioned way, we might hope they would be more successful.

JULIUS.

## ON SOME DEFECTS IN MODERN PREACHING.

THE many divisions and heresies which exist at the present period of the church, is a subject of deep humiliation. Schism, and a spirit of controversy, accompanied with its characteristic feature of intolerance and party feeling prevail to a fearful degree. This torrent of evil is flowing down our Zion, with a rapidity never before equalled, and which, unless crushed in its course by the out-stretched arm of omnipotence, will carry with it desolation and ruin. The bulwarks of our church seem indeed to be shaken and wounded in the house of her professed friends. She has to mourn over her languishing condition, and ere her energies become totally exhausted and paralyzed, her cry must be sent forth ; " Arise O God, plead thine own cause. Bethou exalted in thy own strength, so will we sing and praise thy power." Much evil appears to have arisen, from the adoption by some leading characters of a style of preaching by no means likely to be generally useful, argumentative discourses are understood comparatively by few, and instead of solving difficulties and removing error, they not unfrequently tend to create them, and very contrary to the preacher's real intention, lead his hearers in some fatal instances into the fearful paths of Scepticism or Socinianism.

Declamatory sermons, with severe reflections upon their brethren who differ from them, it may be in non-essentials, are likewise injurious, they bring a reproach upon the sacred office of the ministry, and tend to lower a large portion of the pious clergy in the estimation of those who ought to esteem them very highly in love for their works' sake. Much may be said by preachers of this description against the statement of the plain truths of the gospel, but to deviate

from this safe and well-beaten track, is to forsake the good old paths of our forefathers ; Satan is ever ready to invent new schemes to entrap the unwary, but, " I am the way, the truth, and the life," stands pre-eminent in the grand scheme of man's salvation, and whoever wanders from this fundamental point of doctrine, turning either to the right hand or to the left, is leading souls into inextricable by-paths of delusion and error. Many, it is to be feared, are enthralled in the snare, without being aware of it ; argumentative discussions lead to " doubtful disputations," while the intellectual powers of the preacher are highly extolled, devotional feelings in the hearers decline, the outward ear is pleased, but the heart remains untouched ; abstruse reasoning may be understood and relished by a few, but the greater part have not intellectual capacity to enjoy, and both one and the other are unrefreshed with the life-giving streams of gospel truth.

We may perhaps be reminded, that a congregation thus situated is a rare occurrence, and this we are willing to admit ; but the popularity of their leaders increases the danger. In this day of indecision a sort of notional religion is fast gaining ground, multitudes of the young are led astray, while the more decided are often painfully perplexed. One is saying, " I am of Paul," and another, " I am of Apollos," the foundation of their faith seems as it were to be shaken, and they are almost led to conclude that they worship they know not what.

" Where envy and strife is, there is confusion and every evil work ; " in these perilous times, infidelity may stalk abroad with unblushing front, its votaries have only to cast their eye over the controversial

pages of the 'Religious World,' as it is called, and alas the jarring opinions of numerous sects and parties, the bitterness and rancour so unhappily displayed, is putting a formidable weapon in their hand, they wield it triumphantly, and say, "Ah, ah, so would we have it." O, when will the time arrive, when Christians will learn to be of one mind, and to keep the unity of the Spirit in the bond of peace!—A house so awfully divided against itself cannot stand.

While it is the duty of the ministers of God "earnestly to contend for the faith once delivered to the saints," may they ever keep in mind, that the weapons of their warfare are not carnal but spiritual, may a spirit of love lead them to exercise forbearance towards those who differ from them; may the cross of Christ be their rallying point, and there may they forget all minor differences; it is the lamentable defection of love and union among the members of Christ's mystical body the church, which rends it asunder. Satan's motto is, 'divide and destroy;' his deadly influence should be counteracted by a spirit of Christian love, 'unite and save.' We enter not upon the many points at issue between contending parties, but we affectionately admonish Christian ministers not to prove their hearers with "hard questions," nor to waste the precious time allotted to

them in strife about words, and a vain desire to elucidate speculative and deep subjects; we make a slight allusion to one which has been but too familiarly and we fear awfully discussed, and we sum it up in the words of an inspired Apostle, "Great is the mystery of godliness, God manifest in the flesh."

Amidst conflicting opinions, and the heat of controversial disputes, let not sincere Christians be discouraged; let them remember that the Christian life consists not in a noisy profession, or in holding certain opinions and notions, but that it is a *hidden life*, Col. iii. 3. A sifting time is near at hand, and the great enemy of souls is raging with increasing violence; while men's hearts generally, are failing them for fear, and looking after those things which are coming upon the earth, the Lord's children shall find in him a hiding-place and a covert from the storm; the *shifting* ground of earthly dependance assuredly will give way, but they whose hope is fixed upon the everlasting *Rock of Ages*, shall be secure in time, and for eternity. While the angry billows of discord and contention are raging around us, may we comfort ourselves and each other with that sure promise made to the church, as recorded in Psalm xli. 5. "God is in the midst of her, she shall not be moved. God shall help her and that right early."

MODERATOR.

### EPITAPH FROM ST. CUTHBERT'S, EDINBURGH.

TO THE MEMORY OF DAVID RENNY, WHO DIED APRIL 21, 1705, IN THE 54TH YEAR OF HIS AGE.

1 CORINTHIANS XV. 55—57.

By him whose conquests through the world are known,  
I to my first original am thrown;  
My dust lies here—my better part's above—  
And lives; so I, not death, the conqueror prove.  
But lest the stingless king of terrors boast,  
Of what he's won, and what he thinks I've lost,  
He that's Almighty, and for ever true,  
Engag'd this dust should rise, and conquer too,  
What I possess, secures me what's to come,  
My clay shall be refined, then sent for Home.

V. M.



## REVIEW OF BOOKS.

*Mahometanism Unveiled: an Inquiry, in which that Arch-heresy, its diffusion and continuance, are examined on a new principle, tending to confirm the Evidences and aid the Propagation of the Christian Faith. By the Rev. Charles Forster, B. D. Chancellor of Ardfert, and Examining Chaplain to the Lord Bishop of Limerick. 2 Vols 8vo. Pp. xlviii, 428, and 526. Duncan, 1829.*

The rise, progress, and duration of the Mahometan Apostacy, are obviously both on religious and political grounds, questions of deep interest and importance, and it is every way to be expected that while the Turkish crescent is waning, the minds of men should be attracted with renewed ardour to such investigations. Mr. Forster's present publication must therefore be regarded as well-timed, and will consequently doubtless receive considerable attention, from many who may entertain very different ideas concerning its intrinsic merits.

The principle on which this inquiry proceeds, may be stated in few words. After expressing his dissatisfaction with the reasons usually assigned for Mahomet's success, Mr. F. infers that Mahometanism is a providential arrangement, growing out of the Ishmaelitic covenant, that it is the result of the prophetic promise to Abraham on behalf of his son Ishmael, that the providential permission supposed by this principle of a spurious system of faith, is justified by the state of the world, and of Christendom at the time of Mahomet's appearance, and in the threefold warfare carried on by Mahometanism against Idolatry, Judaism, and Heretical Christianity. Let us, however, hear Mr. F. himself.

'The basis of the present argument is laid in the existence of a prophetic

promise to Abraham, in behalf of his sons Isaac and Ishmael. By the terms of this promise, a blessing is annexed to the posterity of each; and on Ishmael, as well as on Isaac, this blessing is pronounced, because he was Abraham's seed, and as a special mark of the divine favour. This last consideration is worth attending to; since a promise to Ishmael, thus connected by Jehovah himself, with his descent from the father of the faithful, seems to lead the mind naturally beyond the idea of a mere temporal fulfilment. *Some sufficient fulfilment* we are certainly authorised and bound to expect for each branch of the original promise. The striking literal correspondence between the terms of its two parts, appears to sanction the further expectation of an analogy equally strong between the respective fulfilments: which expectation, moreover, receives fresh warrant from the fact, that the promise in behalf of Ishmael was granted in answer to a prayer of Abraham, in which he implored for Ishmael the blessing reserved for Isaac. According to the original promise concerning each, Isaac and Ishmael were severally to become the fathers of great nations; and the history of these nations was also to be signally connected with the history and fortunes of mankind. The Jews were the prophetic offspring of the blessing to the younger, the Arabians of that to the elder son. The promise to Isaac had, in point of fact, first, a temporal fulfilment in the establishment of his race in Canaan; and, secondly, a spiritual fulfilment in the advent of the Messiah, Jesus Christ, and in the establishment of Christianity throughout the world. In the promise to Ishmael, from the literal correspondence of the terms, coupled with the peculiar circumstances under which it was made, there seems to be just reason to look for an analogous double fulfilment. But the history of the Arabians, from the remotest antiquity, down to the seventh century of the Christian era, affords no shadow of a parallel. At this advanced point of time, a full and exact parallel is presented, in the appearance of Mahomet; and in the establishment, through his instrumentality, by the descendants of Ishmael, first, of a temporal, and, secondly, of a spiritual dominion over a vast portion of the world. Here, in point of fact,

there obtains a parallelism of accomplishment, in perfect accordance with the verbal parallelism which subsists between the two branches of the original promise. And the matter comes shortly to this plain issue: that either the promise to Ishmael has had *no* fulfilment analogous with that made to Isaac, with which it so singularly corresponds; or it has found its fulfilment, as the facts of the case so strongly indicate, in the rise and success of Mahomet, and in the temporal and spiritual establishment of the Mahometan superstition.—(Vol. I. Pp. 87—89.)

This principle is explained and argued at length in Mr. F.'s two volumes in successive sections, which he entitles, 'Comparative Analysis of God's twofold covenant with Abraham, in behalf of his sons Isaac and Ishmael; Prophetical Anticipations of the rise and progress of Mahometanism; and Prophetical Parallel between Mahometanism and Christianity: Historical, Moral, Doctrinal, Ritual Analogies of Mahometanism, with Judaism and Christianity,—Analogy of the Koran with the Bible,—of Mahometanism with Judaism and Christianity in its sects and refuted Heresies, and with Popery. The Crusades; Analogy between Christianity and Mahometanism in their Influences on National Character and Civilization; on Industry, Manufactures, and Commerce; on Arts, Sciences, Philosophy, and Literature:—the whole is summed up in a conclusion, and a collection of Dissertations, Notes, &c. in aid and illustration of his main argument is annexed to the second volume.

Mr. F.'s work is at once curious, instructive, and interesting, but in our judgment decidedly erroneous; it assumes, we conceive, a false principle; that principle is supported by very insufficient arguments, and the whole tendency of his reasoning, is to show that Mahometanism has been a blessing to the world instead of a curse, so that he even arrives at the

conclusion, that Mahometanism is preparing the way for the spread of the gospel, instead of, as we believe, interposing a fearful obstacle to its progress.

It is obviously difficult within our narrow limits to give any very clear idea of the mode in which Mr. Forster attempts to sustain his positions; perhaps the following extracts and observations may in some degree prove satisfactory. Mr. F. is examining and comparing the covenants made to Abraham with respect to Isaac and Ishmael, and he contends that the promise made with respect to Ishmael, "I will make of him a great nation," was not fulfilled prior to the time of Mahomet.

Let us try the application of it in the case of Ishmael. Here we find the specific promise, "I will make of thee a great nation," appropriated formally and solemnly to Ishmael and his descendants, on two several occasions; first granted in his favour to Abraham, and then renewed, on his behalf, to Hagar.

But how stands that sure test of prophecy,—the historical fulfilment? The twelve tribes of Ishmael in their primitive state, as described by Moses, formed in Arabia not one great, but as many insulated and independent nations. In process of time, as appears both from sacred and profane history, several of these tribes rose to a considerable rank as states; and attained a relative ascendancy over the mixed hordes which peopled the Arabian peninsula. But, at no period in their contemporary annals, will the temporal power and prosperity of the Ishmaelitic Arabs bear comparison, for a moment, with the concentrated and consolidated strength of the Jewish monarchy, in its better days and fortunes. So far as we can now glean from history, the rival nations would seem to have gone pretty much together into decline; at least, Arabia makes no distinguished figure beyond its own frontier, in the records of the Greek and Roman empires; and from the coming of our Lord to the age of Mahomet inclusive, the subdivided, though still unsubdued peninsula, appears to have been the prey of paltry disputes between its contending tribes and factions.

With the appearance of Mahomet, Arabia suddenly assumed, for the first time in the annals of the world, the attitude of empire. Ishmael now, at length, went forth conquering and to conquer, to the utmost boundaries of the earth. The imperial successors of Mahomet extended, and established in permanent prosperity, the formidable dominion, of which he had laid the foundation. And the promise to Ishmael, that God would make of him "A GREAT NATION," came to be realized, in point of fact, in the empire of the Saracens; an empire, in power, prosperity, and permanency, superior to most, and second to one only, among the mighty empires, which, since the first rise of civil polity, have given laws to mankind.—Pp. 144—146.

But the analogy of Mahometanism with Judaism serves only as the introduction to a far wider field of comparison and correspondence. The grand feature in the promise concerning Isaac was, that *in his seed all the nations of the earth should be blessed*; and the responding feature, in the parallel promise respecting Ishmael, that *he should dwell in the presence of all his brethren*. Christianity is allowed, on all hands, to be the accomplishment intended by the former prediction; and Mahometanism bears ample marks and tokens of being the *only* assignable fulfilment of the latter. The known descent of the two founders from a common origin, the stock of Abraham, and the professed derivation of the two systems from a common source, the Divine Legislator of the Jews, lay the clear groundwork for a comparison between them. The parallelism of the two covenants with Isaac and Ishmael, seems to bespeak further, a correspondent and co-extensive parallelism, between the genuine mission of Jesus Christ and the pretended mission of Mahomet, the descendants and representatives of those brethren. We have only to ascertain experimentally, that the antecedent presumptions are borne out by the historical coincidences, in order to perfect the general argument here proposed; since, where prophecy and history fully reciprocate their lights, nothing would appear wanting, in treating a question like the present, to the proof of a *designed* connection.—Pp. 149, 150.

Now it may reasonably be questioned, whether Mr. F.'s idea of a

great nation be correct. The Israelites, while consisting of twelve tribes, under princes and judges for four hundred years prior to their demanding a king, constituted emphatically a great nation. The descendants of Ishmael, under twelve princes, were probably more numerous and powerful than the twelve tribes prior to the reign of David; they unquestionably sent forth immense and formidable armies on many occasions, and as they were never conquered—never carried into captivity, and never for any length of time together exposed to desolating warfare, it may on very probable grounds be maintained that they were as justly entitled to the epithet of a great nation as the descendants of Isaac were, although placed under a different species of government. If any reliance is to be placed on the statement, that from Arabia Deserta alone, Zerah drew an army of a million of men, the descendants of Ishmael must have been emphatically a great nation nearly one thousand years before the time of Mahomet.

The language of scripture indeed leads us to conclude that the promise given with respect to Ishmael was immediately fulfilled. He was the father of twelve princes; he lived in the midst of his brethren; the land which he inhabited appears to have been almost surrounded by the possessions of Israel, of Edom, the sons of Keturah, &c, and in very early days the Arabians were, what they are at this moment, a nation of hardy freebooters, caring for no man, setting all law at defiance—their hand against every man, and every man's hand against them—attempted in vain to be subjugated by the mightiest conquerors, and yet maintaining their natural habits of violence and independence. Now when such had been their character for 2400 years prior to the ascendancy of Mahomet,

it seems a somewhat unwarrantable position to assert in the language of Mr. F. that 'at no period in their contemporary annals will the temporal power and prosperity of the Ishmaelitic Arabs bear comparison for a moment with the concentrated and consolidated strength of the Jewish monarchy in its better days.

And what, we might ask, has been the duration of Mahomet's dominion. The Saracens were prosperous, as predicted Rev. ix. *five prophetic months*, or 150 years; their course of empire was then checked by the defeat at Poitiers, and after a series of long and fearful contests, the Ishmaelitic line was changed, and the Turks assumed the empire; who, however powerful in other respects, were not able to control the Arabians, by whom they have ever been successfully resisted, and who exact from the Turkish pilgrims tribute before they will allow them to visit Mecca. The temporal dominion therefore of the Mahometan line from Ishmael, appears to have been very short lived, and not by any means such as Mr. F.'s exposition of the Abrahamic covenant would require.

Mr. F. indeed advances a very novel, and to us it appears a very fanciful exposition of the passage "he shall dwell in the presence of his brethren."—"In the career of Saracen conquest, Ishmael raised up his hand against every man—in the Crusades every man raised up his hand against him, while by their united operation this spurious seed of Abraham was brought in the event to dwell in the presence of all his brethren." (ii. 199.) Now not to animadvert on this very indefensible mode of spiritualizing a prediction obviously capable of a strictly literal interpretation; not to dwell on the bold assumption by which Christians are called brethren of Mahometans, we would ask with what feature of propriety could the casual and very temporary sojourn

in the same land which took place when the Mahometans advanced their armies to the west, or when the inhabitants of the west carried their crusades to the east, be interpreted *a dwelling together*. The descendants of Ishmael positively and literally dwelt in the midst of the descendants of Abraham for 1800 years, and consequently the adoption of Mr. F.'s interpretation reduces the limits of a prophecy to very narrow and scanty bounds without any adequate cause.

We pass over Mr. F.'s dissertations on prophecy, simply observing, that the Scriptures *clearly predict* the rise, duration, and termination of the eastern as well as the western Antichrist, that is the Mahometan and the Papal dominion; but such predictions are a denunciation of judgment, and not to be regarded as the result of any covenant, by which blessings, whether temporal or spiritual, are enjoyed. We presume not to say, why it has been permitted, that Paganism, Popery, or Mahometanism, should so long and so fatally prevail; but their existence must be regarded as a manifestation of divine displeasure, rather than the fulfilment of any covenant, promise, or engagement, made to the servants of God. How contrary to every desire of Abraham's heart must have been such a possession, such an empire, as that which Mr. F. conceives to have been bestowed on Ishmael, in answer to Abraham's prayers. Can it be for one moment supposed that our holy, sin-hating, merciful, and faithful Jehovah would promise, as a blessing to the posterity of his servant, a spiritual dominion, which, by practically subverting the foundations of the Christian faith, must inevitably lead its subjects to misery, darkness, and despair. Had not our author's understanding been dazzled with a favourite theory, he surely could never have arrived at such a conclusion.

All his moral, ritual, and other

analogies admit of a very easy explanation. It is unquestionable that Mahomet was, in some way or other, to a very considerable extent, acquainted with both the Jewish and Christian Scriptures—that he was also acquainted with the Rabbinical and other corruptions of those Scriptures, by which the perfect word of God has been lowered and debased to the corrupt standard of the human heart. Whether his knowledge was obtained, as has been said, from a Jewish Rabbi, and a Nestorian monk, or from any other source, is a matter of no consequence; though we see no reason for questioning assertions which have been long made on this point, and which appear in themselves exceedingly probable. But forming his religious system from such sources, it was to be expected that all the grand outlines of Judaism and Christianity should be recognized—that all the really spiritual precepts should be explained away—that as much of truth and morality should be left, as might approve his system to the consciences of men in general, while, at the same time, such license should be allowed, as might permit the gratification of many corrupt affections. Such a system Mahometanism is, as laid down in the Koran—as exhibited in Mr. F.'s extracts. Now such compliant systems are gratifying to the depraved and evil heart of man. Men will not quarrel, reject, or even long persecute holy doctrine, if only it can be reconciled with unholy practice. The Mahometan will strictly observe his Ramazan; the Papist, must we not add the nominal Protestant, his Lent;—so long as it is to be followed by the Bairam, the Carnival, the Easter holidays. Man will naturally welcome any system, however painful or disgusting, in some respects, if it allows him to indulge his natural corrupt affections; he will fast rigidly, he will wear the hair

shirt, or lacerate his flesh with the scourge or the prickly belt, during a considerable period, if he may so purchase or so atone for the indulgence of criminal appetites and affections; and every system which introduces this species of compensation will be popular and permanent, until the glorious gospel of the blessed God appears with power, and teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present life.

That arts and literature were cultivated and extended, in various periods and to a considerable extent, by the Arabians and Mahometans, no one will deny, however far they may question the propriety of depicting those benefits in the glowing colours which our author has adopted. Christian architecture, for instance, is deeply indebted to Roman, Grecian, and Popish idolaters, for splendid temples and sanctuaries; but still, the architects by whom such temples were erected, were, in many cases at least, idolaters; their system of religion was corrupt and abominable, their practices cruel, licentious, and degrading; the very records which preserve the testimony of their power and their science attest also their depravity, and convey the mournful lesson, that man may become eminently distinguished in science and literature, in arts and arms, while yet his heart is far from God. Were we indeed possessed of more perfect information, it would probably be found that much of Arabian literature and Saracenic architecture was derived from higher and purer sources. A muddy stream may float the gay and gilded vessel to the ocean with as much rapidity as the clearest rill.

Far be it from us indeed to sanction any of those extravagant charges which have been made against Mahometanism, or any other corrupt system. Its evils and its abominations need no exaggeration;

but when Christian teachers speak of Mahomedanism as a *Christian heresy*, we are compelled to inquire what they mean? Do they mean to insinuate that Mahometanism is not *subversive* of Christianity? Do they mean that a Christian can on any scriptural grounds hope for the salvation of the Mahometan? Do they mean by a Christian heresy that the judgment of charity will allow us to hope that any who embrace it may escape condemnation in the day of Christ? If not, the term 'Christian heresy' is calculated to mislead, to check Christian exertion—to induce vain and delusory hopes with reference to those who are perishing in ignorance and sin. In fact, the whole tendency of Mr. F's system is to lower the ideas usually entertained of the evil and danger of Mahometanism, to teach men to view it as a beneficial rather than a ruinous and detestable system. Whence we may ask has this arisen? Is it not to be feared that our Author's view of Christianity is low and imperfect, when he can speak so lightly of this one of its greatest enemies, perhaps its most formidable opponent. Mr. F. indeed thinks Mahometanism as good as Popery, and both better than Socinianism. If, however, *the end of these things is death*, if, as we believe, the Mahometan, the Papist, the Socinian, are all in danger of everlasting perdition, it is mere trifling to weigh and compare their several fatal symptoms, to speculate on their moral, literary, scientific tendencies, to measure how near they come to the

truth, when they are all really destitute of that inestimable blessing. There may be under the outer garb of the Mahometan, Papist, or Socinian, a few individuals who under the divine teaching have been induced really to renounce the corrupt, idolatrous, and damnable doctrines which their outward professions imply, and may thus be truly brought nigh unto God; but in proportion as members of these denominations are really what they profess to be, they are to all practical and saving purposes without God, without Christ, without hope, in peril of everlasting death.

As to its main object therefore, Mr. F's work is a decided failure; it contains much interesting information concerning Mahometanism, and as such is an useful book of reference; but it does not appear to us to have, as its author supposes, any tendency to confirm the evidences or aid the propagation of the Christian faith. Its facts *may* be useful, but its reasonings and theories are defective or dangerous.

To those who are in any way at a loss to account for the rise, progress, and permanence of Mahometanism, we recommend a brief dissertation by the late Rev. T. Scott, in his answer to Rabbi Crooll,\* which in the compass of a few pages, contains, we conceive, more to the point than really exists in the two vols. before us. We believe the dissertation has been reprinted as a Tract; we are sure its intrinsic value demands a wide circulation.

\* Scott's Works, ix. 225—253.

## LITERARY INTELLIGENCE.

### Recently Published.

*Brief Memorials of Jean Frederick Oberlin, Pastor of Waldbach in Alsace; and of Auguste, Baron de Stael Holstein. With an Introductory Sketch of the History of Christianity in France, &c. By the Rev. Thomas Sims, A.M.* 12mo. Pp. xii. and 180. Nisbet. 1830.

*The True Plan of a Living Temple; or, Man considered in his proper Relation to the ordinary Occupations and Pursuits of Life. By the Author of the Morning and Evening Sacrifice—the Last Supper—and Farewell to Time.* 12mo. 3 vols. Simpkins. 1830.

## INTELLIGENCE.

## BIBLE SOCIETY.

A LETTER from Mr. Barker contains the following extract, which it may be important should be more generally known. We have frequently heard reports of Bibles being obtained in order to be destroyed, and have little doubt that they are in most cases entirely unfounded. Mr. B's letter is dated Constantinople, May 20.

'It occurs to me to inform you of a circumstance which I consider essential for you to know; and which, although without foundation, still may be believed, if not contradicted by me. A friend of Mr. Wolff, at Smyrna, received a Letter from him (as I was quitting that place), informing him, that he had heard, from good authority, that the Jews at Smyrna had lately been buying up a considerable number of Hebrew Bibles, and destroying them; and this he requested to be communicated to me. As Mr. Wolff may have already transmitted this information to England, I beg to state, that from the year 1827, until now, not a single Hebrew Bible has been sold at Smyrna. In 1826, only 26 Hebrew Bibles were sold at the

depot, and 30 were distributed by Mr. Wolff. The jealousy excited by the conversion of some Jews at Constantinople is the principal reason why the Jews of Smyrna will not now buy the Bible; although those at Constantinople and Salonica have purchased them, and at Constantinople they still continue to do so. Mr. Wolff must therefore have been misinformed.

I am now happy in informing you of the pleasing change that has taken place in the issue of the Holy Scriptures in this Capital. No less than 1278 volumes have been delivered from this depot in the course of four months. Of these, 172 have been sold at Casarea, in Asia Minor; and 60 volumes were bought and carried to Albania by a Greek, to distribute among the poor in that country. Besides these, 220 volumes have been sold now and before the above-mentioned four months, by a Greek Bookseller at the Fanal, or principal residence of the Greeks here; making, altogether, 1498 volumes of the Sacred Scriptures sold.

## PARIS BIBLE SOCIETY.

We have been favoured with a copy of the eleventh Report of this Institution, from which we are happy to learn that the distribution of the Holy Scriptures is increasing in France. The Society distributed last year 3429 Bibles, and 2926 Testaments; of these, 2784 Bibles, and 2239 Testaments were sold. The number of copies distributed by the Paris Bible Society since its formation amounts to 110,035.

The annual meeting was most interesting and encouraging, and we trust the Society will proceed to still greater exertions, and more enlarged success.

## ROWITES.

WE should scarcely have deemed it necessary to advert to the few individuals who have lately made themselves conspicuous at a place called Row, in North Britain, from which they have been designated as *Rowites*, had not some of our friends expressed a desire for information. These Rowites appear to combine Mr. Erskine's doctrine of universal pardon, and the consequent identity of assurance and saving faith,

At the Anniversary Meeting, held the 21st of April, the President received an anonymous Letter, in which the writer engaged, the following day, to send a contribution of 1000 francs to the Society. This generous friend has more than kept his promise: in concert with another Benefactor, who has likewise not discovered himself, he has transmitted to the Society the sum of 2500 francs, to be appropriated to the specific purpose of realizing, in any single Department of France, the wish so frequently expressed, of supplying every Protestant family with a Bible.

with Mr. Irving's notions of our Saviour's human nature, and the ideas entertained by many of the prophetic school with reference to the new dispensation, and the speedy personal appearance of Christ to commence his millennial reign. The party hold frequent and long-continued meetings for exposition and prayer, usually commencing at six in the morning and continuing or repeating such meetings at intervals during the whole

forenoon. They have also *night* meetings which are understood to be confined to the initiated, and which are kept up to a very late hour, sometimes it is said, through the whole night; in which considerable excitement often takes place, producing very disorderly effects, which the worshippers speak of as manifestations of the power of the Spirit, but which have in some instances disturbed the whole neighbourhood, attracted crowds of people in the streets, and led the magistrates to consider whether they ought not to interfere for the preservation of the public peace. Claims have also been advanced to miraculous powers; but the evidence by which such miracles are pretended to be supported only demonstrates the absurdity of the pretension. A hypochondriacal young woman, who was thought to be dying of consumption, suddenly found, while some of the party were at prayer, that she was no ways materially ill, and a young woman of the name of Campbell, and two men of the names of Macdonald have laid claim to the gift of tongues in consequence of having uttered sounds which no man can understand, and scrawled characters which no man can read. The writing was, we hear, forwarded to Professor Lee, who at first regarding it as a hoax, returned no answer, but on being again applied to, replied that the writing had not the least resemblance to any character under heaven; and another gentleman who thought it looked a little like Chinese found it impossible

to decypher a single character. But enough—such absurdities may stagger and confound the weak and ignorant—they may open the mouths of the infidel and the blasphemer—or afford opportunity to Papists for recriminating on Protestants, but they can excite no surprise in those who are aware how often the great enemy of souls endeavours to bring contempt on the divine operations of the Holy Spirit by sowing the seeds of enthusiasm and spiritual pride among those whom he cannot entangle in the grosser snares of corruption and licentiousness. The only surprising feature is that such absurdities should spring up in Scotland. Some forty years ago similar disorders took place among persons principally of the lower order at Manchester, Nottingham, Leicester, &c. and excited for a time considerable attention; but we were certainly not prepared to expect their re-appearance with still more preposterous claims among persons of respectable rank and attainments in the sober and well-educated regions of North Britain. When men however once become wise above what is written,—wiser than the church of God in all preceding ages, satan will usually prevail to cast them down, and therefore every renewed instance of this nature should lead us afresh to the fountain of sacred truth—to a throne of grace, that we may derive that wisdom which is from above, and which alone can preserve us from every false and evil way.

#### MAYNOOTH COLLEGE.

A CORRESPONDENT observes, 'You have mentioned, in your Magazine (p. 179) the Popish college at Maynooth, in Ireland, towards the support of which we Protestants have so long been taxed. But as some of your readers may not perhaps be aware of the *extent* to which this suicidal institution has been supported, the following extract from the *Eighth Report of the Commissioners of Irish Education Inquiry*, dated London, June 2, 1827, may be acceptable:

"Appendix, No. 69.—An account of the annual Parliamentary grants to the Roman College of Maynooth, since its establishment.

1796,	-	-	£7759	2	1½
1797,	-	-	6790	0	0
1798,	-	-	9700	0	0

1799,	-	-	9993	0	0
1800,	-	-	4093	10	0
1801,	-	-	5820	0	0
1802,	-	-	7768	0	0

And the same sum for the years 1803—1807.

1808,	-	-	12610	0	0
1809,	-	-	8972	10	0
1810,	-	-	8972	10	0
1811,	-	-	8973	0	0
1812,	-	-	8973	0	0
1813,	-	-	9673	0	0

Since 1813, the annual Parliamentary grant to the College has been £9673.

B. CROTTY, President.

MICH. MONTAGUE, Vice-Pres."

Maynooth, 18th Nov. 1826.



## HIS LATE MAJESTY GEORGE THE FOURTH.

WE stopped the press of our last Number to announce that his late Majesty George IV. was removed from this present world on Saturday, June 26, at a quarter past three o'clock in the morning, in the sixty-eighth year of his age.

His late Majesty was born at St. James's, August 12, 1762, and was of course early placed under the care of able and distinguished instructors; the Earls of Holderness and Aylesbury, and the Duke of Montagu, acted successively as Governors, while Drs. Markham and Hurd, afterwards Archbishop of York, and Bishop of Worcester, assisted by Dr. Cyril Jackson, and Mr. Arnald, occupied the post of preceptors and tutors.

Under these eminent instructors the Prince of Wales attained considerable proficiency in general literature, his natural talents were good, his judgment sound, and his taste refined; the violence however of his passions, and the warmth of his temper, were alas! early evinced; and while yet a youth, he became entangled in snares, and overpowered by temptations, the results of which have proved most injurious to his character and his peace, and which very probably powerfully conduced to shorten his days.

On the 12th of August 1783, when his Royal Highness had attained the age of twenty-one, application was made by his Majesty's direction for a suitable provision, and in consequence £100,000. was voted as an outfit for the heir apparent, and £50,000. as an annual income. This liberal allowance however, proved insufficient. The thoughtless and dissipated habits, and the inconsiderate, not to say designing and profligate companions of his Royal Highness, soon involved him in debts which in 1786, were found to amount to £250,000;—in the following year an addition of £10,000. was made to his income, and £161,000. voted towards the discharge of his debts.

In the year 1788, his Majesty George III. was seriously afflicted with that malady which at a later period finally incapacitated him for the continued exercise of his high authority; and the important question of a Regency was brought before Parliament. Mr. Pitt, then Prime Minister, proposed a restricted Regency. Mr. Fox, on the contrary, maintained that the Prince of Wales was entitled of *right* to the Regency without any limitation. The debates on this important question were carried on with much warmth, and called forth considerable eloquence. Just however, at the moment when the Irish Parliament had so far concurred in the sentiments of Mr. Fox, as to call on his Royal Highness to assume the Sovereign Power during the mental incapacity of his Royal father, and when some of high rank and influence in this country, had evinced symptoms of tergiversation, it pleased God in his Providence to terminate the discussion, and to avert the dangers so deeply feared, by restoring his Majesty, George the III, to the possession of his faculties. In referring to his Royal Highness's conduct on this occasion, we should ever remember that when at a subsequent period he became unrestricted Regent, he evinced his respect for his father's judgment, by retaining in office that administration which he found in existence, and we may therefore fairly conclude, that had the power come into his hands so much earlier, he would as far as possible have acted with similar propriety.

On April 8, 1795, his Royal Highness was united in marriage to his cousin the Princess Carolina Louisa, daughter of the Duke of Brunswick—an union hailed with the greatest joy by the nation at large, though not perhaps by the individual who ought to have felt the most warmly on the occasion. The unhappy results of this marriage are fresh in every one's recollection, and on a subject on which the wise and good have so much and so decidedly differed, it becomes us to speak with caution. To elude the real difficulties we should be disposed to pass over the circumstances in silence, but there is an important moral lesson which the painful narrative of these events inculcates which should not be lost sight of, namely, That without virtue and piety there can be no real happiness. His Royal Highness is said to have been reluctant to enter into the marriage state; but the pressure of increasing debts and difficulties induced him to waive his objections, and consent to the proposed alliance. His debts were consequently paid; £81,000. was voted for furnishing Carlton House, and an income of £125,000. allowed for his support. The birth of a Princess early in the following year, January 6, 1796, afforded a hope of future comfort, but events immediately after transpired which separated the parties for ever. The Princess of Wales

lived ten years in retirement, when, in 1806, a royal commission was issued to examine into her conduct, who reported that her Royal Highness was innocent, though she had acted with unguarded levity. Her Royal Highness retired abroad in 1814, where she continued until the death of George III. when she returned to England determined to assert her rights as Queen. The result of the painful trial which ensued, may perhaps be summed up in very few words. Of her late Majesty's guilt little doubt can be entertained—but however guilty she may have been, her husband's conduct had not been such as to entitle him to claim a divorce—she died August 1821.

After the birth of the Princess Charlotte, and the events which followed, the Prince of Wales lived very much retired; in the year 1803, when serious apprehensions were entertained of a French invasion, he earnestly sought for military employ, but his urgent applications were ineffectual. In 1810 the symptoms of his Majesty's former complaint assumed a decided form, and were, it is said, powerfully stimulated by a tender parting interview with the Princess Amelia on her death-bed in Nov. 1810. His Majesty had indeed been afflicted for a short time in 1804, but the case became now so hopeless, that communications were made to Parliament, and after much discussion his Royal Highness was in February 1811, appointed Regent under certain restrictions; which, terminating February 1, 1812, he continued Regent with unrestricted power, until the decease of his father on January 29, 1820, when he ascended the throne, was crowned July 19, 1821; and died, June 26, 1830.

Such is a brief outline of his late Majesty's History; it may not however be improper to notice, that his Mother, the late Queen Charlotte, died November 17, 1818, that his only and beloved Daughter, the Princess Charlotte, was married to Prince Leopold of Saxe Cobourg, May 2, 1816, and died shortly after being delivered of a still-born Son, November 6, 1817, and that he was called upon at intervals to mourn over the grave of his brothers, the Dukes of York and Kent, and over his sisters, the Queen of Wirtemberg and the Princess Amelia.

During the nineteen years in which either as Prince Regent or as Sovereign, his late Majesty swayed the sceptre of these realms, a series of most important events have occurred, the detail of which must be left principally to the political historian. At the time when he assumed the Government, Napoleon was at the very zenith of his power, and many apprehended, that after overcoming the only European Government which stood between him and the Universal Empire of the Continent, he would concentrate the whole power of Europe for the destruction of these realms. His mighty armies, however, were buried in the snows of Russia, or vanquished in Germany, and driven back into France. Napoleon himself was compelled to abdicate and retire to Elba, and returning thence, found his power annihilated at Waterloo, and breathed his last as a prisoner on the barren rock of St. Helena. While peace has been granted to this country and to Europe, and notwithstanding a few passing clouds, yet, judging according to human appearances, there is good reason to anticipate a lengthened period of tranquillity.—Yet must it not be said of us, that we, like Hezekiah, have not rendered again according to the benefits we have received, that we, our nobles, our princes, our rulers have sinned against the Lord our God, and that if we are compelled to observe, that the return of peace has not been accompanied with prosperity, we may justly enquire, while contemplating the conduct of our late Sovereign, the proceedings of his government, and the morals of the nation at large,—Is there not a cause?

We are not indeed of that number, who overlook or undervalue the improvements which have in numerous instances taken place. We are not insensible of the progress in religion, of the numerous additions to our churches, the distinguished excellence of many of those prelates who have been recently advanced to the Episcopal Bench, the progress of National Institutions, the prosperity of Bible, and Missionary, and Education Societies. We are not insensible to the improvements in our Metropolis, to the convenience and the beauty of the new streets and fabrics which have of late years sprung up amongst us, or the benefits resulting from a new and efficient police; but while much has been done, how much has been left undone, how large a portion of that which is good has been effected by private exertions, unaided, in many instances actually retarded, by the influence of government, and how much that is positively evil has been retained or encouraged?

Many without hesitation assert, that the reign of his late Majesty constitutes one

of the brightest periods of British History. Were we to judge merely by the grand military exploits which took place during his Regency; were we to dwell on the liberation of Spain, the capture of Paris, the field of Waterloo, the humiliation of Algiers, or even the untoward event of Navarino, we might well adopt similar language; but when we contemplate the deep and extensive distress prevailing now at the close of fifteen years uninterrupted peace; when we recollect that slavery, with all its abominations, prevails in our West Indian Colonies, that little practical amelioration has been effected in the condition of the poor Negroes, for the last twenty years; that almost every attempt made for their religious instruction has been checked and discouraged; that in our Eastern possessions, the burning of Hindoo Widows was not only long tolerated, but that the resolution of the Court of East Indian Proprietors, requiring their servants to aim at the suppression of this cruel practice, was actually withheld from those servants by his Majesty's ministers; that the cruel rites of Juggernaut have been, and are still countenanced, nay, even made a source of pecuniary advantage; that British Officers have been required to assist in Popish and Idolatrous ceremonies, and broken for desiring to follow the dictates of their conscience; that Socinians and Papists have been admitted into our National Parliament, and allowed to legislate for this our nominally Christian and Protestant Empire; that sabbath-breaking, intemperance, and licentiousness, have practically been encouraged for the sake of the emoluments derived from Sunday Newspapers, cheap Gin, &c.; and that all these abominations have been continued in the face of warning, remonstrance, petition, and every legitimate exertion; when we take this view of the subject, then we are compelled to say, that the Reign of George IV. exhibits a dark and melancholy picture to the enlightened and Christian mind.

How far indeed the guilt of these abominations belonged personally to our late Sovereign, is not for us to inquire. Technically and constitutionally, the King can do no wrong. But a legal fiction can never exonerate a mighty Monarch from personal responsibility to the King of Kings. Much may be said in extenuation of ignorance, or on the difficulty of coming to a right conclusion on intricate and hazardous questions, and on the supposed impossibility of rectifying existing and acknowledged evils, without introducing other, and possibly still greater evils. Such considerations may well deter us from rash and hasty judgment on the guilt of individuals, whether sovereigns or subjects, but at the same time we must pause before we pronounce that reign glorious, in which oppression, idolatry, and licentiousness have, to say the least, continued without restraint, if not alas powerfully encouraged by painful examples of intemperance, licentiousness, gaming, and other grievous transgressions. It is impossible to say, how great were the benefits resulting from the pure and domestic virtues which distinguished George III. or how great the evils which have ensued from the moral delinquencies which, during a long period at least, were too evident in the conduct of his son.

On one point, perhaps, if not on others, sufficient allowance has possibly not been made for our late Sovereign, namely, for his yielding on the Catholic Question. We have always abhorred the measure, and our sentiments concerning it are still the same: but, when forsaken by all his Ministers, when even the undaunted Wellington quailed before the dangers threatened by the Irish agitator,—when the ministers of religion—the very men whom he had chosen and advanced, from a personal conviction of their superior talents and piety, were yielding to the dictates of expediency, and, as appears to us, unmindful of the oaths which they had sworn, and the professions they had made;—we must not too severely censure an individual, whose personal feelings of religion appear to have been very feeble, for being deficient in moral courage, and unprepared to evince the spirit of a martyr, in a cause where some, even of the ministers of religion assured him that, not only would no danger arise, but great benefits would unquestionably ensue.

It is indeed an additional cause of regret, at the present moment, that the line of conduct then adopted, by many of whom better things might have been expected, had a most direct and obvious tendency to encourage, in worldly men, suspicions of a very latitudinarian and sceptical nature. When grave theologians, who had sworn that Popery was idolatrous, happened to be convinced, just at the very moment, with the Prime Minister, that Papists might safely be admitted into that Legislature from which they had been most cautiously excluded for above a century; however conscientious may have been the convictions of the converts, the very time of their conversion naturally excited most injurious suspicions, and

might obviously recal to mind the old position, whether true or false, that every man has his price. How far such ideas were entertained by our late Sovereign, is unknown; but it has been very strongly reported that he complained of desertion, and that he treated some who had changed their principles with marked disrespect; while it is most certain that the very individuals whom, at one time, he had heard gladly, and for whom he had done many things, were not admitted to his dying bed.

Of that dying bed little has transpired on which any dependance can be placed. His Majesty was attended at intervals by the Bishop of Chichester, and is said to have been fully aware of his approaching end. Intimations are said to have been given to his Majesty, about a fortnight previous to the event, that his end would probably be sudden; and in the course of the Friday evening, the physicians are reported to have intimated to their royal patient their inability to give him any further relief, and their opinion that his last moments were rapidly approaching. To this communication His Majesty replied, 'God's will be done,' and shortly after inquired, 'Where is Chichester?' The Bishop of Chichester in consequence immediately attended, when his Majesty received the sacrament. About eleven o'clock the physicians retired, leaving His Majesty under the care of Sir Matthew Tierney and Sir Wathen Waller, when, about three o'clock, His Majesty having intimated a wish that his posture might be changed, they attempted to remove him, when he suddenly motioned them to desist—placed his hands on his breast, and ejaculated, 'Oh this is not right—this is death; Oh God! I am dying.' These appear to have been his Majesty's last words; and in about fifteen minutes past three, he expired, in the presence of his physicians, the Bishop of Chichester, the Marquis of Conyngham, Sir Andrew Barnard, Sir William Keppel, Sir William Knighton, Sir Wathen Waller, Lord Strathaven, Colonel Thornton, &c.

It is difficult for any, at the present moment, especially for those who can only collect their information through distant channels, to sketch the character of his late Majesty. The following extracts from cotemporary publications may perhaps convey as accurate an idea as can readily be obtained.

'There can be no doubt that George IV. was distinguished by all those outward graces which can adorn a throne; by the utmost elegance of manners, by a truly kingly deportment, by grace and affability, joined to a fine sense of what was due to his exalted station, and a ready power of commanding respect where any appearances of a contrary tendency were manifested by any human being.

'He was a decided patron of the fine arts; and though the accuracy of his own taste, at least in some departments, may be justly questioned, still the encouragement which he afforded them was zealous and highly effective, and the architectural improvements of the metropolis, effected under his auspices, although not entitled to unqualified approbation, have improved and adorned it beyond the anticipation, and even the hopes of its admirers.

'His Majesty's mental powers were of a sound and vigorous character. His judgment was good; his intellect keen and lively; his comprehension quick; his memory retentive; his decisions firm. His knowledge of public business is represented to have been accurate, although, especially of late years, there was a considerable indisposition of mind to apply to its details.

'Upon his assumption of the Regency, he exercised a sound discretion by continuing the existing Administration in power, though composed of that party which had so frequently thwarted him in his past life. They possessed the confidence of the country in a far superior degree to his own friends, and, whatever his partiality might be to the party with which he had hitherto been classed, probably his respect was higher for their opponents. The step was a highly important one, and the consequences of it upon the events of that gigantic contest, then drawing to its crises and close, it is impossible to estimate.

'Since the close of the war, the circumstances of the country have been, on different occasions, in no slight degree interesting and even critical. In many of the different changes which occurred during the reign of his late Majesty, he appears to have acted with uncommon wisdom and discernment, and where less moderation, less equanimity, and less prudence, might have issued in very unsatisfactory and unpleasant results.

'Confining ourselves to these views, we might observe that few Sovereigns have deserved better of this country than George the Fourth, and few names will go down to posterity associated with higher triumphs of war united to such distin-

guishing trophies of peace. Truth, however, will not permit us to pause here; although we shall not *dwell* upon another and opposing view of the subject, which, in truth, it is unpleasant to contemplate.

‘The permanent prosperity of a nation is dependent upon its religion, morality, and virtue. Whatever tends to the establishment of these is inexpressibly valuable: whatever tends to uproot them is incalculably pernicious.

‘The talents of George the Third were, probably, much inferior to those of his son; his mistakes were neither few nor unimportant; his reign, how troublous and disastrous. Yet what a weight of character did he possess! How did the nation venerate him, from a belief in the reality of his religious principles; from an admiration of his moral rectitude, his domestic virtues, and his unimpeachable honour: how, when Napoleon threatened him with the loss of his crown, did they rally round him with one soul and one mind; what a picture of beauty and strength did the nation then exhibit! How beneficial was the example which that venerable man exhibited to his subjects; how pure his Court; how unsophisticated his manners. He, in fact, in no slight degree, stemmed the tide of profligacy, which, there is much reason to fear, has set in with accumulated violence and power since his death.

Here George the Fourth was lamentably and most miserably deficient. We shall not, however, dwell on the melancholy picture: to what extent his example has poisoned the streams of moral health in the highest circles of society it is impossible to estimate; how virulent and extensive is the contamination it is not for us to declare; but let it not be forgotten, that to injure a people in these vital fountains of their constitutional being, of their temporal and eternal existence, is to inflict an injury upon them so deep, so lasting, so awful, that no other benefits, how striking soever they may be, can afford even a semblance of a reparation.’

The recording these sentiments may, by many, be regarded as a breach of loyalty: but such is by no means the case. In loyal obedience to our Sovereign—in cheerful compliance with the laws—in the ready payment of every sum which may be required, for the sustaining of his rank and dignity—in making every conceivable allowance for the difficulties and temptations to which a Sovereign is exposed, we yield to none. But vice and virtue cannot change their nature by any circumstances of rank or authority. An unholy example disgraces the highest situation, and it were treason to the Majesty of heaven to call evil good, and good evil, because a dying man, exalted indeed to the highest situation among men, had lost sight of the reverence owing to divine authority, and departed from the paths of peace and purity. How far the latter days of our late Sovereign were marked by true repentance for past sins—living faith in a crucified Redeemer, and the fruits of a renewed and holy life, we know not. We have heard indeed, and we heard with joy, that a very remarkable change had taken place with reference to the conduct of persons employed around him, and that his late Majesty expressed a decided anxiety on this point, which speaks well for his own personal state, and may well encourage the hope that at length he had been brought seriously to attend to those faithful warnings and pious instructions which, when first delivered, called tears from his eyes, and induced purposes of reformation, which, however evanescent in the first instance, may yet, through God’s mercy, have issued, during a long and painful affliction, in that true repentance, without which no one can enter into the kingdom of God.

#### WILLIAM THE FOURTH.

HIS Royal Highness the Duke of Clarence of course succeeded to the throne, on the decease of his brother, and was proclaimed by the name of WILLIAM THE FOURTH, on Monday, June 28. His Majesty attended at the Court of St. James’s, on Saturday, June 26, and made the following declaration to his Privy Council:

‘I am convinced that you will fully participate in the affliction which I am suffering on account of the loss of a Sovereign under whose auspices, as Regent and as King, this country has maintained during war its ancient reputation and glory—has enjoyed a long period of happiness and internal peace—and has possessed the friendship, respect, and confidence of foreign powers.

‘In addition to that loss, which I sustain in common with you, and with all who lived under the government of a most beneficent and gracious King, I have to lament the death of a beloved and affectionate brother, with whom I have lived,

from my earliest years, in terms of the most cordial and uninterrupted friendship, and to whose favour and kindness I have been most deeply indebted.

‘After having passed my life in the service of my country, and having, I trust, uniformly acted as the most faithful subject and servant of the King, I am now called upon, under the dispensation of Almighty God, to administer the government of this great empire. I am fully sensible of the difficulties which I have to encounter; but I possess the advantage of having witnessed the conduct of my revered father, and my lamented and beloved brother; and I rely with confidence upon the advice and assistance of parliament, and upon its zealous co-operation, in my anxious endeavours, under the blessing of Divine Providence, to maintain the reformed religion established by law, to protect the rights and liberties, and to promote the prosperity and happiness of all classes of my people.’

His Majesty then took the several oaths, signed a proclamation, and transacted other important business. Both his Majesty and our gracious Queen ADELAIDE have been much occupied with addresses, reviews, levees, &c. in all which his Majesty's frank and unreserved conduct has produced a very powerful effect on the public mind. His Majesty appears disposed at present to retain the existing Administration.

Among the earliest measures adopted by his Majesty on this occasion, was the issuing of a Proclamation against vice and profaneness, in which his subjects were especially charged to keep holy the *Lord's Day*. It was therefore with deep concern that we received the intelligence contained in the Court Circular, of a grand entertainment given at St. James's Palace, on *Sunday*, July 18, to the Princes of the Blood and many nobles of the realm. It is painful to reflect that this first public royal dinner should be given on the *Lord's Day*, and that thus the too common desecration of the Sabbath, by making it a day of festal entertainment, instead of holy rest, should be countenanced by the example of our recently exalted Sovereign.

‘The acclamations which have hailed the accession of William the Fourth to the throne of his fathers, are the unbought tokens of the loyal affection of his people. But these acclamations have doubtless been the more sincere and heartfelt, because it has been understood that their Most Gracious Majesties intend to revive that purity of character, that high tone of moral feeling, which used to distinguish the illustrious Court of our Third George. It was the honest pride of Queen Charlotte, that no lady of doubtful character ever crossed the threshold of her drawing-room, and it was the constant desire of her royal husband, that in all things, whether moral or religious, his own example might contribute to the glory of God and the welfare of his people.

‘And why should we not be permitted to indulge the fond anticipation, that in matters of religious duty as well as of moral feeling, their present Majesties may not, like George the Third, live in the esteem as well as the affections of those, who know that external morality, unaccompanied by religion, is only like the disguised loathsomeness of a painted sepulchre? If the ordinances of religion are despised; if the most holy commands of the King of kings are trampled under foot; it will be a comparatively vain and useless task to toil in the cause of virtue. It will be, as it were, to stab virtue in her very sanctuary, to drain her of her life's blood, and then to hang a garland on her hearse.

‘It is recorded of Bishop Latimer, that on one occasion, when it was usual for the courtiers to present complimentary addresses or gifts to King Henry VIII. the venerable Prelate embraced the opportunity of placing a letter into the hands of his Sovereign. It was not, however, in the strain of eulogy. It was a faithful, honest, and solemn remonstrance against the immoralities of his Sovereign. He did not understand the prudence or expediency of silence, although no one would have been less disposed to exhibit the sins of his Royal Master to the public gaze. He discharged his duty to his God, nor did he forfeit the favour of his earthly King. It is related of another, and a modern Prelate, Bishop Porteus, that when a review of a certain regiment on a Sunday, had been ordered by the Prince of Wales, the Bishop rose from a sick bed, and calling upon the Prince, affectionately set before him the enormity of the sin which he contemplated, and had the happiness to turn him from his purpose.’

And must we now believe, that the spirit of Latimer no longer animates the Bench of Bishops, and that the holy zeal of Porteus shall not revive in the bosom of his successor? The present is not the time to trifle with the broken remnant

of national religion. Individual piety is, we trust, on the increase, but national religion is at a low ebb. The importance of the observance of the Sabbath we need not reiterate. It is the very touch-stone of national piety; and there is hardly a poor felon who dies under the drop at Newgate, who does not trace his first step in crime to the previous sin of Sabbath-breaking.

This is an important consideration to be urged on a kingly heart. For what would be the feelings of our own most gracious Sovereign, if he had reason to believe that his own example, however inadvertent, had been the means of cheering on even a solitary criminal, in that forbidden path which leads to all ungodliness, and the end of which is DEATH?

## REGISTER OF EVENTS.

### PROROGATION AND DISSOLUTION OF PARLIAMENT.

Parliament was prorogued on Friday, July 23, when the following speech was delivered from the throne by his Majesty in person.

‘On this first occasion of meeting you, I am desirous of repeating to you, in person, my cordial thanks for those assurances of sincere sympathy and affectionate attachment which you conveyed to me on the demise of my lamented Brother, and on my accession to the throne of my ancestors. I ascend that throne with a deep sense of the sacred duties which devolve upon me—with a firm reliance on the affection of my faithful subjects, and on the support and co-operation of Parliament, and an humble and earnest prayer to Almighty God, that he will prosper my anxious endeavours to promote the happiness of a free and loyal people. It is with the utmost satisfaction that I find myself enabled to congratulate you upon the general tranquillity of Europe. This tranquillity it will be the object of my constant endeavours to preserve; and the assurances which I receive from my allies, and from all Foreign Powers, are dictated in a similar spirit. I trust that the good understanding which prevails upon subjects of common interest, and the deep concern which every State must have in maintaining the peace of the world, will insure the satisfactory settlement of those matters which still remain to be finally arranged.

‘I thank you for the Supplies which you have granted, and for the provision which you have made for several branches of public service, during that part of the present year which must elapse before a new Parliament can be assembled. I cordially congratulate you on the diminution which has taken place in the expenditure of the country, on the reduction of the charge of the public debt, and on the relief which you have afforded to my people, by the repeal of some of those taxes which have heretofore pressed heavily upon them. You may rely upon my prudent and economical administration of the supplies which you have placed at my disposal, and upon my readiness to concur in every diminution of the public charge, which can be effected, consistently with the dignity of the crown, the maintenance of national faith, and the permanent interests of the country.

‘I cannot put an end to this Session, and take my leave of the present Parliament, without expressing my cordial thanks for the zeal which you have manifested on so many occasions for the welfare of my people. You have wisely availed yourselves of the happy opportunity of general peace and internal repose, calmly to review many of the laws and Judicial Establishments of the Country, and you have applied such cautions and well-considered reforms, as are consistent with the spirit of our venerable institutions, and are calculated to facilitate and expedite the administration of justice. You have removed the civil disqualifications which affected numerous and important classes of my people. While I declare on this solemn occasion my fixed intention to maintain to the utmost of my power the Protestant Reformed Religion established by law, let me at the present time express my earnest hope, that the animosities which have prevailed on account of religious distinctions may be forgotten, and that the decision of Parliament with respect to those distinctions, having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great object contemplated by the Legislature, and in promoting that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness.’

The dissolution of Parliament took place on Saturday July 24, and it is therefore of the utmost importance, that all who are possessed either of Votes or Influence, should exert themselves to secure as much as possible the return of pious and efficient representatives. We entreat our readers, to make a firm stand on the ground of Christian principle : to enquire fearlessly whether the respective candidates will pledge themselves to support as far as practicable our Protestant Rights and Privileges,—whether they will strive for the abolition of Slavery,—the termination of the abominations of East Indian Cruelty and Idolatry,—the Sanctification of the Lord's Day, and the Promotion of other Moral and Religious objects. Let every Elector speak plainly and decidedly on Christian principles, and let all unite in fervent prayer to Almighty God that he may mercifully incline the hearts of the people of this land, to elect for their representatives men truly fearing God, and anxiously desirous of adopting those measures which are for his glory, and the promotion of the welfare of these realms. Never was there a period which called more loudly for fervent, earnest prayer than the present.

A Bill has been silently proceeding through the late Parliament, revoking the privileges granted by 5th George IV. which gave the right of presentation for forty years to any person building a church or chapel, the pew rents of which were appropriated to the support of the minister, and repealing so much of 7 and 8 Geo. IV. as gives the right of presentation in perpetuity to those, who besides building any church or chapel, shall sufficiently endow it. It authorizes the commissioners to reject all applications without being obliged to assign any reason for such refusal, and consequently without giving the applicants any opportunity to alter their proceedings, or to do any thing to render their application successful with the commissioners; and it provides that the number of Trustees in whom the presentation is vested shall be limited to three.

We have no hesitation in saying that all these enactments are most unwise, highly injurious to the interests of the Church of England, and a plain proof that the persons by whom they were proposed are either exceedingly ignorant of the present position of that church, or secretly disposed to favour her destruction. The one measure at this moment most essential to the prosperity of that Church, is to allow her members to erect churches with the same facility as dissenters build meeting houses. Incompetent and immoral ministers would then meet with the contempt or sink into the obscurity which they deserve.

The French Forces took possession of Algiers by capitulation on the Fifth of July. The success attending some severe conflicts, though purchased with considerable loss by the French Army, had convinced the Algerines of the utter hopelessness of final resistance, and induced them to propose terms which were eventually acceded to.

The Dey of Algiers is now said to be residing in the city as a private individual, his personal security and private property being guaranteed by the captors; but will, it is supposed, shortly remove to Leghorn. What the decision will be concerning the final occupation of Algiers, is a subject of speculation among politicians. It cannot however be in worse hands than it has been for many years, and we are inclined to hope, that France may retain it in permanent possession.

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### Notices and Acknowledgments.

Received.—G. K.—DEFEDENSIS.—CANTAB.—A—a.—S. L. A.—A PARISH CLERK.—THETA.—THEOGNIS, &c.

We have received copies of several funeral sermons on his late Majesty, and notices of the intended publication of several others; but we cannot at *present* announce them in the way which some of our correspondents so urgently request.





THE REV. CHRISTIAN WILLIAM LEAKE

*Engraved by J. Smith*

*Printed by J. Smith*

THE  
CHRISTIAN GUARDIAN,

AND

Church of England Magazine.

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SEPTEMBER 1830.

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THE REV. CHRISTIAN WILLIAM GERICKE.

THE near and intimate connexion which for very many years existed between the venerable Schwartz and the Rev. Mr. Gericke, naturally induces those who have been edified by the narrative of the former, to desire some information with reference to the latter. It is however, much to be regretted that very few records of Mr. Gericke are at present accessible; sufficient indeed remains to show that he was in labours most abundant, and that God vouchsafed by his instrumentality to turn many from darkness to light, but of his personal and private history little information can be obtained.

Mr. C. W. Gericke appears to have been born in the year 1742; and when of suitable age to have been placed under the instructions of the pious and learned G. A. Francke, Professor of Divinity at Halle in Saxony. How long he enjoyed these advantages, or at what period his mind was led to contemplate and devote himself to the work of a Missionary we are not informed; but when the business of the mission at Cuddalore in the East Indies, pressed so hard on the Rev. Mr. Hutteman, as to compel him earnestly to request a colleague; the Society for Promoting Christian Knowledge were induced to apply to the Rev. Professor Francke for a suitable person, and he in consequence selected and sent

over to London Mr. Gericke, who waited upon the Society, March 4, 1766, was approved by the Board, and addressed in the following terms by the venerable Archdeacon Yardley:

‘The Society for Promoting Christian Knowledge by me congratulate your safe arrival in England, and enjoy the greater satisfaction in seeing you with them, as you come from a person for whom they have the highest regard, as a well-wisher to the society, and a generous promoter of their pious designs.

‘The Rev. Mr. Professor Francke is ever attentive to our requests, and doth us the honour of showing his approbation of our endeavours, by lending his helping hand to assist us whenever occasion calls, either in the eastern or western parts of the world. He is kindly pleased on our application to furnish us with proper labourers for the work of the gospel, and the extension of Christ’s kingdom among the heathens—persons who have under him been educated in good learning and the knowledge of true religion; persons whom he hath tried in lower stations, and hath experienced them to be deserving of double honour, and capable, with the blessing of God, of undertaking the more arduous labour of preaching the gospel to the nations who know not God,

and of enlarging the kingdom of the blessed Jesus where hitherto it hath not been received and obeyed.

'The society is, by the recommendation of our very reverend and pious friend inclined to look upon you, Sir, as such an one; and accordingly reacheth out the hand of friendship to you, embraceth you with tender affection, and taketh you under their particular protection; recommending to you in the name of the Holy Jesus, to take heed to yourself and to your doctrine; to live an unblameable and pious life, and thereby to adorn the Christian religion; and to be industrious and indefatigable in the duties of a Christian minister in feeding the little flock which is already gathered together, and to do your utmost endeavour to enlarge the fold, and to collect into it those who are appointed to be heirs of salvation.

'The society join in their best wishes and most hearty prayers to Almighty God, that he would preserve your health, and prosper your voyage to the port to which you are bound, and would fill you with the divine graces of his Holy Spirit; that he would endue you with zeal and fervency, with prudence and wisdom, with courage and constancy, with patience and perseverance in the good work to which you are to be appointed, and that it may graciously please him to prosper all your labours for the support and extension of the kingdom of the blessed Redeemer of mankind, for the salvation of souls, and the glory of his holy name, who willeth all men to come to the knowledge of the truth and be saved.'

To this charge Mr. Gericke replied, by gratefully acknowledging the confidence placed in him by the society, and the kind and liberal treatment he had received at their hands; 'Nothing,' said he, 'could be more agreeable than the prudent orders and directions of

this honourable board; which with heart and mouth I promise to follow in every part; and as I once for all, have entirely and cheerfully given myself up to the blessed work of the Lord's vineyard in Cuddalore, it shall be my constant practice to implore the divine mercy, that by the blessing and assistance of the Holy Spirit, I may be enabled to answer the just expectations of my worthy constituents and patrons, according to the measure of all my abilities and strength; always remembering the strict account I am one day to give for every thing to Him who has bought his flock with his own precious blood.

'May the Lord God of heaven, in his infinite goodness, be pleased evermore to further and bless the religious designs of this honourable Society for promoting the interest of Christ's kingdom upon earth, to the glory of his name, and the salvation of many thousand souls among Christians and heathens! And may he himself be the rewarder of all their pains and works of charity, in this world and in that to come!'

Mr. Gericke closed his reply by commending himself to the affectionate prayers of the Society; and having thus taken leave, embarked on board the *Devonshire*, Capt. Merce, on the 3d of April, 1766. On Mr. G.'s arrival in India, he proceeded, according to his instructions, to Cuddalore, and joined himself to Mr. Hutteman early in 1767. Mr. H. was one of those pious missionaries who were ordained at the same time with Mr. Schwartz, and had proceeded, in company with him and Mr. David Poltzenbagen, to India. The Portuguese Romish Church at Cuddalore had about that time become vacant, and had been appointed by the Madras government 'to be called and known by the name of Christ's Church, for the use of the British Missionaries belonging to the Society for promoting Christian

Knowledge;’ and ‘the Rev. John Zachariah Kiernander was desired to assemble his congregation in that church, and let them know it is appointed for the increase of the Protestant religion.’ On Mr. Hutteman’s arrival in India, in 1750, he was appointed to assist Mr. Keirnander at this station; and when Mr. K. was removed to Calcutta, and the chief management of the mission at Cuddalore devolved on Mr. Hutteman, Mr. Gericke was, as we have seen, specially appointed as Mr. H.’s assistant.

And here we may pause, to notice two circumstances which appear very powerfully to have promoted the success of these missions—the one, the absence of that spurious liberality which has subsequently induced our colonial governments to uphold and countenance Popery and idolatry. The English government at Fort St. George hesitated not, in 1751, ‘to divest the Romish priests of the exorbitant liberties they had usurped for many years; and issued an ordinance prohibiting any one from causing his slaves to be made proselytes to the Popish faith, under the penalty of losing them.’ The other advantageous circumstance to which we refer, is the care with which the conductors of these missions scrupulously endeavoured to strengthen the hands of the labourers, by sending them forth two and two together. The solitary missionary in a distant land, and under an enervating climate, is apt to grow torpid and languid; his hands often hang down, and his knees wax feeble; he has no brother, or friend, or fellow-labourer, to exhort, to animate, to cheer him. When a slight and temporary indisposition assails him, he has no one to relieve him of any part of his duty, and consequently is not unfrequently tempted to labour when he ought to have been availing himself of some of those remedies, which,

when early applied, often prevent the appearance of fatal symptoms. Instead of this sound and scriptural system, it has been the fashion, of late years, to multiply missionary stations, so as to wear down the strength of the missionaries, and fritter away the efforts, which a more judicious mode of proceeding might have preserved and rendered abundantly effectual. In this respect the conductors of modern missions would do well to adopt a lesson from the conduct of their predecessors; by employing uniformly two missionaries at a station, and supplying the vacancy, occasioned by the loss or removal of a senior, with a young missionary just entering on the field: their missions would thus evince a greater union of sound judgment and lively zeal, than can probably be obtained in any other way.

No sooner had Mr. Gericke arrived at Cuddalore, than he engaged with zeal and diligence in the work to which he was called. In a letter written shortly after, Messrs. Hutteman and Gericke state that ‘they go about daily into the country to preach the gospel to the Gentiles, many of whom hear their discourses with attention, but make several objections to Christianity, which the missionaries endeavour to answer, by showing them the falsehood and absurdity both of their premises and conclusions, and by distributing among them tracts in the Malabar language, wherein the truth of the Christian religion is set forth in a short but nervous manner. They do not indeed see any immediate effect of their labour in this mission, but they look upon themselves as husbandmen, who cannot expect to sow and reap at the same time. There are at present about two hundred Europeans at Cuddalore, in the most forlorn condition with respect to their spiritual concerns, and in the greatest danger of apostatizing to heathenism. The missionaries have therefore continued

to dedicate part of their labours to them; and, they bless God, not without success. Many who, from deistical writings and the profane scoffings of infidels, had been sadly prejudiced against the gospel, begin to be influenced by the power of it. When divine service is performed in English, many of the heathens, partly out of curiosity, partly out of a desire to learn the language, crowd about the doors and windows, and seem greatly struck with the solemnity and decorum of our worship. Since this year, they made journeys into the country, conversing with Pagans, Mahometans, and Europeans, on the subject of religion.'

These statements are at once instructive and interesting. They not only show how these good men were employed, but also point out the root of that extensive usefulness with which they were subsequently honoured. The union of preaching and prayer, with holy conversation and the distribution of religious tracts, were the means. Patient waiting in expectation of the divine blessing, *regarding themselves as husbandmen, who cannot expect to sow and reap at the same time*, marks their spirit and temper; and it is in these active exertions, on the one hand, and humble patient perseverance, on the other, that extensive usefulness may ordinarily be expected. Most earnestly is it to be desired that private Christians at home, who are not called upon to preach, as well as missionaries abroad, would endeavour to excite attention, and communicate instruction, by those efficient means legitimately at their disposal, by reading, conversation, distributing the Holy Scriptures and appropriate tracts, and fervent prayer.

These Missionaries frequently visited distant places, remaining there for some weeks, and labouring in the work of the ministry. The following is extracted from Mr. G's account of his second

excursion to Vellore, a town situated four days journey from Cuddalore. He set out at the end of March, and stayed almost two months, 'during which time he performed divine service every Sunday in English, at the request of the garrison, visited the sick in the hospital, and twice administered the Lord's Supper. It pleased God to give a blessing to his word, so that several soldiers voluntarily formed themselves into a religious Society, meeting regularly every Sunday to pray, sing Psalms, and read the Bible with other good books; and the Missionaries have the pleasure to learn by many edifying letters, that their zeal was far from cooling. At the same time Mr. Gericke did not lose sight of the chief end of his being sent to India, but in company with Habacuc the catechist, preached every day the gospel to the Heathen;' amongst whom their labours were mercifully owned with success.

The joint letters of Messrs. Hutteman and Gericke contain from about this period many encouraging statements of the gracious acceptance of their labours. 'They speak indeed of the many discouragements and difficulties which they meet with, but observe also under date of Oct. 1771, that 'thirty-six adult persons had willingly offered themselves to embrace Christianity; eighteen of whom were under daily instruction; and the same number partly heathens, partly papists, had been received in June preceding as members of their congregation.' The Malabar school they state contained about forty children, and a country school at Pullearkuppam was going on hopefully.

'In Jan. 1772, they state that in the foregoing year sixty-seven persons have been admitted into the church, of whom forty-seven were adults, and twenty children. The former had been fully instructed for a long time, and after mature examination into their past lives, and

conviction of their sincerity and amendment, had at their earnest request been received. Those who were suspected of sinister views had been excluded from church communion, though they were permitted to hear divine service on Sunday: the missionaries being sensible that mere external profession was by no means intended by the Society and their worthy benefactors. The number of communicants was at this period regularly forty-six. Mr. Gericke had in the course of the year made three journies into the country, where he had abundant opportunity of preaching the gospel.

In April 1772, Mr. Gericke having been directed by the Society to assist Mr. Schwartz as much as he could consistently with the duties of his own mission, proceeded to Tritchinapally, where he stayed almost two months, while Mr. Schwartz was resident at Tanjore; in which time, as well as on the road, he employed himself diligently in the work of a Missionary. In the course of this year twenty-one adults had been received into the Tamulian church, twelve of whom were converts from Paganism, and the rest from Popery. These persons had been daily instructed for two months, both by the missionaries and their catechists. The missionaries had likewise held weekly conversations with the heathen, and laid before them the necessity of turning to the one true God, through Christ the only Mediator between God and man. That their success they observe 'does not answer their wishes and endeavours, will be no wonder to those who know their circumstances: unsupported by any outward authority and assistance, despised by the proud Heathens and Mahometans, hated and opposed by European infidels, and perfect strangers in a distant pagan country, it may easily be conceived what obstacles they must meet with in the discharge of

their ministerial functions; obstacles under which they could not bear up, did they not trust in the promises given to the faithful servants of Jesus Christ, and feel, in some measure, the internal support of the blessed Spirit.'

The same letter states that twenty-two infants had been baptized, so that the whole increase of their congregation had been forty-three. Their communicants had commonly been sixty-five. Seven couple had been married according to the rites of the church; and upwards of forty children had been taught in the Tamulian School. They had also previously established an English School for the European children of the place, which they proposed to manage in such a manner, that it might not be burdensome to the Society; the number of these scholars amounted to thirty, and two masters were employed in teaching them; one of the missionaries catechized the children and inspected the labours of the masters for an hour in the morning, and expounded the New Testament at seven o'clock every evening, when many of the inhabitants had liberty to attend. They had appointed the son and son-in-law of Habacuc (one of their catechists) school masters in country places, who taught school in the mornings, and in the afternoons were employed in reading select parts of the New Testament and other religious books, and stirring up the professed Christians to hear God's word and receive the sacraments. The catechist Habacuc is represented as 'visiting the Christians daily from house to house, repeating with them the sermons heard on Sundays, inquiring into their lives and conduct, and bringing every night his account to the missionaries, who call those who live disorderly, and admonish them in the spirit of meekness; if they continue refractory exclude them from the sacrament, and if that does not reclaim them, sepa-

rate them from the communion of the church.'

In the following year the mission was increased by the addition of fifty-four adult heathens, and the reception of thirty-six papists into the communion. 'Nothing, the missionaries write, can be more deplorable than the state of the Romish church in India. What our Saviour says of the Pharisees going about to make proselytes, and rendering them twofold more the children of hell, may in general be applied to the Gentiles who are converted to popery. Most of them are worse than the heathens; their ignorance is beyond description, and their senseless dependance on a mere *opus operatum*, renders them proof against conviction. At the same time their priests and catechists lord it over them with the most arbitrary tyranny.'

Alas we fear this is still the case. Few are at all aware of the abominations which Popery tolerates, in order to extend the sphere of her influence: where, however, God's word is carefully read, Popery in all her grosser abominations must fall; and the communications of Mr. Gericke, present some pleasing instances of such a result. 'Jesardijac, who was formerly a Popish Catechist, had been to Tanjore to see his relatives who were bigotted Catholics, and had frequent conference with them and others, arguing against their errors from Scripture. When they asked him the reason why he left the church, he answered them, that during his stay among them, he had never heard of the Bible, but accidentally meeting with that divine revelation, and comparing it with the Romish faith, he was surprised at the disagreement; that reading the second commandment, he was amazed to find that it prohibited in the strongest terms all image worship, and that the Church of Rome had shamefully curtailed it; and that Mr. Schwartz had

urged upon him his baptismal vow, which bound him to serve only the Father, Son, and Holy Ghost, without mentioning the Virgin Mary, or any other saint.' Similar effects we may observe, are in the present day frequently produced in Ireland. One parent for instance, recently cut out of the Hibernian spelling book which his child brought from school, the leaf containing the second commandment, supposing it to be a Protestant forgery, but when convinced of its divine authority, was induced earnestly to desire, and diligently to study the word of God for himself.

During all these years, Mr. Gericke made frequent journies in different directions, and generally with very encouraging success. On one occasion, arriving at Tirukoolikunnam, where there is a pagoda, and a very numerous assemblage of Bramins, he was with much difficulty permitted to go up the hill on which the pagoda is built. 'Yet when he came to talk to them, and tell them what he thought of this, and all their celebrated places, pagodas, rivers, images, and deities, and what they ought in reason to think of them, and would think of them, if they inclined their heart to hear, and attend to the Gospel of Christ, which he was come to preach among them, wherein the most high God had revealed his glory, his divine perfection, will, and work, and taught them what to think of the sun, moon, stars, and the rest of the visible creation, which they in their ignorance looked upon as the true God—when I came, says he, to talk to them of these things, they rejoiced, they behaved civilly, they commended me greatly, applauded my doctrine, and said they would gladly embrace it, if all the nation would embrace it with them, and provide a livelihood for them.'

In one of these letters, we are favoured with the following account of the manner in which Mr. Ge-

ricke employed his time. 'From eight to nine o'clock, he catechises in the English school, and from ten to eleven in the Malabar school. In the afternoon from three to seven, he generally goes to visit the sick, to remind the Malabar Christians of what they have heard at church, and to talk with such heathens as he meets with. When it happens that he passes near the hospital, he generally goes in to visit the sick soldiers. In the evening, from seven to eight he expounds a portion of the New Testament in the Malabar school, when beside some of the elder children, the catechists, and those that live near the church attend. After this, the catechists relate what conferences they have had with the heathen; what objections they have answered, and how they have answered them; and what in the course of the day has fallen under their observation, that in any respect concerns the mission. This gives him daily opportunity to instruct them in, and exhort them to their duty. The rest of his time he employs in visiting the schools that are near his house, in corresponding with his friends, in the study of languages, and in collecting materials for his discourses, and in writing down almost every sermon he preaches to the English and Malabar, dictating sometimes the former to the English school-master, the latter to the Malabar school-master, which serves both his convenience and their advantage.

So zealous, devoted, and unwearied was this eminent servant of God in the work to which he was called. Oh! that many like-minded may be raised up, may follow him as he followed Christ, and go forth to preach among the heathen the unsearchable riches of Christ. Such labours may well prepare us for a statement afterwards made in one of Mr. G.'s letters. 'My home is full of children and young people who are educated and instructed

by me, in which occupation I am employed every day at least five hours. Some of these are designed for the service of the mission, and some for the English schools, which it was hoped would be established in all the principal places of the country, for the benefit of the principal people who have intercourse with the English government.' He points out the connection between the missions and these schools, as most desirable: 'although says he, the mission always was, and still is, a considerable blessing to a number of christian families, and individuals, exclusive of the benefit that the Malabar nation derived from it, yet its utility has never been properly acknowledged or taken notice of by the public, nor indeed could this be well expected, as it offers only such benefits as few are solicitous about. These schools, he adds, would be such a benefit in their immediate consequences, that the mission being made a seminary for the school-masters, would be thought a necessary institution, and its continuance be therefore earnestly desired.'

The mission at Negapatnam appears to have steadily advanced during the whole period of Mr. G.'s superintendence, and to have been eminently blessed both to Indians and Europeans; on one occasion he mentions with great approbation the exemplary conduct of 200 Highlanders, whose time of service being out, and being left at Negapatnam for some months without a single officer to controul them, yet regularly attended divine service, and four of whom having been admitted to the Mission School, evinced such proficiency in learning and piety, that Mr. Gericke entertained hopes of employing them in the mission—they were, however, suddenly called away to his great regret.

In 1789, in consequence of the increasing infirmities of the Rev,



Mr. Fabricius, then in his 78th year, Mr. Gericke was called to quit Negapatnam, and proceed to Madras. Nothing but the conviction of duty could have led him to this change of scene, as he observes that when he left his father's house to engage in the Mission he hardly felt more than at the thought of leaving his flock at Negapatnam. At Madras however his labours among the Malabars, Portuguese, and English were most abundant, and are spoken of in the highest terms in the Reports of the Society for Promoting Christian Knowledge. His stated labours here as at Negapatnam were interrupted by occasional journeys in which he visited the other stations, preached on his journey with great effect, instructing the communicants and catechumens, and administering divine ordinances. The accounts of these journeys evince pleasing instances of success, and encourage the hope that considerable addition was thus made to the church of Christ. The following account, however, extracted from one of Mr. G's last letters, exhibits that success in a most striking light.

'When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others about 300); formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole coun-

try; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country; which contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts.'

This extraordinary success has indeed induced some to doubt, whether Mr. G. acted with sufficient caution and discrimination; such persons however seem to forget, that native priests and catechists had been actively engaged for many years in those neighbourhoods: and this with many similar instances, demonstrate the importance of employing native teachers, under the control and superintendence of regular and more experienced Missionaries. The names of Sattianaden, Habacuc, and others engaged

in this service, frequently occur in the letters of Messrs. Schwartz, Gericke, and their successors, and the raising up and employment of similar agents, is an object which zealous and devoted missionaries should ever steadily keep in view. At the same time such teachers cannot supply the place, or supersede the necessity of regularly ordained teachers. Mr. Gericke observes

‘ That if we had faithful and discreet labourers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the gospel. Our native teachers, though some of them may not be inferior to us in the knowledge of the great truths of the gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when we speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that he is actually what he exhorts them to be. Without good missionaries, true disciples of Jesus Christ, from home, the work of the mission, it seems, would lose its respectability, even though the native teachers were good men; and missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the mission the most graceless thing imaginable.

‘ It has pleased God, Mr. G. observes, to lead them these several years through great anxieties with regard to the mission, but they have observed and believed, that a kind providence watches over it; and such help as seemed absolutely necessary for its preservation, has always been furnished in due time. This keeps their hopes alive, and prevents them from losing their energy.’

In February 1803, Mr. G. states that he had recently been through the Mysore country, and thence to

Palemcotta, ‘ visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord, they had sought instruction from the neighbouring christians and their catechists, and from Sattianaden, and had wished anxiously for his coming, to be farther instructed and baptized. The first of these villages, to which he had been called, was newly built by Catechumens, who had before lived in neighbouring places, and their church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the christian faith, put away their idols, and converted their temples into christian churches, and were instructed and baptized in them. For another new village, and church for catechumens that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the Tinnavelly country where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Sattianaden, to the old catechists, and to the new assistants. By these means, there had been instructed and baptized, about twice the number that he had baptized, which were about thirteen hundred. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their heathen neighbours, and particularly from some men in office under the collector. The very night on which he returned to Vepery, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition.’

'Sattiannden seemed to be quite depressed at the cruelties exercised upon the christians, and the reports daily brought to him from all quarters. One of the congregations had lately written to Mr. Gericke, that were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should all throw themselves into the sea.

'In the different congregations under Mr. G. near Madras, about two hundred persons had been baptised, of whom forty-two were adults.'

Thus actively, benevolently, and usefully employed, Mr. G. waited, as a good servant, the approach of his Lord. He had now been thirty-eight years employed as a labourer in India, and had just returned from the most remarkable and successful journey above mentioned, when he was attacked by a fever, from which indeed he recovered, but which was soon followed by another disorder, of which he died at Vellore, Oct. 2, 1803, aged 61, to the great distress and consternation of all classes.

'His soft, mild, meek, and humble character, had made him beloved by persons of distinguished stations, and by every one. His conversation was everywhere agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spake with so much circumspection and wisdom, on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit. Though the propagation of the Christian

Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences, in those with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of Indian literature. In offering and rendering good services, he took very great pleasure, and he never declined any, which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him, in their urgencies, and requested his oral or written recommendation, mediation, or assistance; which had often cost him much time, great exertions, and not seldom considerable expenses and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns, which were entrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices, might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren, he was the most tender friend and brother, never assuming as a senior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate, and comfort, and assist his brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels and advices were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive in his paternal

admonitions on errors, but rather indulgent, silent, and patient, when the common cause was not materially injured. He never complained of personal offences, and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety, for his tender heart was full of love towards his neighbour.'

Mr. Gericke evinced, in the disposition of his worldly property,

the same anxious regard for the missionary cause which Mr. Schwartz had manifested, having left to the Vepery Mission 15,000 \* star pagodas, besides the reversion of another considerable sum, and a large house, after the demise of his widow. This bequest, it was understood, would be nearly sufficient for the perpetual support of a missionary; by whom, it may be said, this venerable servant of God, "being dead, yet speaketh."

\* About £6000.

### ON SELF-SUPPORTING SCHOOLS.

It has, Sir, been recently a subject at once of surprize and concern to the conductors of some, if not most of our Missionary Societies, that the number of young persons who offer themselves as Missionaries, is far below what the exigencies of the case require, and is diminishing rather than increasing. It is indeed probable that this backwardness to apply may arise from temporary and accidental causes; from an impression that the funds of the several societies are inadequate to the maintenance of more students, or from some other incorrect views which may from various causes have been entertained; but it is somewhat singular that a similar scarcity of missionary students is found in America, and that in consequence various plans have been proposed for the inducing suitable young persons to come forward, and for preparing in an appropriate manner for their great work. To one of these plans I would now call the attention of your readers, for though I am by no means certain whether such a plan would be exactly adapted to the preparation of missionaries in this country, yet I think it may suggest very important hints for the training up of persons who may be employed as catechists, schoolmasters, &c. in connexion with several of

our established missions, and may very possibly be found useful in Ireland, or in any other country where land can easily be obtained, and where the habits of life are plain and unsophisticated. The plan here referred to is a scheme for self-supporting Schools, which appears in the Philadelphia Recorder, an American religious periodical.—Its author observes—

'We live in an age that calls for action—We may not sit down in delightful contemplation of this beautiful vision of ancient prophecy, without each in his appointed place, and according to the range of his abilities, putting forth some effort to make it a reality. And it was precisely with the view of presenting to the friends of the missionary cause, a scheme by which that lack of religious enterprize which lies at the foundation of all our failures, might be in some degree supplied, that I have solicited a place in your columns for to-day.'

After some similar observations, he thus proceeds—

'Let five of the most intelligent and serious boys be selected from each of ten of our most flourishing Sunday Schools. Let them bring with them certificates from their teachers and pastor, that they have passed creditably through the whole course of Sunday School instruction,

and are worthy of receiving a liberal education. Let a farm be rented for them, and work shops prepared. Let them devote six hours of each day to study and six to labour. Let their instructors be men of information, and men of piety, who are induced to engage in such an undertaking with a single eye to the glory of God. Let them appreciate the value of the principle which they are required to test. And, Sir, if the enterprize does not eventually demonstrate that every boy of twelve years of age in America, may *work out his own education*, in the way that I have just mentioned, then all my calculations are entirely erroneous.

'If, after fair trial, the principle that I have just presented be found correct, let a complete education be offered to every Sunday School boy (with proper credentials) whose parents will suffer him to receive it.

'Every boy belonging to such an institution, should be made to learn some trade. This would afford him food and exercise while pursuing his studies, and be extremely useful in after life.

'There should be a department in which those who had themselves been educated, might be instructed both in the theory and practice of teaching others. Here the most improved methods in the art, and the best established principles in the science of education, should be explained. The different systems of instruction that are in operation, or have been or may be suggested, might receive here a full and philosophical developement.—And thus, a fourth "learned profession," neither less useful, less respectable, nor less profitable than the other three, might be organized for this country.

\* \* \* \* \*

'If any of the boys who are thus prepared for the "fourth learned profession," of which I have been speaking, should be called to the ministry, they will have taken pre-

cisely the course which is preparatory to that important step. I would by no means have any thing like persuasion used on this subject. They should, on the contrary, be made to understand that only those who are "called of God," can properly or even safely enter the sacred office.'

'You will perceive by this extract, that the institution which it contemplates will be principally supported by the manual labour of its pupils—that only those will be connected with it who have gone through a regular course of early religious instruction, and afford satisfactory evidence that that instruction has not been entirely without effect; and that the universal influence to be exerted over it, is that which is most favourable to piety and missionary enterprise. Perhaps the scheme in all its details can never be fully realized; but that its great outlines are entirely practicable, experience has already shown. There are, at this moment, one hundred poor children (girls and boys) at Fellenberg's celebrated school in Switzerland, who support themselves by their own industry. Now if it can be done in Europe, where living is so much more expensive, and labour less productive, surely it may in our own country. And never will the church of God exert her appropriate moral power over the population of this globe, which she is destined to renovate, until she can place a liberal education within the reach of every seriously disposed youth whom she nurtures in her bosom?'

In a subsequent communication on the same subject, it is observed:

'I am aware that this will appear to some of your readers an exceedingly Utopian project, and that even amongst those who have drank freely of the spirit of the age, and whose eyes have been accustomed to look upon those moral miracles which the providence of God is now constantly performing in the sight

of all men, not a few may be expected to indulge some degree of scepticism, in reference to a principle, whose extended and final consummation will present to us results so magnificent and glorious. And yet I do not know a method by which the Christian church might more successfully attempt to set *forward* all her interests and relations to at least half a century's advance upon every thing that they now exhibit, than the enlightened and vigorous application of a system which should enable her to offer to all who were willing to yield themselves to her benignant influence, the blessing of a religious education. It has for years been the opinion of the individual whose pen is now employed in tracing these hasty lines, that all that is necessary for the creation and adjustment of such a system, is, a *judicious combination of manual and intellectual labour.*

'I have not been accustomed to find fault with the efforts that have of late been made so extensively to educate pious and indigent young men for the ministerial office. I am perfectly assured that the feelings by which these efforts have been prompted are of the most generous and hallowed kind; and I believe that their operation has been on the whole highly salutary. But that it has been attended with some positive evils, and much unavoidable hazard, every man of enlightened observation must have long ago perceived. Was there no danger, for example, that ambitious but indigent young men, would present themselves as candidates for the ministry, for no better reason than that they desire to secure the means of procuring a liberal education, without which they would be doomed to an exceedingly humble station, and very servile occupations? Of those too, who have the spirit and unction of the sacred profession, is there no likelihood that, by being so long

maintained upon the charity of others, they would lose that spirit of noble disinterestedness, and that generous elevation of character, which are alike essential to the independence of the man, and the moral grandeur of the minister?

'If the principle which has been made the basis of the *scheme of education*, which I have presented to the consideration of your readers, be really susceptible of such an application as the one suggested, then these two difficulties may be entirely avoided. There will be no temptation to assume the ministerial character, merely for the sake of securing an education; for *all* can be educated, and that whether they intend to be ministers or not. Educated, too, not by the charity of others, but by a method much less humiliating and hazardous, viz. their own honest and commendable exertions.

'To prove that the opinion which I have expressed in this particular is not chimerical, and the scheme which has been based upon it, not the dream of some retired visionary, who delights to indulge the reveries of an excursive imagination, and whose eye has not been accustomed to take in the real 'capabilities' of human life around him, I offer to your examination the following interesting facts.'

'1. The last Report of the Prison Discipline Society contains the following statement.

'The earnings of a considerable number of boys, at the house of reformation for juvenile delinquents, at South Boston, is equal to the expense of their food and clothing. Suppose the food to cost six cents per day (which is above the actual expense) and the clothing three cents per day, which would give them three suits per year, and three pair of shoes, then the expense of these items would be nine cents\*

\* The *cent* is the hundredth part of a *dollar*, and therefore somewhat less than a farthing.

per day; while a *considerable number of them earn, during the hours of labour only, ten cents per day.* Besides the hours for labour, there are hours for refreshment, hours for moral and religious instruction, and *hours for going to school.* 'One hundred and forty boys at the house of correction in New York, from the age of six to nineteen years, earn on contract twelve and a half cents per day.'

'2. In the last Journal of Education we have the following fact:— 'A manufacturer is now living in Catskill, New York, who for a number of years has had under his care several lads who work from six to eight hours per day, and are instructed four hours. The labour which they perform is that of making *candle-wick.* The labour of these boys is worth 25 cents per day.'

'3. In the spring of 1826, a clergyman in New York, whose constitution had been completely shattered by exclusively sedentary habits while preparing for the ministry, offered to take eight young men into his family, and give them their board, lodging, and washing, as well as their instruction, *provided,* they would agree to work on his farm only three hours and a half per day. The success of the experiment fully equalled his expectations, and led to the establishment of an interesting seminary, of which, I believe he is now the presiding officer. It is called

'4. *The Oneida Institute.*—Here, 40 students are at this moment receiving their board, on condition that they labour not less than three nor more than four hours per day; and the trustees, in their late report, offer to receive on the same terms 'as many as it is best to have in one institution.' At this rate six hours labours would more than defray all their expenses. This would leave them quite time enough for study.

'5. *Maine Wesleyan Seminary.*—At this institution there have been, during the last year, 130 students. 'The students generally earn their board by their labour, some pay all their expenses, and some do even more than this.' In the last report of the Trustees, we have the following paragraph:—'The Committee consider it a matter of the highest satisfaction, that an institution has been established where an opportunity is afforded to enterprising and industrious, but indigent young men, to fit themselves *by their own exertions,* for the highest sphere of usefulness, and the most respectable stations in society. The plan which we have adopted of combining labour with study, has, we conceive, been successfully tried, and no longer remains a matter of experiment.'

'One of the friends of this institution, in a late publication respecting it, remarks—'Here, the scholar who is dependant upon his own exertions, may obtain an education by spending a part of his time in labour. And it has been satisfactorily ascertained, that those who have thus spent part of their time in labour have been enabled to keep up their class, and their health has been better than those who did not labour in this way. They have been enabled to pay their board and tuition, and have become acquainted with agriculture and the mechanic arts, while storing their minds with the knowledge calculated to make them useful and intelligent citizens.'

'6. *Southern and Western Theological Seminary.*—This institution is located at Maryville, East Tennessee. The Rev. Isaac Anderson, D. D. one of the professors, in a letter to the Secretary of the American Education Society, makes the following estimate of expenses: 'The quantity of corn necessary for one person yearly, might be purchased here for 5 dollars; his meat for about the same. Now if you allow 10 dollars, (which is amply

sufficient) for his milk and vegetables, you will have but 20 dollars.' The students labour one day per week, which if divided, would probably amount to an hour and a half per day; and he states that even this results in a weekly saving to the institution of one dollar for each labourer.

'7. *Seminary at Danville*.—The students here are required to labour two hours per day, and the Rev. J. K. Burch, one of its professors, states that the institution saves one half of its boarding expenses, and that during their vacation of two months, the students generally are enabled to earn what is necessary for their clothing.

The writer, after adducing similar instances, thus proceeds—

'I cannot express to you my impression of the value of *the principle*, which the examples that I have just presented appear to me to illustrate and establish, namely—*That every boy whom the church will take under her paternal guardianship, may be enabled to earn, by manual labour, the means of educating himself; and that without impairing his health, or impeding his progress in study.* Let this principle be once established and extensively applied, and what arithmetic can calculate—what

imagination can conceive its magnificent results? Who can appreciate the influence that it must exert over our Sunday schools? Where is the prophet who will venture to predict the consequences of that impulse that it will necessarily communicate to the cause of missions?'

Such are the statements of this anonymous writer, which I cannot but regard as at once instructive and interesting. I am indeed well aware that greater difficulties may impede the adoption of this plan in Great Britain than in America; and that many who are disposed strenuously to argue the importance of a learned ministry, and a scientifically instructed missionary would, if practicable, still regard it as unworthy of notice; when however we remember how many of the distinguished servants of God can say, "I was no Prophet, nor a Prophet's son, but God sent me," we shall perhaps be disposed to look not among the rich or the noble, but amongst the poor of this world, for those instruments who may be most efficient in subduing the nations to the obedience of faith.

I am, your's most truly,

PARVULUS.

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## THE MILLENNIUM.

HARK! from the wild Savannah broke,  
The voice of choral song!  
And words of holiest import spoke,  
Those western wilds among.

And as the light canoe spread forth  
On those gigantic lakes,  
Which link together in the north,  
Again, that song awakes!

And see beneath the Andes high,  
Along that mighty plain,  
Which blooms beneath a cloudless sky,  
That happy Sabbath train!

Broke forth from superstition's bands,  
They serve in freedom now—  
Through earth's most dark and pagan lands,  
On plain and mountain brow!



Far north, amid the polar snows,  
Where summer never trod,  
The stream of living water flows,  
And shines, the light of God !

And see the folded turban now,  
Laid reverently down,  
From off that haughty Turkish brow,  
The cross of Christ to own :

And dark brow'd Moors, and Arabs wild,  
Forsake Mahommed's shrine,  
And humbled as a little child  
They bless the light divine !

The Himalayan mountains rise,  
Magnificently grand !  
And calmly rest upon the skies ;  
Beyond the golden land :

But there the God who spake the word,  
Which rear'd each snow-crown'd head,  
Was never *worshipp'd* as the Lord,  
Nor *lov'd*, as Him who bled !

For there the wild pagodas stand,  
And idol worship claim,  
But lo ! throughout the Bramin's land,  
The gospel-tidings came.

And 'mid the desert's burning sand,  
Where'er clear water sprung,  
And graceful palms around it stand,  
' "Glory to God" was sung.

And lo ! th' unfetter'd negro see  
In attitude of prayer,  
Beneath his own accustom'd tree,  
For "Peace on earth" is there !

And where the savage ocean isles,  
With blood would daily reek,  
The soften'd look, the peaceful smiles,  
"Good-will to man" bespeak !

Hark, hark, from ev'ry mountain brow,  
Ascends the song of praise ;  
From ev'ry pagan household now,  
The prayer of faith they raise !

And rivers, oceans, forests, seas,  
From north to south ring round,  
And borne on ev'ry wand'ring breeze  
Is heard the holy sound.

The sound of praise to God most high,  
The voice of peace to men !  
An echo, from eternity !  
It swells to heaven again !

C. W. P.

## ON THE TOO PREVALENT UNION OF THE WORLD AND THE CHURCH.

A CASUAL observer only of the state of religious society in the present day, must be convinced of a prevailing tendency to worldly association. The world and the church are now become so amalgamated, that the primitive simplicity and piety which characterized the early converts to the Christian faith, is nearly obliterated; the corrupt leaven runs through the whole mass of christian society, it has found a place in the sanctuary, and polluted even our holy things. This subject addresses itself to the ministers of Christ individually, it calls upon them especially to put off the trammels of the world, for the place on which they stand is *holy ground*; their voice, their influence and example should be vigorously exerted to counteract a principle so detrimental to the spiritual interests of those flocks, over which in the providence of God they are placed, as pastors and overseers. We cannot look at a professedly Christian congregation, without deploring the prevalence of fashionable attire, nor can we enter their dwellings, without perceiving a studied attention to decoration and shew; their table, alas, too often becomes a snare, and those who sit among the flesh pots of Egypt, become enervated and lukewarm, degenerating at last into mere formal professors. Such are the sad effects of luxurious habits and worldly-mindedness, the axe must be laid at the root of this evil, or the church will be laid low in the dust of humiliation and dishonour; a dark cloud hangs over Zion, she has to be purged from her dross; shall not I visit for these things, saith the Lord?

Decision is necessary for the formation of character, even upon worldly principles, without it few can steer their course aright, or

attain any thing like credit or influence in society: but in the things of God, it is of essential moment, on this point no trifling is excusable; for whatever is done with reference to this life merely, is but for a limited time, it must have an end, while the interests of the soul involve eternity with all its awful realities. When we reflect upon the real worth of the soul, and the immense price with which it was redeemed, we can only wonder that the things of time and sense should have such weight in our estimation, whereas contrasted with our future existence, they seem but as a feather in the scale—so light, so insignificant. Under the present dispensation which may be considered a dispensation of the *spirit*, the time especially of our visitation, when scriptural light and knowledge is rapidly increasing, is it not painful to witness, among the professed followers of Christ, a spirit of worldly compliance and conformity beyond what was ever manifested at any former period of the Christian church, vital godliness cannot be on the increase, where this evil predominates, it threatens to annihilate the spirit and principles of true discipleship to Him who declared, "My kingdom is not of this world." "If any man love the world, the love of the Father is not in him." With reference also to the ministers of Christ, those who are appointed especially to feed this church, how can they search into the deep things of God, unless they give themselves up wholly to the work, studying God's holy word for the edification of themselves and flocks, meditating thereon with fervent prayer for the *Spirit's teaching*; there is no room for frivolity or trifling here, if these duties (connected closely as they are with this sacred office) are omitted, and

they follow the course of this world, seeking rather the praise and honour which cometh from men, than studying to approve themselves as servants of the Most High, we cannot marvel that a reckoning time should come, and that their unfaithfulness should be visited with awful condemnation. If this should meet the eye of either minister or private Christian, who has been led unwarily into worldly intercourse, beyond what is consistent with the spirit and profession of the gospel, may he pray especially for grace to preserve him from this fatal error, that he may neither wound his own conscience,

nor put a stumbling-block in the way of his weaker brethren as it regards his usefulness in the church. Whether in the public service of the sanctuary, or private intercourse, this will be woefully hindered, when consistency of character is lost sight of. Without being either morose or ascetic, (for this is certainly contrary to the principles of the gospel) a savour of divine things should be observable in the conduct, conversation, and deportment of the servants and followers of Christ; it should be obviously manifest to those around them, *whose they are, and whom they desire to serve.*  
A—a.

### REFLECTIONS ON HEBREWS XIII. 8.

"Jesus Christ, the same yesterday, to-day, and for ever."

BLESSED words! so full of comfort, so undeniably *certain*, since they are contained in the volume of *eternal* truth, since they are the words of Him, who "is not a man that he should lie," who declareth of himself, "I am the Lord, I change not." Allow me now to mention some of the *practical* uses that may be made of them. Are you "weary and heavy laden" with the burden of sin, and inclined to fear you are too bad to be forgiven? Are you *afraid* to come to Christ, and unable to apply to yourselves the precious promises of the gospel? O then, think of *Jesus* as he *was* when he was upon earth; did he *ever* repulse the *greatest* sinner that implored his mercy; did he not *specially* invite *all* "the weary and heavy laden" to "come unto" him? Are you vile and loathsome in your own eyes, and will he abhor you? Did He not cleanse the leper, and will He not deliver *you* from the *leprosy* of sin? *Whatever* you need, *do* but *come* to *Christ* for it. Did He *ever* in the days of his flesh, send

*any* who came to Him *empty* away? *No, never.* And will he *now*? *Assuredly*, he will *not*: and *how* may we know that He is *still* the *same*, compassionate, tender, merciful Saviour, that he *was* when he was upon earth? *How*? What doth He say of himself? *I am* the Lord, *I change not*, Jesus Christ, the same yesterday, to-day, and for ever."

Perhaps our unbelieving hearts might be tempted to think, that *now* in his glorified nature, "exalted to the right hand of God," he can no more feel and sympathize with us, as he did in the days of his suffering humanity, "when in all our afflictions, he was afflicted." How comforting then the declaration of the *text*. Are we cruelly assaulted and oppressed by our great adversary? And is he not still *able*, and *willing*, as he is able to appear in our behalf, and bid the tempter depart? Assuredly he is, for he is *ever the same*.

Again, perhaps we are weeping over the grave of a departed friend; that Jesus, who "wept" over Laz-

arus, is still the resurrection and the life, for he is ever "*the same*," and one day, that voice which burst the tomb of Lazarus, will again give life to the breathless clay, over which we are now lamenting.

It is true indeed the "*Lamb of God*," will some time be changed into "*the Lion of the tribe of Judah*," though *all* love and mercy now, he will *one* day exhibit his wrath. Awful thought! but to whom will he be *thus* changed? to those *only* "who would not have him to reign over them," to those *only*, who have *persisted* in *refusing* to accept Him as their prophet, priest, and king, who even to the last, "*despised and rejected*" him; to those *only*, who withstood every call, every invitation of the "*holy, harmless, undefiled*," Jesus, to come unto Him, that they "*might have life*." Dreadful indeed will be their fate; but to his humble followers he will *ever* be "*the same*;" and they shall find, to their *unspeakable* joy, that not *one* word of his *unchangeable* truth hath failed, *all*, *all* has been fully accomplished. Are some of you who read this, saying within yourselves, "Oh! if Jesus were now upon earth, I would go and cast myself at his feet, and implore his mercy?" My friends, "*he is with you always*," go to him *now*, "*pour out your hearts before him*," and be assured

you shall *meet* with a welcome, "*he will in no wise cast you out*." It hath been truly observed, that there is not in the whole Bible a single word against a poor sinner, who, feeling that he has *no power* of himself to help himself, earnestly desires to come to Jesus, that he may be saved by Him. How grievous soever may have been his sins, however numerous his transgressions, *still* are there nothing for him but words of hope, compassion, and love. Is he *blind*? that Saviour who opened the eyes of Bartimeus, can and will spiritually enlighten him, and give him "*the light of life*." Is he sick even unto death? Jesus can and will raise him up. Is his faltering tongue scarcely *able* to implore his mercy? Jesus can and will make him not only to "*speak plainly*," but enable him to tell others of his Saviour's goodness. Is he vile, guilty, polluted? Jesus *can* and *will* make him clean in his precious blood. And then, blessed thought, but a *little while*, and *we* shall see him *as he is*; see him *as they* saw him in the days of his abode here below, and with millions of ransomed sinners, vent our praises and thanksgivings for ever and ever in loud acclamations, and endless songs, for that "*Jesus Christ is*" indeed "*the same yesterday, to-day, and for ever*."

S. L. A.

## BRIEF ACCOUNT OF MISS TURNER.

MISS TURNER'S serious impressions began shortly after the death of her mother, and during her own severe affliction. These circumstances were sanctified to the good of her soul, and were sent in answer to prayer, for she was the child of many prayers; and she subsequently became sensible that they were so sent. The influence of divine grace in her speedily became evident. Her calling was clearly of God, and to Him she was enabled to give

herself up, body, soul, and spirit. She increased in knowledge, and learned, and loved, and felt the truth as it is in Jesus.

In June 1823, just after she had a little recovered from the first attack of the disease which had then threatened her life, and which afterwards proved fatal, she commenced a diary. She was then not seventeen years of age; but with a maturity of thought and experience beyond those years:—She observes—

'My only object in writing this is, that I may record the Lord's mercies to me as I pass the short journey of life, and that I may trace and keep in mind the Lord's dealings with me, (for we are apt to forget the Lord's goodness) and that when I am in doubt, or darkness of soul, or under temptations of Satan, or harassed as I often am by my own sinful and corrupt heart, I may look back upon the past and take courage, remembering how often the Lord has appeared for me. Besides, I shall have the opportunity of discovering whether I grow in grace or not.'

In this diary which extends through a period of six years and a half, every feature of the Christian character may be found delineated. It commences in the greatest simplicity, and is carried on under the deepest humility and self-abasement, with a heartfelt conviction of sin, often expressing, *What a mercy! I am out of hell!* She exhibits much confidence in Christ's finished work, his consummate righteousness, and all-sufficient atonement; so also in God's everlasting love, displayed in time in separating her from others; often rejoicing in hope, but more frequently expressing doubt and darkness of soul; possessing a very tender conscience, which was wounded by the consciousness of the slightest deviation, she felt dreadfully afraid of that which would not have been considered as sin by many; and was more fearful of offending God and injuring his cause, than of death itself. In one place she expresses herself, 'Than do any thing which should disgrace religion, Lord, rather let me die.' She had also great delight in the public services of the sanctuary, but her religion was not confined there. She highly prized a throne of grace, and much valued communion with the people of God however poor, so that they were the Lord's. But loving secret intercourse with her

God, her chamber was always a Bethel to her soul. When her health permitted, she was ready to sacrifice her time and opportunities for the serving others, that she might do all in her power for the name of Jesus. Hence her diligence and devotedness as a teacher in the Sunday Schools, as a visitor of the sick, and as a distributor of tracts. These were her meat and drink, her chief pleasure on earth. But that which is most observable, is her looking and longing for death. Every part of her diary contains references to her dissolution, either in immediate prospect or as at no great distance. Contemplating it sometimes with fear, at others with calmness and composure, and again with ecstasy. Under her first illness she speaks of no other prospect, and even when recovering from it she writes—'I cannot now praise my Saviour as I ought, but I can look forward to the period when I shall.

Then in a nobler, sweeter song,  
I'll sing thy power to save,  
When this poor lisping stammering tongue  
Lies silent in the grave.

She then adds—'I fear I shall be impatient, but I pray that I may be enabled to lie passive in the Lord's hands, and know no will but His.' At another time she says—'I have been led to pray that the Lord would cut short my days, but I have been enabled to check myself and say from the bottom of my soul—  
"All the days of my appointed time  
will I wait till my change comes."  
'Tis true I am weak, but I have no reason to think that I shall have more pain laid upon me than I shall be able to bear—

'Tis painful at present,  
'Twill cease before long,  
And then, O how pleasant,  
The conqueror's song.'

Time only permits to extract a few passages from a diary where all might be presented. On the 1st of Jan. 1829, she writes—

And now my soul another year  
Of this short life is past;  
I cannot long continue here,  
And this may be my last.

'I am only a traveller passing through a wilderness. Dare I promise to live nearer to God this year? No, I dare not. My treacherous heart is not to be trusted—what shall I do? "I will look to the hills whence cometh my help." Lord, lead me to the fountain opened on Calvary. Amidst all my dark seasons Jesus is precious. On another occasion in the same month she writes—' And am I still out of hell? still spared, not cut down as a cumberer of the earth? for such I surely am.' And alluding to a loss she had sustained by a servant, she adds, 'May this bring me nearer to Jesus, fix my wandering heart on eternal realities, where neither moth nor rust doth corrupt, nor thieves break through nor steal. May I have the Spirit of adoption, and be enabled to acquiesce in all the will of God, be the cross ever so trying; and while going down the hill of humiliation, may I feel the arms of everlasting love underneath me; and when the hour of death approaches, may I be able to face it without fear; to believe my Saviour's precious promises, that they will be all fulfilled. Oh! when will that glorious moment arrive, when I shall enter the port of heaven and see God; see Christ and be like him.

Another time she states—'I entered the house of God in a miserable state of mind, but I soon felt the cloud burst a little. My hope was glimmering, but I would not give up my little hope for thousands of worlds, for I trust it is fixed on the rock of ages.'

On another occasion she writes—'Why these fears? behold it is Jesus that guides the ship and holds the helm. Those words were on my mind the whole of yesterday. It formed the subject of meditation.—Although I am sorely tried

and persecuted, my Saviour said it should be so. I must say, I feel it an unspeakable mercy to experience the frowns of the world, because it brings me nearer to Jesus; lays me low at the foot of the cross of Calvary. I was highly favoured yesterday in the house of God, such great comfort, such solid peace I have not found for a long time. Death appeared nothing, the fear was removed, I could have died on the spot, the world appeared nothing. Troubles appeared as mercies. Yes! I have reason to bless God for every cross I am called to bear.'

A few days after this, she writes, 'Out of the depths I cried unto the Lord, and he heard me. I have experienced great bodily suffering and darkness of soul; but I trust I can say to-day, the clouds are somewhat dispersed; something impresses my mind that I shall not remain long. Perhaps the time of my departure is at hand. O blissful thought! perhaps near the wished for haven. This trembling pulse will cease to throb, this heart will cease to beat, this head will ache no more; enemies assail no more—friends frown no more; this sinful flesh will afflict no more; but earth be exchanged for heaven. O what an unspeakable mercy to feel interested in Christ—self abased, and Christ exalted.' These were her feelings in April, 1829; just before she was laid on her last bed of anguish.

About three weeks after that event, she writes: 'I am now in great affliction, I have suffered much from the operation' (alluding to one upon her knee) 'but I have still found great support. Affliction is the best school; more is learned upon a bed of suffering, than in whole months of health, even when attending the public means of grace. What a blessing then it is to be afflicted! O welcome pain, for the presence of my Lord.'

Early in August of the same

year, she writes: ' Bless the Lord, O my soul. I have been in the depths of affliction for many weeks. Many times I thought I was entering the dark valley of death; though, blessed be God, it had not a dark appearance to me. Christ was my light and my hope: I am fixed upon him alone. While his hand was heavy upon my poor body, his everlasting arms have been underneath me; the prospect of death has been brightened by the blessed hope I have in Jesus.

Poor, weak, and helpless, though I am,  
I have a rich Almighty Friend,  
Jesus the Saviour, is his name,  
He freely loves, and without end.

This is the accent of my heart. May I be found in Christ, clothed in his righteousness, and having an interest in that blood which was shed on Calvary's cross. Absent from the flesh, O blissful thought to the soul which has a hope in Christ, loved with an everlasting love, knowing that the covenant of God stands for ever sure.'

In the middle of the same month she records: ' I have now been confined eleven weeks, and am likely to be so for some time longer. My sufferings are very great, but not greater than I can bear, because the everlasting arms are underneath me. The Lord is my shepherd; he is a friend that loveth at all times, a brother born for adversity. I feel the comfort of this in my affliction. The disease under which I labour appears to be going through the whole system, and I think my health will never be renewed. I wish to lie passive in the Lord's hands, whether for life or death. May I face death as a conquered foe, and not sink in the swellings of Jordan; may the blood of the covenant be found upon me, and I, clothed with the spotless robe of Christ, be admitted into the realms of bliss, to be for ever with the Lord, free from sin and sorrow of every kind. This is

the point I long to know—Am I Christ's, or am I not? This I know, I feel him to be precious; in him alone I hope; to him alone I look for salvation. O Lord, then, look in pity on my sorrowful heart, and decide the doubtful case; and may I, in the end, shout victory through the blood of the Lamb. Amen.'

In the following month (September) she writes: ' I have been, to all appearance, on the borders of the grave. My bodily sufferings have been great, but grace has made me strong. I enjoyed more last month, than I have in all this affliction. The Lord has met with me, and made it a delightful season. I must have a thorn; though my knee is better, my cough and side are worse. This is all in mercy to keep me low. It is well to be in the valley, profitable too, because it leads to the cross, from whence is gained solid joy and peace. O Lord, keep me near thyself; give me patience, and may I trust thee where I cannot trace thee.'

On the 1st of November, she writes: ' Once more permitted to pen down something of the Lord's dealing with my poor soul, and again to erect my Ebenezer of praise. I have been in the depths of affliction: death the only prospect—blessed prospect it was; one day in particular, I thought I was near my journey's end. It was a happy season. What glorious manifestations of the love of God did I then experience! The recollection of them makes me long for the moment to be in the same circumstances. I felt my sins forgiven; I had no doubt of my interest in Christ—nothing in myself—Christ all in all. He is more precious to me than ever; I never felt more loose from the world. I now feel a little better, but I am disappointed, as I thought I was about to enter the port of heaven; but it is the will of God that I should tarry here a little longer. Now,

O God, I commit myself into thy hands; keep me near thyself, low at the foot of the cross. Welcome affliction, welcome death, if Christ be my eternal portion.'

The next occasion of her writing was the last: it was on the 11th of November. She says: 'Still confined to my room as a prisoner of hope. This hope is my meat and drink; I cannot live without it. My medical attendant candidly told me yesterday that I was gone beyond the aid of medicine, and that I am in a very precarious state. Instead of casting a gloom over me, this intelligence produced great pleasure. Absent from the flesh, Oh blissful thought! I was particularly struck with that hymn, on Monday last, when very ill. Absent from pain and sickness; absent from an unkind world; no unkind reflections from professed friends then, and above all, no sin; absent from an evil heart, which I find the greatest enemy I have to contend with. No tempting devil then, but for ever with the Lord, never to mourn his absence; for heaven would be no heaven without him. No bliss without God. Jesus is

there continually, and is now pleading for his people.' This is her last record.

After this she grew gradually worse, living between hope and fear, sometimes on the mount, but more frequently in the valley.

About a fortnight before her death, after passing a week in much darkness, she became very calm, and entreated her father to pray that God's will might be done, and hers absorbed in his. 'On that day she saw many of her friends, and took her leave of them, with the same composure as if she had been going a short journey; and in the evening of the same day arranged all her affairs, and divested herself of all earthly cares.

From that period she declined rapidly, but though she felt much, she spoke little, and only at intervals, yet sufficiently to assure her friends that all was safe, and her hopes firmly fixed on Christ as the author and finisher of her faith, till, on the evening of the 7th of April, 1830, after a few struggles of nature, she gently breathed her last, and her happy soul took her flight to endless day. J. P.

## ON AN EARLY ATTENDANCE AT SUNDAY SCHOOLS.

THE importance of regularity, system, and punctuality in the diversified transactions of life, is unanimously allowed by all orders of mankind. How essentially important then must a rigid observance of them be, in those young persons who have engaged in the responsible, but delightful task of imparting instruction to that numerous class of our fellow-sinners, who, without the advantage of Sunday School teaching, must remain ignorant of that knowledge, which enables them to read in their own tongue the word of life. It is with much pain and deep regret that I constantly observe how little attention is paid by many who have

taken upon themselves the charge of a class, or perhaps more in a Sunday School, to what ought to be considered an imperative duty; I mean that of being in their proper places at the hour the service of the school commences. In the first place, my dear fellow-labourers, by this indolent negligence we deprive ourselves of the benefit of joining with the other teachers, and our little charge, in imploring the blessing of him who has said, "But for all these things I will be inquired of by the house of Israel to do it for them," and without whose blessing even our most persevering and laborious exertions will be as "water spilt on the bare



ground." Some will urge, they always supplicate the blessing of Almighty God before they leave home; and I should hope no sabbath school teacher would presume to enter their class without; but can we expect that Jehovah will lend a propitious ear to our supplications, when we are out of our proper place; and may not the words addressed by God to his servant of old, be applied to such, "What dost thou here, Elijah?" Others I have again heard to expostulate, 'we are there as soon as the children:' to them I would propose the following question. Are the children to be our examples, or ought we to be a pattern to them? There are many other very weighty reasons that might be adduced, but the annexed is what particularly strikes me at this time. Those of us who have engaged in this work of the Lord, should consider that we have hired ourselves to the Almighty, to be employed in that spot of his vineyard: and if we hope or expect to receive our wages, we must perform our part of the agreement, which in this case is, (unless there is some sufficient excuse or unsurmountable obstacle) to adhere strictly and exactly to the rules of that school in which we have engaged ourselves, just the same as a master rightfully requires his domestics to

execute his orders and attend to the regular hours of his family.

Another consideration which might be used, in order to stimulate us to make the most of every minute, is the very short time that can be devoted on the Lord's day to the instructing of the children. I think it seldom exceeds an hour and half in the morning, and one hour in the afternoon; now if we are but one quarter of an hour behind the appointed time in entering our class, we rob God and the children of one fifth of the time we pledged ourselves to give, when we undertook the responsible office of teacher. Let me ask what kind of a stewardship is this? What account of it shall we be able to render to the judge of all the earth? Let me, my dear fellow teachers, earnestly entreat you to remember that we shall have to give an account of the manner, and of the food with which we have fed these lambs of the flock, for which the Saviour bled! Oh! should one soul be lost through our neglect, how great will be our condemnation. How shall we then lament that we loved our bed, or our ease more than precious souls. Let us then consider our ways, ere the door for repentance is shut before night cometh, wherein no man can work.

A SUNDAY SCHOOL TEACHER.

## FOOLS MAKE A MOCK AT SIN.

(FROM SELECT POETRY.)

Who laughs at sin, laughs at his Maker's frowns;  
Laughs at the sword of vengeance o'er his head;  
Laughs at the great Redeemer's tears and wounds,  
Who, but for sin, had never wept or bled.

Who laughs at sin, laughs at the numerous woes  
Which have the guilty world so oft beset;  
Laughs at the whole creation's groans and throes,—  
At all the spoils of death, and pains of hell.

Who laughs at sin, laughs at his own disease,  
Welcomes approaching torments with his smiles;  
Dares at his soul's expense his fancy please,  
Affronts his God, himself of bliss beguiles.

Who laughs at sin, sports at his guilt and shame;  
Laughs at the errors of his senseless mind:  
For so absurd a fool, there wants a name,  
Expressive of a folly so refined.

## REVIEW OF BOOKS.

*The Christian Student : designed to assist Christians in general in acquiring religious knowledge. With lists of Books, adapted to the various classes of Society. By the Rev. E. Bickersteth, Minister of Sir George Wheler's Chapel, Spital Square. Second Edition. 12mo. pp. xii. and 661. Seeleys. 1830.*

THE multiplication of books has, within the last quarter of a century, been so extraordinary, that no student, whether literary or Christian, can justly complain of deficiency of materials in any department of general or religious knowledge. The principal difficulty in the present day, is to form a judicious selection out of the overwhelming abundance which presses on all sides upon the reader's attention. Several very serious evils have their origin in this glut (if we may be allowed the expression) of the market for the mind. Some persons, of only moderate leisure, being discouraged from pursuits which appear to demand a much greater sacrifice of time than their circumstances allow ; and perplexed with the variety of books in every department, make no choice whatever, and remain uninformed. Others, whose ardour for knowledge, or taste for reading, will not permit them to remain ignorant, devour with avidity whatever literary food comes before them, purvey for their mental appetites without the slightest discrimination, and (as might naturally be expected from this desultory mode of study) digest but little of what they read. Individuals of a third class, do indeed avoid the two extremes just mentioned ; but they select their books out of the mass, under the influence of an unsound judgment or of prejudiced advisers, and consequently either embrace erroneous

views, or at all events read to very little purpose. These remarks apply with peculiar force to religious reading ; and we know not any more acceptable present that could have been offered to the *Christian Student*, than a volume like this of Mr. Bickersteth's, which affords him a useful guide ; or, we should rather say, which puts into his hand a thread, by which he may wind his way without difficulty among the labyrinths of theological study. It is true that the ground has not been wholly unexplored by others ; but something was still wanting for the student's direction, who wishes to be led into a proper line of reading, in ecclesiastical history, in the most important controversies in religion, in the great events and principles of the Reformation, and in the choice of those devotional works which, after all, will occupy more of the reading moments of a *Christian*, than any other works, however celebrated or interesting, which find a place in his library. Misdirection upon these subjects is a very serious danger ; and many a student has been led into the most pernicious errors, and confirmed in the strongest prejudices, by injudicious or unsound advisers.

Mr. Bickersteth gives considerable prominence in his little work to the 'Study of the Holy Scriptures,' as the only solid foundation for theological reading, and the safest accompaniment to the labours of the student in every stage of his progress. It is astonishing how much information may be obtained from the Scriptures alone. Independently of the practical influence of the Bible upon the heart, and the discoveries it makes of the way of salvation (which stamp upon it its most precious character) it is the most interesting and the most instructive volume which exists. A

thorough acquaintance with its sacred pages, strengthens the *judgment* in a remarkable degree, and prepares the 'Christian Student' to read with *discrimination*, and with a constant reference to a pure standard, when he enlarges his studies, and enters upon the varied and dangerous field of human opinion: it enables him also to extract from ecclesiastical history all that is really valuable—to refuse the evil and to choose the good. But let our Author speak for himself.

We are entirely incompetent to determine what is God's truth, till we have diligently searched the word. We may, as has been forcibly expressed, merely 'rise to the inheritance of the false opinions of others.'... Our time for being enriched with divine knowledge is also very limited. Suppose a man were to be introduced into the Bank, and he were told, 'There is such a place filled with *gold*, and such with silver, and such with copper, and you may take away from each as many bags as you please;' we all know that he would go to that place where the *gold* was. The precious gold of truth is contained in the Holy Scriptures, and our main study should be to get, and then to diffuse, as much as possible of this gold. Other books may be studied as helpful to this end, or to the right fulfilling of our respective stations: but the studies of a Christian, and especially of a Christian Minister, ought to be appropriate. It is a shame to any man, but especially to him, to know little of that book which is the foundation of his religion, and of the highest of human hopes and joys;—to be a great classic, a first-rate philosopher, a skilful physician, an experienced chemist or geologist, and an ignorant divine or Christian—what a just ground of reproach!—Pp. 61, 62.

Supremely venerate the written word. It is recorded of the beloved Martyn, that, 'so deep was his veneration for the Word of God, that when a suspicion arose in his mind that any other book which he was studying was about to gain an undue influence over his affections, he instantly laid it aside; nor would he resume it till he had felt and realized the paramount excellence of the Divine Oracles.' Read the Bible then

first, read it in the middle of other studies, read it last of all.—P. 70.

It is to be feared that the Holy Scriptures are but too little *studied* even by many sincere Christians; and this comparative neglect of the Bible is to be attributed in no small measure to that overwhelming multiplication of books which we have already noticed. Let the Christian beware how he suffers his reading leisure to be *engrossed* by the floating literature, or even by the religious publications of the day; which, however gratifying to the taste, or improving to the mind, would if allowed to reduce within narrow limits the time which ought to be consecrated to a devotional study of the Book of God be pernicious indeed. Luther expressed a fear of 'too great a multiplication of books' even in his day, when printing was almost a new art; and even before its invention, when the labour of copying books was so great, 'fathers, councils, and doctors,' he observed, 'had superseded the *Apostles*;' and he therefore modestly wished that his own books might 'last only for the age in which they were written, and which they might serve.'\*

The Christian Student must also take care that *studious habits* do not interfere with *practical duties*. How many otherwise exemplary and holy characters are sadly deficient in this respect. Heads of families sometimes neglect their domestic concerns, and ministers their parochial duties, while too exclusively engaged in the improvement of their own minds. Reading, even of the most important description, is but a poor excuse for negligence in the common duties of life, or in the more important functions of the Christian ministry.

The subject of 'the dangers connected with studies,' incidentally

\* See Scott's Continuation of Milner's Church History.—Vol. i. p. 242.

touched upon in various parts of Mr. Bickersteth's work, is considered at greater length, and in a very useful way, in chap. VIII. (Pp. 159—178.) We cannot stop to notice the thirteen subdivisions in which this important subject is pursued; but we must refer with particular satisfaction to the section on 'forming our religious sentiments from our own reasoning powers rather than from the Divine Record,' (Pp. 160—162.) to that on 'learning leading us to speak or preach rather to the capacity of the learned, than of the middle or lower classes,' (Pp. 168, 169), and to that on 'the dangers of scientific studies,' (Pp. 174—178), as especially worthy the student's attention. 'How little,' exclaims our author, 'can science do for man's highest happiness without religion!' We have no ignorant contempt for science; we can feel, and have often felt, that enthusiasm which is enkindled by exploring the secrets of nature by the torch of human genius; nevertheless we cordially adopt the devout language of Ambrose Serle, 'When thou art sweetly taught of God, thou wilt see aright in what rank thou art to place all human attainments..... One lesson from Christ will make thy heart burn far more than all the pompous knowledge, or rather splendid ignorance of the schools; He will instruct thee, not only by lessons of wisdom, but also by lessons of love.'

We do not know any subject which might more usefully employ the pen of an able and pious writer, than that on which we have just touched and on the kindred topic of 'Advice to a Student on entering the University.' Mr. Bickersteth has given some valuable hints on this subject, which we have already inserted in our publication; but thirteen duodecimo pages constitute by far too limited a space for the discussion of this most important topic, at least in the manner in

which we could desire to see it pursued. We are well aware that Mr. B.'s plan did not admit of extending his remarks much beyond those limits; and, in truth, we think that a separate volume, with the title of his tenth chapter, is a desideratum. It would be difficult to find an individual who should possess *all*, or even the *principal* qualifications for writing such a work. In addition to a deeply devotional mind, he ought to be gifted with talents of a superior order; he should, himself, also, have passed through the various stages of academical discipline, and have distinguished himself in some of those studies which are at present cultivated in our Universities; with these advantages he should unite a great deal of experience, and a sound judgment. How valuable would be a manual of 'Advice to a Student on entering the University,' drawn up by *such* an author. It would doubtless obtain the grateful confidence of many young men in our Colleges and Halls; and, proceeding from *such* a pen, it would scarcely fail to be treated with respect by those to whom the superintendence of their education and morals is committed.

Among the studies of the Christian which Mr. Bickersteth thinks might be advantageously pushed to a greater extent than at present, is the reading of 'The Fathers,' especially those of the early centuries. The importance of the study of the early Fathers, by those who have time for the pursuit, we fully admit; and much valuable matter has been gathered from their writings, to complete the chain of evidence of the truth of Christianity. But when it is recollected what little leisure is possessed by the majority of christian students, especially of ministers, we have never been able to persuade ourselves of the expediency of the general reader bestowing much

time on the works of these venerable writers. All the *facts* of any importance contained in the Fathers, are easily accessible in Lardner, and in the works of other modern authors: as expositors of christian *doctrine*, most of them are obscure, fanciful, and often erroneous. Mr. Bickersteth admits that he himself has studied but little in this department; nor do we think that his ministerial usefulness would have been in the least increased, had he paid *more* attention to those 'Catholic Fathers and ancient Bishops,' the diligent perusal of whose works he urges upon 'all clergymen,' on the supposed authority of one of the Canons of 1571 (see p. 216). He allows, also, that 'as critics on the sacred text, they are inferior to writers since the Reformation' (p. 219); and adds his opinion that "the works of the Fathers do not, like the works of the Reformers, *abound* with decided statements of evangelical truth, and that there are many expressions from which the Romanists have strengthened themselves in their errors.' (p. 222.) He further observes, from Milner, that 'the doctrine of justification by faith was never *fully and clearly* exhibited to the church till the days of Luther: Augustine, one of the most evangelical of the Fathers, did not *accurately* understand this doctrine, frequently confounding justification and sanctification.' In what respects, then, would their general perusal be attended with profit? With the single exception, perhaps, of some of the more devotional pieces of Augustine, the study of the Fathers may safely be left to those few theological scholars, whose particular inquiries render it necessary to undertake the labour.

Much interesting and valuable matter will be found in Mr. Bickersteth's eleventh chapter, which contains 'Outlines of the History of Divinity.' (p. 211—372.) This

sketch embraces some account of 1. the Fathers, 2. the Schoolmen, 3. the Reformers, 4. the successors of the Reformers, 5. the Non-conformists, 6. the Divines of the Restoration and Revolution, 7. Modern Writers. Amidst so much that is highly instructive, it may seem invidious to point out any thing objectionable; but the following argument for retaining those rites and ceremonies in the Church of England, an aversion to which excluded from her communion the Puritans of Queen Elizabeth's reign, and the Non-conformists at the Restoration, obviously requires some modification. 'The powers that be, in the church as well as in the state, have a right to *dictate*; and *trifles*, though insignificant in themselves, *may be as important particles to the wholeness of a system, as the taches were to the building of the tabernacle.*' (p. 278.) This reasoning, or rather illustrative application of the ceremonies of the Jewish, to those of the christian church, is not calculated to satisfy a liberal episcopalian, much less a scrupulous non-conformist. The taches were of divine appointment, under a figurative ritual; the rites of a particular church are altogether of human invention: the analogy, therefore, totally fails. We do not, of course, mean that ceremonies of man's appointment are, necessarily, to be considered as vain intrusions upon a spiritual worship; but we wish Mr. Bickersteth had rested their defence *simply* upon the ground so well stated by himself, that no church can conduct its services without *some* kind of ceremonies, and, that individual differences of judgment should give way to public appointments, (provided they be harmless) rather than become the causes of lamentable separations among those who love the Saviour.

The following passage affords a specimen of the way in which Mr. Bickersteth delineates the character

of different writers. He is speaking of Archbishop Tillotson,—

‘He seems to have been early prejudiced against preaching the doctrines of Christianity. When he was at Kidding-ton in Suffolk, the parish universally complained that Jesus Christ was not preached among them; he meets such an accusation in his Sermon on Tit. iii. 2. ‘I foresee what will be said, because I have so often heard it said in like case, that there is not one word of Jesus Christ in all this. No more there is in the text; and yet I hope that Jesus Christ is truly preached whenever his will and laws and the duties enjoined by the Christian religion are inculcated upon us.’ Here was his grand mistake; and the connexions of his text, both in the close of the former, and the following verses, might have shewn him that his view was not correct. *We do not preach Jesus Christ merely by preaching his laws.* He is far more than a law-giver; and his laws derive immense energy and force from his atonement, and are eminently effective through his grace.’—Pp. 311, 312.

We cannot but approve the Christian boldness and unshrinking fidelity with which Mr. Bickersteth avows his objections to many of the Tracts and Publications of the Society for Promoting Christian Knowledge; and we admire it the more, because some excellent men speak and write with a coyness and false delicacy upon this subject, which is lamentably calculated to mislead. When we consider how large a portion of the clergy, and especially how many young ministers, may be influenced in their opinions by the publications of this Society, it becomes of immense importance that their defects should be freely canvassed.

‘The circumstance of any of the Tracts of the Society being dull and uninteresting, is but a small evil compared with a more serious defect—the withholding, or scanty exhibition of the great doctrines of grace, free justification by Christ Jesus, the sweet spirit of adoption, the offices of the Saviour, and the work of his Spirit. His grace and glory are not at present the prominent and leading character of the Tracts—P. 365.

The latter portion of this volume

(pp. 417—571) contains copious lists of both antient and modern books in various departments of divinity, and adapted to different classes of readers. These lists will be found exceedingly convenient in the formation of a religious library, though it will still require a great deal of discrimination, before a judicious selection can be made, even from Mr. Bickersteth's Catalogues, by any individual Student. This, however, is a circumstance inseparable from all Catalogues; and there are probably no two persons who ought to form exactly the same collection of books; much depending upon the infinite variety of tastes, acquirements, situations, connexions, habits, and purses of different readers. But with such a guide as Mr. Bickersteth, and the occasional advice of some experienced friend, no Christian student can fail to furnish his shelves with a respectable and interesting collection of volumes well suited to his particular station and circumstances. Let him beware, however, of overstocking his library; for a few good books well-digested, will be more valuable to him than whole rows of the choicest authors collected together merely for the sake of possessing them. Let him take especial care, also, that his studies be not so pursued as to render him remiss in daily communion with his Saviour.

‘Christ crucified, (observes Bishop Stillfleet, in a striking passage quoted by Mr. Bickersteth,) is the library which triumphant souls will be studying to all eternity. This is the only library which is the true *ταρταρον ψυχης*, that which cures the soul of all its maladies and distempers; other knowledge makes men's minds giddy and flatulent; this settles and composes them; other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety; other knowledge leaves men's minds as it found them—this alters them and makes them better. So transcendent an excellency is there in the know-

ledge of Christ crucified, above the sublimest speculations in the world.'

In closing our observations we cannot but express an earnest wish that the valuable materials here collected had been presented to the public in more precise and correct language. Minute attention to style is not perhaps in itself of much importance, but in a book which is especially intended for persons of some education, it is desirable that the reader should not be offended by unnecessary quaintness, by involved and obscure sentences, or by grammatical inaccuracy. In all these respects the work before us would be exceedingly improved by careful revision.

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*God the setter up of kings and the remover of kings. A Discourse preached on occasion of the demise of George the Fourth. By John Morison. 8vo. Pp. iv. and 34. 1830.*

*A Funeral Sermon on the death of George the Fourth; preached at the Episcopal Jews' Chapel, Cambridge Heath. By the Rev. C. S. Hawtrey, A. M. 8vo. Pp. 28. Seeleys. 1830.*

*A Sermon preached on Thursday, July 15, 1830; being the day of the Funeral of his late Majesty, George the Fourth. By the Rev. R. C. Dillon, M. A. 8vo. Pp. 28. Cochrane. 1830.*

Sermons on great public occasions are often of a very ephemeral character. The feelings are excited, and curiosity is powerfully stimulated, but satiety soon succeeds to novelty, and many an eloquent and impassioned discourse which the hearers have earnestly desired might be printed, is almost forgotten before it issues from the press. Such is remarkably the case with reference to the demise of our late Sovereign, whose conduct in early life, and retired habits in later years, have left little for any to say; the

discourses therefore published on his demise are rather general improvements of human mortality, than statements of any thing peculiarly interesting in his own history. They are however highly creditable to the piety and talents of their respective authors, and are for the most part remarkably free from that improper eulogy which often appears on similar occasions.

Mr. Morison's Text is Dan. ii. 21. "*He removeth kings and setteth up kings.*" From which he takes occasion to dwell on the duty of distinctly acknowledging the providential government of Almighty God, and then notices the national change with which God hath visited us; the character of our late Sovereign's reign; and the providence displayed in the accession of our present sovereign. Mr. M. has introduced some anecdotes, the correctness of which may be doubted; we hope the following may be depended on, but which, whether true or not, unquestionably conveys a salutary suggestion to all. After expressing a desire to cling to the thought—

That during a long and painful illness the follies and transgressions of past life were reviewed with penitential sorrow and humble confession; and that this review was connected with that simple and self-renouncing reliance on the merits of the Saviour, which gave peace of mind to the royal sufferer, and threw wide open to his view the kingdom of heaven, with all its glories, as the fruit of the Saviour's vicarious death, triumphant resurrection, and glorious exaltation to the right hand of power;

He proceeds—

I am the more disposed to hope favourably on this subject, as I have heard of an interesting interview which took place between our late King and an Illustrious Connexion by marriage. 'You are come,' said he, 'to see a dying brother. As it respects my public conduct, I have uniformly aimed to advance the welfare of my people; as it respects myself, I desire to rely exclusively on the mercy of God as revealed in the Bible.' A most devout lady, to whom the Illustrious Personage in ques-

tion related the particulars of this pleasing interview, said immediately to her, 'Go back to the King, and tell him distinctly, that the mercy revealed in the Bible is entirely through the blood and righteousness of the Lord Jesus Christ.' She assured her friend that her request should be complied with.—Morison's Sermon, pp. 15, 16.

Mr. Hawtreay has chosen for his text, Psalm xxxix. 5. *Verily, every man at his best state, is altogether vanity*—from which he calls upon his hearers to learn the instability, and therefore vanity, of all earthly glory—to a grateful recollection and thankful acknowledgment of the national blessings which we have enjoyed, under the government of our departed sovereign—and to the duty of cherishing a spirit of scriptural loyalty, and of promoting national reformation. The following brief summary of the many signal mercies bestowed on our country, during the late reign, may afford a fair specimen of Mr. H.'s discourse.

The reign of George the Fourth has assuredly been marked by many signal mercies to our highly favoured country: there has been no invasion, under his government, of our national liberties; our civil and religious privileges have been preserved inviolate; we have sat "every man under his vine and under his fig-tree, having none to make us afraid." The laws have been impartially and righteously administered. Public institutions, to promote the temporal and spiritual welfare of our fellow-countrymen, and of mankind at large, have been multiplied amongst us, and have not been interrupted, but rather encouraged by the Royal House. A greater number of churches have been erected for the worship of God than in any former reign. A blessed revival of true religion has taken place in our land, and especially in our National Church. A marked increase of faithful ministers, in every rank of the ministry, has appeared. All these are blessings which strongly demand our unfeigned gratitude to God. And then, as it respects the honour and security of our country as a nation, it must be confessed, the reign of our departed monarch has been abundantly prospered. It pleased the Almighty Governor of nations, to make

this country instrumental in delivering Europe from the oppressive yoke of the tyrant, raised up to scourge it for its iniquities.

In this view, England never stood on a higher pinnacle of national glory than at the close of the last war. . . . Both by sea and land our forces were victorious. Our colonies have been preserved, and our own shores have been kept free from the horrid ravages of war. For all these accumulated blessings we ought, as a nation, to be thankful to our God. And are we not bound to honour the memory of a Sovereign, whose good sense, and sound judgment, and political wisdom and moderation, and proper discernment, contributed much, under the Divine blessing, to produce these results?—Hawtreay's Sermon, pp. 13, 14.

Mr. Dillon's text is Psalm cxliv. 3, 4. *Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.* In the early part of his discourse, Mr. D. adverts to the character of the illustrious father of our late sovereign, George III; he then briefly reviews the life and reign of George IV. and proceeds to improve the warning in an animated strain, of which the following may afford a specimen.

If, then, I have made allusion largely at this time to your late Sovereign's decease, it was chiefly that I might direct your thoughts to a *decease* that was once accomplished at Jerusalem.

And O! what a death was that! I look back in vain upon the heroes, the philosophers, the statesmen, the monarchs, either of ancient or of modern days, to find any thing in their departure from the world at all worthy to be compared with the death of the Son of God. I may look round upon the royal and imperial crowns of my late Sovereign, and the purple canopy, and the armorial bearings, and the escutcheoned pall, and the funeral car, and the cap of maintenance, and the sword of state, and the massive candelabra, pouring their effulgence of light to irradiate funeral gloom; and on all the other emblems of courtly pomp with which grandeur mourns magnificently over the remains of departed royalty; and I may listen to the mournful melo-



dy of the funeral dirge, and the pathos of the funeral anthem as it's chanted at the sepulchre, and the effect upon my feelings may be most melancholy; but there is no joy commingled with this sorrow; no life is derived to me from this death. I retire from the gorgeous forms and pompous ceremonial of a Royal Funeral, and turn my thoughts to the funeral of my Lord and Saviour; of him to whose benignity I am indebted for all I enjoy on earth, and for all I hope to enjoy in heaven. *O! come with me, brethren, and see the place where the Lord lay.*

Here was a funeral with which the stately and frigid parade of royal obsequies had no alliance. Here were no mock mourners arrayed in the trappings of affected woe. He who was the Prince of Life, and *who had the keys of hell and of death*—who left his throne and laid aside his crown in heaven, that he might accomplish the salvation of unnumbered millions—He had no thousands to contend for places around his tomb-house—no mourning nation testified its grief at his decease. There were only two individuals to arrange the interment of the King of Zion—Nicodemus a ruler of the Jews, and Joseph of Arimathea. Of these, the office of one was to go unto Pilate, and request the body of Jesus; while the other was preparing costly spices to embalm it: and both, with a few faithful women, laid him in the tomb.

O! brethren, this world of ours has often been the theatre of singular and wondrous changes; but where saw you ever a change like this, or ever heard of such deep abasement? And wherefore was it all? It was, that through His poverty you might be rich; that from His death you might have life.

While, therefore I must admonish you not to put your trust in princes, nor in the sons of men, though they may 'wade in wealth, or soar in fame,'—because there is no help in them—who die, perhaps at the very moment when our hopes in them were built to the top;—whilst I would rather caution you to learn from their sleeping dust to moderate your expectations from mortals; to stand disengaged from undue attachment to the little interests of time, and the empty shadows of a perishing world,—I would yet earnestly beseech you to put all your trust in *that* Son of Man, who is also Son of God; because in him there is help—effectual help—and eternal salvation. *Look, then, unto*

*Jesus all ye ends of the earth; trust in Him at all times ye people; for He is God, and besides Him there is no Saviour.*

It will not be long before the event of this day will fade from the remembrance, and our late Sovereign be as though he had never been. Indeed, from the stir and bustle of employment consequent upon the new accession, the event of his death appears even now, though hardly past, almost forgotten. But never, brethren, forget *the decease* that was accomplished at Jerusalem. And amidst all the doubts which you may have of acceptance before God on account of the guilt that oppresses you, bear constantly in mind that an adequate remedy has been provided for you in the gospel. And if you wish to be delivered from the burden of transgression, think only of the vengeance that has already been poured out, and of the agony that has been endured, on account of it. And be assured, that when justice is satisfied, then mercy is free to rejoice over you. And justice has been satisfied. The agony of the garden and of the cross absorbed it all. You may, accordingly, be quite sure, that a God so just and merciful as our God, can never, when the claims of his law have been satisfied, its penalties paid, and its curse exhausted, seek, from a poor heart-broken sinner like you, a *double* redress and a double vindication. O, no. Come out, then, from the prison-house of despondency; and when you think of your sins, think also of the ransom which has been paid for them. Yield not another instant to the dominion of the spirit of bondage; but look daily and hourly to the victim who has bled a full and free expiation; and uphold yourself in the confidence, that sin is made an end of—transgression is finished, that reconciliation for iniquity is made; and that now, the believer, released from captivity, may walk before God in the security and triumph of an everlasting righteousness.

*Who, then, is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. But PUT NOT YOUR TRUST IN PRINCES, NOR IN THE SON OF MAN, IN WHOM THERE IS NO HELP: HIS BREATH GOETH FORTH, HE RETURNETH TO HIS EARTH; IN THAT VERY DAY HIS THOUGHTS PERISH.*

## LITERARY INTELLIGENCE.

## Recently Published.

- The Christian Messenger; a Sermon preached June 29, 1830, at the Visitation of the Rev. G. Hodson, A. M. Archdeacon of Stafford. By the Rev. Isaac Temple. 8vo. Pp. 24. Seeleys. 1830.*
- Corrected Report of the Speech of Mr. Brougham, in the House of Commons, Tuesday May 13, 1830, on Colonial Slavery. 8vo. Pp. 34. Ridgway. 1830.*
- Popular Lectures on the Prophecies relative to the Jewish Nation. By the Rev. Hugh M'Neile, M. A. 8vo. Pp. xxiv. and 212. Hatchards. 1830.*
- Tributes to the Dead: consisting of more than Two Hundred Epitaphs. By the Rev. Luke Booker, L. L. D. F. R. S. L. 12mo. Pp. xviii. and 98. Hatchards. 1830.*
- The Nature of the Christian Sabbath considered, with an earnest call to a devout and joyful observance of it. A Sermon, by the Rev. C. S. Hawtrey, A. M. 18mo. Pp. 36. Seeleys. 1830.*
- A Brief Outline of the Evidences of the Christian Religion. By Archibald Alexander, D. D. Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, U. S. Am. 18mo. Pp. viii. and 192. Nisbet. 1830.*
- Glenrock Sunday School; or Lessons illustrative of a simple method of conveying religious instruction to the Children of the Poor. By the Author of Aids to Development, &c. 12mo. Pp. viii. and 280. Seeleys. 1830.*
- Discourses on the Millennium, the Doctrine of Election, Justification by Faith, and on the Historical Evidence for the Apostolical Institution of Episcopacy. By the Rev. Michael Russell, L. L. D. 12mo. Pp. 444. Simpkin. 1830.*
- Devotional Sonnets, on some of the most striking Texts in the Gospels of St. Matthew and St. Mark. 18mo. Pp. 168. Seeleys. 1830.*
- Sermons, preached in St. George's Church, Everton. By the Rev. Matson Vincent, M. A. of University College, Oxford. 12mo. Pp. xii. and 420. Hatchards. 1830.*
- The Gospel, with Moral Reflections on each Verse, by Pasquier Quesnell. With an Introductory Essay, by the Rev. Daniel Wilson, A. M. Vicar of Islington. 3 vols. 12mo. Pp. xlv. 468, 624, and 643. Whittaker and Co. 1830.*
- A Portrait of John the Baptist; or an Historical Illustration of his History and Doctrine. By Henry Belfrage, D. D. 18mo. Pp. vi. and 238. Hamilton. 1830.*
- Dr. Lardner's Cabinet Cyclopædia.—The History of England, by the Right Honourable Sir James Mackintosh, L. L. D. M. P. Vol. I. 18mo. Pp. xii. and 384. Longman and Co. 1830.*
- Discourses on some Important Theological Subjects, Doctrinal and Practical. By the Rev. William Hull. 8vo. Pp. xx. and 232. Hatchards. 1830.*
- The Book of the Priesthood, an Argument in Three Parts. By Thomas Stratten Sunderland. Pp. viii. and 320. Holdsworth and Ball. 1830.*
- Regeneration in the World to Come; or Christian Friendship on Earth perpetuated in Heaven. By C. R. Muston. 12mo. Pp. xii. and 432. Holdsworth and Ball. 1830.*
- A Sermon occasioned by the recent Discovery of a Murdered Infant. Preached in the Parish Church of Westbury, Wilts. By William Coke Bennet, A. M. Lecturer. 12mo. Pp. 22.*
- A Sermon preached in the Parish Church of Mildenhall, Suffolk, at the Archdeacon's Visitation, held on May 13, 1830. By the Rev. James Gibson, M. A. Rector of Worlington, Suffolk. Printed at the request of the Archdeacon, the Clergy, and the Churchwardens. 8vo. Hatchards. 1830.*

## INTELLIGENCE.

## BIBLE SOCIETY.

THE following instances of the power of the word of God, inserted in the monthly extracts of the Bible Society, deserve especial notice.

'At —, in the parish of —, in the Highlands of Perthshire, a woman, now considerably advanced in years, in the days of her youth lived in loose habits. She at length concluded that she had gone so far in iniquity, as to make it useless to think of amendment. She thus lived for the last nineteen years, without entering a church, or hearing a sermon, or attending to any of the ordinary means of grace. She lived in the neighbourhood of the school, which she permitted one of her children, a girl between twelve and fourteen years of age, to attend. The girl made a practice of telling her mother what she heard the schoolmaster say in the school. The mother listened, and seemed to think of these things. Ere long, the child was able to read portions of the Bible to her mother, which seemed to impress her. She at length adopted the practice of making the child read the Bible to her steadily; which was followed by a visit to the Sabbath School, the first time that, for nineteen years, she had attended such a place. She then became a regular attendant on the Sabbath evening, when she was often seen deeply impressed. She frequently sits up at night, and causes the child to read to her large portions of Scripture; and is now in the habit of stopping the girl, in the course of her reading, to explain to her the spiritual meaning of the passage. At first the child was the mother's instructor, and now the mother is become the instructor of the child.'

—*St. Petersburg.*—'In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the scriptures whenever they have an oppor-

tunity, talked with this man on the value of the New Testament, and advised him to buy a copy. 'Of what use can it be to me,' said he, 'when I am not able to read?' 'Yes, it may be of great service to you; you can carry it to your lodgings, and have it read to you; or you can send it to your family, some of whom can read it. It will do good: buy one.' The man attended to this advice, and carried the book to his lodgings.

'We saw nothing more of this man until autumn; when he returned, and earnestly entreated a copy of every kind of book we could give him. 'You can form no idea,' said he, 'of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings; and at the time when I first took home the New Testament, these men spent almost every evening at the public-house, and returned intoxicated; but now the scene is quite altered: scarcely a man leaves the lodgings in the evening. There are three among us who can read; and they take it by turns, and the others sit round and listen to them. There is no drunkenness in our party now.'

'Oh, what an interesting scene would this group have presented to the eye of an Apostle!—thirty poor villagers, . . . listening to one of their number reading the words of eternal life, . . . breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures! How true it is, that "godliness is profitable unto all things." What an encouragement to the followers of Christ to make known his holy gospel! If so much good is effected, through the divine blessing, by one New Testament, what may we not anticipate from the distribution of ten thousand!'

## CONTINENTAL VIEWS OF CATHOLIC EMANCIPATION.

THE following extracts of a Letter in answer to an enquiry as to the general impression produced on the continent by Catholic Emancipation, deserve serious consideration.

'I think, then, after much inquiry, that this measure has been favourably received in the Roman Catholic countries, in some parts of Germany, and the north of Europe, and more espe-

cially among what is called the liberal party, who, generally speaking, have little or no religion at all. The hierarchy and priesthood are rather jealous as to the effects which time may produce upon British Roman Catholics; but they have no fears about Ireland, which they consider as fast bound to the Roman See, as she was three centuries ago. Persevering care and attention

are used, by every possible means, to rivet these chains, and it seems self-evident, that nothing can so effectually oppose their effects as the encouragement of religious education in the lower orders. I have repeatedly heard it remarked, with surprise, that in a country so highly enlightened as yours, where you are compassing sea and land, in support of this good cause, that so little should have been done for this vital part of your empire.—With equal truth has it been said, ‘See the vast sums that England has unavailingly squandered away to put a stop to the slave-trade of the European powers; and how it is carried on, in defiance of all national good faith, by France and Spain.’ Who can estimate the advantages which would have resulted to Ireland, if half these sums had been expended for the benefit of its population, with resident proprietors, under a wise and vigilant administration.

‘Again, it is sometimes asked, what is intended to be done with your establishment at Maynooth? \* Will your government, after what has been done, dare to withdraw its support? But why should it not do so? There appears a superabundance of money issuing, from time to time, (and from quarters, perhaps, better known on the continent than in England) whether for places of worship, or *any other* Roman Catholic purpose; why, therefore, should they not take upon themselves the charge of educating their clergy?’

‘To return to the Roman Catholics on the continent. I must not omit to notice, and I do it with unfeigned regret, that the part which a portion of your prelates and clergy have taken in ‘the great question,’ has created, among the Roman Catholics, feelings of the most profound contempt. Their purpose being answered, they no longer, as heretofore, call their advocates ‘liberal Protestants,’ but, faithfully adhering to the maxims which their Church has always pursued, when the danger is past, they speak out, and ask how men who have subscribed to the articles of their church, can reconcile the vote, and the speeches that were made to support that vote? Far from considering this concession as the effect of

Christian charity, they look upon it as an act of apostacy, if not as a tacit admission that all that has been written against their creed, from the Reformation to the present day, is nullified by the act of Legislature, sanctioned, as it has been, by their support. And may they not do so, when, to strengthen this assertion, they can say, ‘Look to the conduct of *our* (the Roman Catholic) Church, and where do you find any retracting of dogmas laid down, or of tenets established? ‘Where do you find a single priest, not to say prelate, among them, who has evinced the slightest disposition to eat his own words and apostatize?’ These things are too often said, and will you, my friend, furnish me with a reply?’

‘Turn we next to the Protestant parts of the continent, and what say they? ‘England was the head and bulwark of Protestantism, to whom we all looked as our guardian and protector. And what is she now? Is there any well-grounded hope for believing that Ireland has reaped any *SOLID* advantages from this measure? Or is she still craving for something *MORE*? And who will dare to say what *TIME*, that great innovator, will effect by the constant influx of Roman Catholics into the House of Commons; and this, more especially, when we look at the tone and temper which shows itself in that house, and is, unhappily, too much the fashion of the times in which we live?’ Is it then to be wondered at, if Protestant countries abroad should feel this measure of your’s as inflicting a deep wound on Protestantism, and giving a great increase of power to the Romish Church? Tell me once more, my friend, what can be offered in reply? and remember, withal, how mighty is the effect of that cold indifference in some persons, and that infidelity in others, which, aided by the so-called *liberal* system, are, in effect, lending their aid to promote the never-ceasing efforts of the Church of Rome to attain her ends.

‘I fear I may have been too brief in my endeavours to satisfy your inquiry; but the truth is, that I write under painful feelings, and shall be most happy if my apprehensions respecting the future are not realized; for I do not consider that ‘the measure’ in question has yet had time to show its effects; they will necessarily be slow, nor can the results be fairly developed until you arrive at *SOME SERIOUS CRISIS*.—Farewell.’

\* We have reason to believe that the Grant to Maynooth College will be diminished, if not entirely withdrawn in the next Session of Parliament.—EDITOR.

## TRINITARIAN AND SOCINIAN DISSENTERS.

A CONSIDERABLE sensation has recently been produced amongst our Dissenting Brethren, by the circumstances attending the presentation to the Throne of the address of the *Protestant Dissenting Ministers of the Three Denominations*—namely, the Presbyterians, Independants, and Baptists. It is well known that many of the old Presbyterians have apostatised from the faith and become Socinians. The *Three Denominations* therefore in reality comprise *Four Distinct Classes*, namely, Presbyterians, Independants, Baptists, and *Apostates*, who call themselves or are called by others Arians, Socinians, or Unitarians. Many of the orthodox Dissenters have grieved at the union thus subsisting between Christians and blasphemers; and some eminent and faithful ministers have deemed it their duty to forego the privilege of addressing the Sovereign on the Throne, rather than in any way countenance those who deny the Lord that bought them: but many, of whom better things might have been hoped, have still continued in fellowship with those who maintain damnable doctrines; and accordingly on Wednesday July 28, an address from the *Three Denominations* was presented by 95 ministers, of whom ten or twelve were Arians, or Socinians, and the remainder orthodox Presbyterians, Independents, or Baptists; and this Address was read by the Rev. Mr. Aspland, a reputed Socinian; and after his Majesty's gracious reply had been delivered, the Rev. Dr. Rees, a reputed Arian, was presented as Secretary to the *Three Denominations* to kiss hands.

How the choice happened to fall on these two individuals we know not; but the prominent part which they sustained obviously tended to impugn the fidelity to orthodox doctrine of the majority of those present, and in consequence a public meeting was convened at the London Tavern, Aug. 10, and most numerously attended, to consider the question of *Socinian representation to the Throne*. On this occasion a series of resolutions were almost unanimously adopted; which, after stating the importance of maintaining in the present day the doctrines essential to salvation, namely, 'the union of Three Persons, Father, Son, and Holy Ghost, in one everlasting God, the necessity and efficacy of His atonement or satisfaction for sin, and

the essentiality of the divine influences of the Holy Spirit to faith and evangelical obedience,' and observing that a general impression naturally went abroad, 'that the Socinian minister who read the Address to King William the Fourth, and to Queen Adelaide, and the Socinian or Arian minister who introduced the deputation, were the representatives on that occasion to the Court; assert that they feel it, therefore, due to themselves as professed Trinitarians, to declare that those gentlemen did not represent them,' and that they cannot be content to be represented on any occasion, or conducted to the Throne by Socinian, or Arian, or, as they are called, Unitarian ministers.'

They then proceed to express 'unfeigned surprise and grief, that in the Address read to the King by a Socinian minister on behalf of the *'Three Denominations,'* the name of Jesus Christ and his glorious atonement or satisfaction to Divine justice, as their ground to salvation and hope, were never once mentioned, but the Address closed in the vague courtly language—'That after a reign of virtuous glory, your Majesty may exchange an earthly for an heavenly crown.' They contrast with this language the close of every prayer in the Liturgy of the Church of England, and especially those for the King and Queen which conclude, 'And finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord;' 'and bring them to thine everlasting kingdom, through Jesus Christ our Lord;' and attribute the omission of that name which Jehovah has sworn shall be "above every name, to which every knee shall bow, and which every tongue shall confess," to the distressing union of Socinians or Unitarians in one 'general body' with the Trinitarians.'

The Resolutions then contrast in a very striking manner the meagre Address of the *Three Denominations*, with that presented on the same day by the Society of Friends, in the following terms—

'This meeting is deeply affected with the amiable, instructive, and truly scriptural Address of the unshackled and unfettered Society of Friends, called Quakers, in which they piously and firmly declared to the King their 'views of the purity and simplicity of the Gospel of Christ,' and their earnest desire

that 'the Gospel of life and salvation may be commended to this and to surrounding nations.' The conclusion of this Address, as compared with the united Socinian and Trinitarian Address (in which the name of Jesus never once appears), is so scriptural and evangelical, that this Meeting desire to proclaim it to the world as combining the great principles of Trinitarian faith. They do therefore most cheerfully embody the close of the Friends' Address with this Resolution—"and that living in the fear of God, you (that is, the King and Queen) may through the efficacy of the blood of Christ, and the sanctifying power of the Holy Spirit, BE FITTED at the solemn close of life to exchange an earthly crown for one "that fadeth not away, eternal in the heavens." This Meeting is also particularly impressed with the contrast of the concluding sentence of the King's reply to the joint Socinian and Trinitarian Address, and to the last words of his reply to the Friends' (or Quakers') pious Address; to the former he said he would 'maintain inviolate the civil rights and privileges of all his faithful subjects;' but to the latter he remarked, they might 'rely on his anxious endeavours to promote *morality* and *TRUE PIETY* among all classes of his subjects.'

Acknowledgments were then given to different publications, for their protest against all future union of Socinians and

Trinitarians, and to the Rev. Messrs. Bridgman, G. and H. F. Burder, Davies, Dyer, Irving, Rees, Thomas Smith, Stevenson, Woolcott, and other excellent ministers who conscientiously decline uniting with Socinians. They farther resolve that 'This Meeting do solemnly consider it the imperative duty of every Trinitarian Christian to use every measure to prevail, by all possible respect, affection, kindness, and courtesy, with every Trinitarian Minister to withdraw *in toto* from union with Socinian ministers, and leave the riches of the Red-Cross-street Library to others, looking firmly and only to the Lord Jesus Christ, who can and will protect all the rights of his Church, and provide for all their needs out of his riches in glory, without the slightest necessity of compromising one atom of eternal truth.'

We hail this movement as highly important. Nothing has so much disgraced the Dissenters generally, in the eyes of consistent churchmen, as their union with the Socinians. An union absurd and unwise on political as well as religious grounds. The Socinians have had the address on all important occasions to take the lead, and have thus obtained a degree of honour and influence to which they have no claim, either on the ground of numbers or learning. We doubt not that this unholy coalition will now be broken, and never hereafter renewed.

### EPISCOPAL FLOATING CHURCH.

WE are happy to hear that the Rev. JOHN DAVIS, late Curate of Chesterfield, is appointed Chaplain of the *London Episcopal Floating Church*. It is, we understand, this gentleman's intention to devote himself *entirely* to what may justly be termed the work of a Missionary amongst Seamen; a work obviously requiring great zeal, patience, fortitude, and Christian affection; since he will be called, not merely to preach to those who may attend the Floating Church, but to endeavour, by a regular system of visiting the vessels in the river, in all weathers, to excite attention, overcome diffidence, and secure the confidence and affection of many who have been long neglected and degraded, and for whose souls no man hath cared. To enable this clergyman thus unreservedly to devote himself to the arduous work, it is proposed to allow him a salary of £200 per annum: and as the other unavoidable expenses

of the ship, &c. \* amount to about £150 per annum; and the present annual subscriptions barely amount to £100, the Committee are compelled to solicit the assistance of the Christian friends of seamen, that this important undertaking may not fail for want of adequate funds. We are happy to observe that the undertaking is patronized by the Archbishop of Canterbury, and the Bishops of London, Lichfield, Winchester, &c. Subscriptions are received by Messrs. Drummonds, Williams; Hatchards, Seeleys, Nisbet, &c. and at 32, Sackville Street, Piccadilly.

\* These expenses include the necessary repairs, painting, &c. of the ship, the offices of clerk and ship-keeper, a boat and boatmen, for the constant use of the chaplain, &c. On this last article it may be proper to observe, that as the sailors must be sought out and visited on board their own vessels, in all the neighbouring parts of the river, the chaplain will need a boat continually, and must be very much exposed to cold and fatigue, during the cold winds of autumn, and the inclement season of winter.

## REGISTER OF EVENTS.

## REVOLUTION IN FRANCE.

THE last few weeks have been distinguished by a most extraordinary Revolution in France. Considerable discontent and dissatisfaction has for some time existed in that country, with reference to the proceedings of Government; and the difficulties experienced in consequence by the French Ministry, led to the dissolution of the Chamber of Deputies, which may be regarded as corresponding with our House of Commons. By the Charter which the French King had sworn to observe, it is provided, 'That the King is to convoke in each year the two Chambers. He has the right to prorogue them, and to dissolve the Chamber of Deputies; but in case of dissolution, he must convoke a new Chamber within the space of three months.' The French King therefore having, on the 17th of May, dissolved the Chamber of Deputies, he was bound by the Charter to convene a new assembly, which must meet on or before the 17th of August. It was soon ascertained that the majority of the Deputies elected were unfavourable to the existing administration; and much curiosity and anxiety was excited, with reference to the measures which the French Government would in consequence adopt. The inhabitants of Paris were alarmed, in the course of Sunday July 25, by symptoms of unusual activity in all the ministerial departments, and by the intelligence that additional troops had arrived at Vaugirard, and other places in the immediate neighbourhood of Paris; but on the following morning they were perfectly astonished, by the appearance of Royal ordonnances dissolving the newly elected Chamber of Deputies, reducing their number to 258, regulating the future elections, so as to place them almost entirely under the influence of government, and absolutely and entirely suppressing the liberty of the press. The intelligence was, in the first instance, overwhelming and stupefying; but this first impression was immediately followed by the utmost indignation. The French funds fell with amazing rapidity—the printers, the large manufacturers, by whom numbers of persons were employed, were appalled—their works were brought to a stand—and the masters and manufacturers collected together in different bodies, inquiring what could be done. The Deputies who were in Paris assembled, and numerous parties met in the course of Monday evening, and messengers were sent off in every direction, exhorting the people to resist. Meanwhile, Marmont, Duke of Ragusa, was appointed by Charles X. to take the command of Paris, which was placed under martial law; the guards were doubled, and other precautionary measures adopted; and Monday night arrived without any acts of violence having been committed.

On the Tuesday morning large bodies of people assembled, and the Palais Royal would soon have been filled, had not a large party of Gendarmes and military insisted on the immediate dispersion of the populace. About two o'clock however, symptoms of resistance were evinced, and the military fired on the people. As night approached, the firing of cannon and musketry increased, and afforded melancholy proof of the terrible scenes which were approaching. On Wednesday and Thursday a series of most tremendous conflicts ensued. The citizens of Paris hastily seized arms, tore up the pavements, barricaded the streets so as to render them impassable to cavalry, and dangerous for infantry—assaulted and took the Tuilleries, and engaging the troops in every direction, eventually overcame them, became masters of Paris, and compelled the military to retire. Meanwhile the Deputies assembled—appointed the Duke of Orleans Lieutenant General of the kingdom, and Lafayette, commander of the National Guards, which speedily amounted to 100,000 men, and proceeded to adopt such judicious measures that at length Charles X. has been compelled to abdicate his throne and leave France; and the Duke of Orleans has been chosen Sovereign of the Kingdom, with the title of Louis Philip I.

Thus on Monday, Charles X. surrounded by a powerful army, and in full possession of the sovereignty of France, issues his ordonnances, and, in fancied security, proceeds to amuse himself with a shooting party. On Tuesday, many thousands of the Parisians appear in arms, and a most fearful contest commences with 18,000 of the finest troops in France. On Wednesday, both night and day, the contest rages with redoubled fury and varied success. On Thursday, the popular cause triumphs. The Tuilleries and other public buildings are, after a

gallant defence and tremendous slaughter, successively carried; and the King's troops driven out of Paris. On Friday the Municipal Commission announce in a public address that Charles X. has ceased to reign. On Saturday, the Duke of Orleans is declared Lieutenant-General of the Kingdom, and immediately accepts the office; while Charles X. quits St. Cloud in search of some place of security and strength, and finding none, is compelled to request of the Commission, a safe conduct to a sea-port. His request was of course granted, and after resorting to every possible delay, in the hope that some change might arise favourable to his cause, he finally embarked at Cherbourg, and arrived in this country; where he has been received only as an individual. He is at present residing at Lulworth Castle, the seat of Cardinal Weld; and intends, it is said, to proceed to Dresden, as soon as he can obtain permission from the Austrian Government.

Thus, in one short week this surprising Revolution is completed, in which it does not appear that a single individual has fallen by the executioner; though some, if not all, of the late French Ministers have been arrested, and will most probably be tried for their late conduct.

It would be foreign to the plan of our work, to enter into a minute description of the various sanguinary conflicts which took place during this short period. Suffice it to say, that the most heroic valour has been displayed by the citizens of Paris, and that their success has been accompanied with the most merciful forbearance. It could never have been anticipated, that after a tremendous conflict of three days, in which the inhabitants had been exposed to every disadvantage, and had witnessed ten or fifteen thousand persons falling around them, under the fiercest assaults, and by an incessant and galling fire, both of cannon and musketry, that the victors should at once return to habits of peace and good order, that the persons and the property of the vanquished should be respected; and that instead of those fearful proscriptions and executions which usually accompany such calamitous events, the laws should resume their course, and the guilty be left to the calm and deliberate determinations of the ordinary courts of judicature. We conceive the conduct of the French Nation in this respect above all praise.

How far the present state of things will prove permanent, it is impossible to decide. That Charles the Tenth has been justly dethroned, and banished from his kingdom, is most plain. To adopt the language of the late eminent Granville Sharpe, 'This is the established doctrine of the English common law, that a King, who sets up his own WILL above law, ceases to be King,\* and the minister of God; for he becomes a minister of the Devil.†' And we can now only regard the late King of France as a perjured person, who having violated the oath by which he was bound to his people, has placed their lives, liberties, and property in the most imminent jeopardy, and has occasioned the death of ten or fifteen thousands of his subjects. But the danger now is, whether the people may not push their advantage too far, and whether in guarding against the mischievous consequences of arbitrary power, they may not acquire a love of change, and withhold from the Sovereign that decided authority, without which, no government can long safely exist. Hitherto, however, the conduct both of the new Sovereign and his people, displays great wisdom, and we cannot but indulge favourable anticipations, though our hopes are not entirely free from apprehensions. It is not yet clearly ascertained, whether this Revolution had been a sudden and spontaneous movement, or whether there has not been a deep laid plot, urging on, on the one hand, a weak and priest-ridden King to desperate measures, and preparing and providing means, on the other, by which these measures might be resisted. The apparently fortuitous circumstances of the arrival of persons, &c. at the very moment when they were really wanted, have been numerous, and to us somewhat mysterious. At the same time, wisdom, valour, temperance, and forbearance, have marked the whole proceedings of the Parisian populace in the most surprising manner.

This surprising revolution will most probably indeed be followed by important changes in other countries. Spain and Portugal after this example will scarcely remain quiet under that despotic yoke with which they have been so long oppressed; and it is not impossible that apprehensions lest the flame of liberty should spread

\* Brac. lib. i. c. 8, p. 5.

† Brac. lib. iii. c. 9. p. 107. So likewise Fleta, c. 17.



in their own dominions, may induce some of the more absolute monarchs to meddle to their hurt. At the same time we are not under any immediate alarm for the peace of Europe. The whole French nation have entered so decidedly into this Revolution, and the exiled monarch is so entirely destitute of partizans, that to attempt any interference on his behalf would be utterly hopeless; and it is evident that the British nation is much more disposed to admire than censure the conduct of those by whom the Revolution has been effected.

It is however important to inquire how these changes will most probably affect the interests of religion. We regard them as decidedly favourable. Charles X. and his ministers have been the abject slaves of popery, and have been encouraged in their fatal measures by the advice and influence of Jesuits. Popery in France has in consequence received a blow from which we trust it will never recover. It is indeed gratifying to observe that whilst the streams of the Euphrates are drying up by the decline of the Turkish power, and the capture of Algiers, and that thus the Eastern Antichrist is coming to his end, the Western Antichrist is in most imminent danger of losing, by the events of a single week, one third of his empire. Intimations have already been given of a general toleration to all religions, instead of any peculiar patronage of popery; while true religion is evidently on the advance among the French nation, and Bible Societies, and Societies for mutual instruction, are flourishing to a degree which affords a highly encouraging prospect: there is at the same time a lamentable spirit of infidelity prevailing in that country, which has been actively engaged in the late events; but infidelity is especially nourished by popery, and both are founded in ignorance of the word of God. As popery loses its hold upon men, the Holy Scriptures will be more extensively read; and wherever those Scriptures are read, we may confidently hope for that blessing which can alone render them effectual to salvation. We trust that our Readers will deeply feel the importance of fervent prayer for the outpouring of the Holy Spirit on the French nation, that they may indeed partake of that liberty with which the Son of God makes his people free.

#### BRITISH PARLIAMENT.

The Elections of Members of Parliament have been proceeding with considerable activity during the last month, and are probably now completed. A very considerable number of New Members have been returned, and it is generally supposed that the administration has lost ground considerably. The Roman Catholic Members are fewer than might have been expected, but several Dissenters have been returned. When we consider the numerous important questions which will most probably be agitated in the next Session of Parliament; the very great change which is taking place in our representation; the avowed sentiments of many who occupy a conspicuous station, and the degree of excitement which very generally prevails, we feel bound by every consideration to call upon our readers to unite in fervent prayer to Almighty God, to overrule all the deliberations of this High Court of Parliament, for the promotion of his glory, the advancement of true religion, and the welfare of these realms.

#### Notices and Acknowledgments.

Received—BENEVOLUS.—J. T. M.—A CHURCHMAN.—A—a.—X.—D. N. E.—ONE OF THE LAITY, &c.—C.—JUVENIS.

We doubt the expediency of such communications as that forwarded us on Ezra i. 10. A lively imagination may indeed deduce lessons from almost any topic however apparently barren; but there is danger lest such speculations should, in some minds at least, diminish the reverence with which we ought always to approach the inspired Volume. The question with regard to any particular passage should be, what is that lesson which the Holy Ghost intended to convey, and not what can I contrive to deduce from it?



*F. Woodman Sculp<sup>r</sup>*

REV. CLAUDIUS BUCHANAN, E.D.

*from a drawing by J. M. Slater.*

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THE REV. CLAUDIUS BUCHANAN, D.D.

THE Memoirs, recently inserted, of the venerable Schwartz and Gericke naturally introduce to our notice another distinguished individual, the late Rev. Dr. Buchanan, who though not strictly employed in the work of a missionary, has yet most eminently conduced to the propagation of Christianity in the east, both by his personal exertions and his munificent offerings. Our readers are indeed familiar with his name, and many of them are probably acquainted with his history; but every renewed perusal of his Memoirs must excite afresh admiration of the power of divine grace, and communicate to the careful student instruction and edification.

Claudius Buchanan, the son of Mr. Alexander Buchanan, a highly respectable schoolmaster in North Britain, was born at Cambuslang near Glasgow, March 12, 1766. His mother was a daughter of Mr. Claudius Somers, and partaker of the talent and piety for which her father was eminently distinguished. Under her pious care, young Buchanan was early instructed in true religion, and at the age of seven years was entered at the Grammar School of Inverary, of which his father was then the master. At this school he remained seven years, and made considerable proficiency in the Latin and Greek languages; so that, at

the early age of fourteen, he was engaged in the family of Mr. Campbell of Dunstaffnage as tutor to his two sons. In 1782, he was admitted at the University of Glasgow, where he continued two years, and then engaged again in tuition, in different gentlemen's families. In 1786, he returned to the University, where honourable mention is made of his conduct and attainments.

Mr. Buchanan had, from his earliest years, been intended by his parents for the ministry in the Church of Scotland, and had, under the care of his pious mother and maternal grandfather, been carefully instructed in true religion. It is therefore no way surprising that, while yet very young, he became the subject of serious impressions, under which he sought for and obtained the counsel and prayers of his pious and affectionate relatives. These serious impressions, however, vanished as a morning cloud and as the early dew; and, being naturally of an ardent disposition, he, when only seventeen, formed the romantic plan of making a tour through Europe on foot. The execution, however, of this plan was postponed until the year 1787, when, having formed an imprudent attachment to a young lady, so much superior to himself, in both birth and fortune, as to render hopeless any prospect of an

union, he reverted to his long-cherished plan; and aware of the opposition which his pious and judicious friends would naturally make to so wild a scheme, he ventured to deceive his parents by pretending that he had been invited by an English gentleman to accompany his son upon a tour to the continent. The sequel of this story, and the justly deserved punishment which ensued, may best be recorded in his own words.

‘I had the example of the celebrated Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute. I could play a little on the violin, and on this I relied for occasional support during my long and various travels.

‘In August 1787, having put on plain clothes becoming my apparent situation, I left Edinburgh on foot with the intention of travelling to London, and thence to the continent; that very violin which I now have, and the case which contains it, I had under my arm; and thus I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country where I thought I could not be known, I called at gentlemen’s houses and farm-houses, where I was in general kindly lodged. They were very well pleased with my playing reels to them, (for I played them better than I can now) and I sometimes received five shillings, sometimes half-a-crown, and, sometimes nothing but my dinner. Wherever I went, people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician travelling through the country for his subsistence; but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes

accident would call forth expressions, in the course of conversation, which excited their surprise. I was often invited to stay for some time at a particular place; but this I was afraid of, lest I might be discovered. It was near a month I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had no where to rest at night; but notwithstanding, I kept steady to my purpose, and pursued my journey. Before, however, I reached the borders of England, I would gladly have returned; but I could not; the die was cast; my pride would have impelled me to suffer death I think, rather than to have exposed my folly; and I pressed forward.

‘When I arrived at Newcastle, I felt tired of my long journey, and found that it was indeed hard to live on the benevolence of others; I therefore resolved to proceed to London by water, for I did not want to travel in my own country, but on the continent.

‘I accordingly embarked in a collier at North Shields, and sailed for London. On the third night of the voyage we were in danger of being cast away, during a gale of wind; and then, for the first time, I began to reflect seriously on my situation.’

These serious reflections vanished with the storm which had excited them, but on arriving in London he observes,—

‘My spirits were nearly exhausted by distress and poverty. I now relinquished every idea of going abroad. I saw such a visionary scheme in its true light, and resolved, if possible, to procure some situation, as an usher, or clerk, or any employment, whereby I might derive a subsistence; but I was unsuccessful. I lived some time in obscure lodgings, by selling my

clothes and books; for I did not attempt to obtain any assistance by my skill in music, lest I should be discovered by some persons who might know me or my family. I was in a short time reduced to the lowest extreme of wretchedness and want. Alas! I had not sometimes bread to eat. Little did my mother think, when she dreamt, that she saw her son fatigued with his wanderings, and oppressed with a load of woe, glad to lie down, and sleep away his cares on a little straw, that her dream was so near the truth! What a reverse of fortune was this! A few months before, I lived in splendour and happiness! But even in this extremity of misery my eyes were not opened. I saw indeed my folly, but I saw not my sin: my pride even then was unsubdued, and I was constantly anticipating scenes of future grandeur, and indulging myself in the pleasures of the imagination.

'After I had worn out many months in this misery, observing one day an advertisement in a newspaper, for 'a clerk to an attorney,' I offered myself and was accepted. I was much liked, and soon made friends. I then obtained a better situation with another gentleman in the law; and lastly, engaged with a solicitor of respectable character and connections in the city, with whom I remained nearly three years. During all this time I had sufficient allowance to appear as a gentleman; my desire for going abroad gradually abated, and I began to think that I should make the law my profession for life. But during a great part of this time I corresponded with my friends in Scotland, as from abroad, writing very rarely, but always giving my mother pleasing accounts of my health and situation.'

When man once yields to temptation, it is impossible to say how far he may proceed. The habitual falsehood and unsubdued pride which Mr. B. had indulged rendered

his conscience insensible and callous to an awful degree. In about a year after he left Scotland, his father, then Rector of the Grammar School at Falkirk, died, but so little was Mr. B. affected by the event, that in 1789 he corresponded with his now widowed mother in a letter dated Florence, May 12, which he despatched from London May 25. No wonder that while he thus habitually practised deception he became regardless of religion, and employed his Sundays in classical and literary pursuits, with little regard to the holy purposes for which the sacred day is set apart; and at the same time devoted all the money he could spare from his scanty income in attending public amusements.

At length, however, it pleased Almighty God in his mercy to arouse Mr. Buchanan to a suitable view of his own character and conduct. The circumstances attending this happy change are thus described by himself:

'Since my coming to London, (he observes) until June last, I led a very dissipated irreligious life. Some gross sins I avoided, but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months, exactly three years since my voluntary banishment from my native country, three tedious years; and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period; but I had not, I believe, the least idea of the nature of the Gospel. It was in the year 1790 that my heart was first effectually impressed in consequence of an acquaintance with a

religious young man.' This gentleman having called one Sunday evening, 'out of complaisance I' gave the conversation a religious turn.—Among other things, I asked him, whether he believed that there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve; notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect upon what I had heard, I half wished that it might not be kept. It turned out as I desired; I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavoured to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for me to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously awaited the arrival of Sunday; but when it came, I found no relief. After some time, I communicated my situation to my religious friend; he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought I had found a physician; but alas! though I prayed often every day, and often at night, listlessness and languor seized me. Sometimes hope, some-

times fear presented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf, 'Doddridge's Rise and Progress of Religion in the soul.' This book I thought just suited me. I accordingly read it with deep attention, and prayed over it. I next procured Alleine's Alarm to the Unconverted, and dwelt on it for some time. My religious friend then gave me Boston's Fourfold State. This I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday; and during the week, the moment business was done, I went home to my studies, and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. O the prevalence of habit. It is not without reason that it has been sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

'About two months ago, I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer written by my sister, is the following passage:—

'My mother has heard much of Mr. Newton, Rector of St. Mary Woolnoth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power.'

The hint thus given was immediately improved, and is thus described in a letter subsequently addressed to Mr. Newton:

'On the receipt of my mother's letter, I immediately reflected that I had heard there was a crowded audience at a church in Lombard Street. Thither I accordingly went the next Sunday evening;

and when you spoke, I thought I heard the words of eternal life; I listened with avidity, and wished that you had preached till midnight.'

Having heard Mr. Newton preach, and being thus deeply impressed, Mr. B. addressed to him an anonymous letter describing his own state, and requesting some word of advice. This letter Mr. N. kindly noticed in his discourse, requesting the writer to call upon him. Mr. B. in consequence waited upon him, and was received with that tenderness and affection which ever distinguished the character and conduct of the late venerable Rector of St. Mary Woolnoth.

Not long after this introduction Mr. Buchanan's mind was led to contemplate the importance of that profession for which he was originally destined. He thus describes his feelings in a letter to Mr. N.:

'Yesterday morning,' he observes, 'I went to hear Dr. S. Near the conclusion of the service, I was insensibly led to admire this passage of the prophet Isaiah, "How beautiful are the feet of them that preach the Gospel of Peace." It occurred to me, that that enviable office was once designed for me, that I was called to the ministry, as it were from my infancy; for my pious grandfather chose me from among my mother's children to live with himself. He adopted me as his own child, and took great pleasure in forming my young mind to the love of God. He warmly encouraged my parent's design of bringing me up to the ministry. I particularly recollect the last memorable occasion of my seeing this good grandfather. The first season of my being at college, I paid him a visit: he lived but five miles from Glasgow. After asking me some particulars relating to my studies, he put the following question to me, What end I had in view

in becoming a minister of the gospel? I hesitated a moment, thinking, I suppose, of some temporal blessing. But he put an answer into my mouth—With a view, no doubt, said he, to the glory of God! I recollect no other particular of the conversation but this. It made a strong impression on my mind, and even often recurred to my thoughts in the midst of my unhappy years; and lastly I thought of my present profession and prospect in life. It suddenly came into my mind that I might yet be a preacher of the gospel. I began to consider the obstacles that had hitherto deterred me from attempting it; but they appeared to have vanished.'

The desire thus expressed was encouraged by Mr. Newton. At his suggestion Mr. Buchanan fully and explicitly communicated to his affectionate parent his whole proceedings, and, with her consent, determined to seek admission into the ministry of the Church of England. He had already received a liberal education, and his advanced age rendering it desirable that he should engage in the ministry without any further loss of time, efforts were made to obtain ordination, if possible without incurring the delay and expense of a degree at an English University. These efforts however failed, and at length the late Henry Thornton, Esq. with that munificent liberality which distinguished his character, and of which this is by no means a solitary instance, stepped forwards and offered to defray the whole expense of Mr. B.'s education. He was in consequence admitted at Queen's College, Cambridge, in the latter end of 1791, and immediately commenced residence.

Of the feelings by which Mr. Buchanan was actuated, the following extracts afford specimens:

'You ask me whether I would prefer preaching the gospel to the fame of learning? Ay, that would

I, gladly. Were I convinced it was the will of God that I should depart this night, for Nova Zembla or the antipodes, to testify of him, I would not wait for an audit, or a college exit. There is nothing to be found *here* to satisfy my mind. There are indeed many gaudy vanities of specious appearance, pleasing to my carnal eye; but, if I know my own heart, the Lord Jesus is at this moment more lovely to me than the loveliest object which the eye can see, or fancy paint. And though I know him not as I could wish, yet is he precious. He is that pearl which I would willingly buy at the price of all the laurels which science ever bore. But I speak this in *his* strength. I wish not to be tried with wealth, honour, or the applause of men. A laurel, even in preaching the gospel might intoxicate my brain, and drown my humble dependence on God, in Lethe. Then, like Lucifer, should I preach humility! Lord, my affections are now in thy possession; O keep them there! You ask me what are my views? Dear Sir, what views can I have? God has his views concerning me: I have none. He best knows why he brought me hither; I know not. Once I used to think, that as He had wrought so wondrously for me, he surely meant me for an eminent preacher of the gospel. Pride dictated this. I have now no such high thoughts of myself: I am in some degree sensible, that if I ever serve him at all, I shall be one of his weakest servants. Nor are these mere disqualifying speeches. I have reason to fear that I am much more deficient than you apprehend. Nevertheless, with all my defects, I know the divine power. I have laid my hand to the plough—He can make me useful.

On arriving at Cambridge, Mr. B. with a single eye to that great work of the ministry to which he

was now devoted, was exceedingly desirous of dedicating his time entirely and exclusively to Biblical and Theological pursuits. His pious and judicious advisers, however, urged him by many powerful arguments diligently to pursue that line of study which the wisdom of successive ages has pointed out as best calculated to improve the mind, to enlarge the reasoning faculties, and to fit the individual for extensive usefulness. The immediate connexion of mathematical pursuits with those qualifications which are necessary for the work of the ministry, is by no means at first sight apparent; and the laborious and persevering exertions which those pursuits require, strengthen the doubts which young persons are on other grounds ready to entertain of their importance and utility. Where indeed such pursuits so entirely occupy the attention as to exclude the study of the Holy Scriptures, and books of practical religion, or interfere with holy communion with God, they will unquestionably be found injurious, but few, if indeed any instances can be pointed out in which young persons in either University have neglected the appointed plan and course of study without experiencing serious injury from such neglect. Considerable changes have indeed taken place in the system adopted at Cambridge since Mr. B's. residence; but still it will be found, on careful examination and inquiry, that the majority of those who at any period have indulged in indiscriminate censure of the mode of education in our Universities have been persons who were either ignorant of the actual state of things in the Universities, or who had been themselves negligent, and consequently unsuccessful. Improvements have been made of late years, improvements may doubtless still be made, but these are only alterations affecting really the minor details, and applying chiefly to men who under any sys-



tem will be found occupying the lower grades. The higher men of every year have always found it necessary to exert themselves to the utmost, and those most intimately acquainted with the system of former years, will the most fully be convinced that the alterations of recent days have more related to the form than the substance.

To these studies Mr. Buchanan now applied with the utmost assiduity; he appears to have risen at half-past four, to have allowed a very moderate portion of time for recreation, and to have devoted his reading hours in tolerably equal proportion to mathematics and classics, or devotional studies; retiring to rest at ten. The views by which he was actuated are stated in the following extracts from one of his letters. 'I apprehend that a student should *labour* as for his daily bread; not choosing the study he may like best, for then it would be no *labour*, but learning the great lesson of self-denial, by taking up the study he likes least, if it be best for him. If I can by nine hours study a-day serve my heavenly master as faithfully as I served Mr. D. I think he will give me my hire. You cannot be surprised if sometimes I have my doubts, when I see the other serious students walking in a path directly contrary. All of them I think but one, have followed their own inclinations in this matter; and in opposition to the advice of the experienced servants of God, have substituted divinity in lieu of mathematics. The reason they give is, that they do not *see* it to be so and so. Yet it is worthy of remark, that they do not appear to bring forth the fruits that might be expected in the very studies they love. I do not think that they live nearer to God for it, or make such proficiency as students earnest in their work should do. Mr. C. the mathematical divine, has a more heavenly deportment than any of them.' Others in sub-

sequent years, we may observe, have made similar remarks. The fact is, that when young men in our universities deviate from the prescribed course of study, they usually become indolent. At first they purpose well, but their habits are not formed, they are apt to fall into a loose and irregular course. A little Hebrew, a little History, a very small portion of Biblical or Classical knowledge, is all they usually attain in the same portion of time, in which men of their own standing are distinguishing themselves by the most eminent proficiency in mathematical and classical pursuits.

Mr. Buchanan having entered after the close of the commencement term in 1791, was obliged either to take his degree at a bye term, and thus to relinquish all prospect of university distinction and advantage, or to postpone his ordination to an inconvenient period. After due consideration, he determined on pursuing the former course, and having persevered in his mathematical studies, so as to obtain the prize given in his own college to the first in his year, applied himself more especially to those studies which were necessary prior to his ordination. Having taken his degree in July 1795, he was on September 20, of that year ordained Deacon, by the pious and venerable Bishop Porteus, on Mr. Newton's nomination. He had not long officiated as curate of St. Mary Woolnoth, when the same kind friends, by whose assistance he had been enabled to obtain admission into holy orders, conceiving that his talents might be most advantageously employed abroad, excited themselves to procure for him an appointment as Chaplain in the service of the East India Company. To this situation he was appointed, March 30, 1796, and being soon after admitted into Priest's Orders, went down to Scotland, from which he had now been nine years

absent, to take leave of his friends, and especially of his aged widowed mother. Mr. B. returned from Scotland in June, and having preached for Mr. Newton at St. Mary Woolnoth, July 3, proceeded to Portsmouth, and embarking Aug 11, on board the *Busbridge*, East Indiaman, arrived safely at Calcutta, March 10, 1797.

After a short stay at Calcutta, Mr. B. proceeded to Barrackpore, a military station, delightfully situated about sixteen miles from Calcutta, but which was by no means congenial with Mr. B.'s feelings, affording little opportunity for ministerial usefulness, and being almost entirely destitute of religious society. This unexpected seclusion produced an unfavourable effect on his spirits, and called forth the following observations in a letter, dated February 1798.

'I seem to have come out under rather unfavourable auspices. No feature of my mission is very agreeable, but I view the whole as the counsel of the Almighty; and I know that in his plan there is great beauty, though I may not perceive it.

'I have passed this last year in military society or in solitude. And as I shall be shortly stationed up the country, I cannot expect any material change during life. But if I rightly improve the opportunities I may have, I shall do well. What I lament most, is the effect this inactive life has on my mind. You will not be surprised if both my moral and intellectual powers suffer by it. The climate no doubt, has its effect in this habitation of the soul, and I hope I shall recover from it in time.

'I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over, and I view myself as one who has run his race; to whom little more is left to do. I have known some, who in such a case, would have extri-

cated themselves with violence, and sought a new fortune in the gospel. But it will require a very evident interposition of God indeed, to bring me out of this Egypt, now that he has placed me in it; I shall esteem myself highly favoured, if I be enabled to pass my days in it, with a pure conscience, endeavouring to do a little, where much cannot be done.'

These gloomy apprehensions were not however realized. Mr. B. indeed continued at Barrackpore till nearly the close of the year 1799; when he was appointed by Lord Mornington, (the present Marquis Wellesley) as third Chaplain to the presidency, and in consequence removed to Calcutta. His opportunities of preaching, though still not equal to his desires, were now far more numerous than formerly, and he was occasionally called upon to officiate before the principal officers of government. But new and unlooked for fields of usefulness opened upon his view; and the exertions which he was in consequence induced to make have unquestionably contributed, in a very eminent degree, to the promotion of religion, science, and literature in our eastern empire.

Before however we advert more particularly to Mr. Buchanan's varied avocations in Calcutta, it may be proper to mention, that in April 1799 he married Miss Mary Whish, third daughter of the Rev. Richard Whish, then Rector of Northwold in Norfolk. This lady had gone out with a relation to India, but was so much disgusted with its dissipations, that she would gladly have returned to England. On being however introduced to Mr. Buchanan, an acquaintance was formed, which conduced materially to their mutual comfort, until it pleased God in his providence to afflict her with painful indisposition, which removed her after a few years from the present world.

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. IX.

IN now turning, after a short pause, from the prophecies of Daniel to those of St. John, we shall find the transition exceedingly easy. Or perhaps we might more correctly say that there is no real transition or change of subject, but merely the opening of new views of the same great forthcoming events, as granted by the Spirit to a second favoured recipient, and at a later period of time. The Revelation of St. John, says Mede, is but the prophecy of Daniel expanded, and opened into detail: and the observation is perfectly just; for the great topics of the apostle's vision are precisely the same as those presented to the eye of the prophet, and the termination of the whole is exactly identical. But, as St. John lived and wrote at a later period, by some centuries, than the prophet, he omits, as unnecessary, all mention of the past empires of Assyria, Greece, and Persia; the rise, dominion, and overthrow of which formed prominent topics in the anticipatory narratives of Daniel.

It will be useful, and perhaps even necessary, before we enter upon the minute consideration of St. John's great series of visions, to reflect seriously for a few moments on the general outline of the APOCALYPSE,—the possible arrangement of its parts into one harmonious system,—and the fundamental principles of interpretation which we must endeavour to keep steadily in view, while attempting such an arrangement. Perhaps it will be advisable to speak of this latter point in the first place.

1. The great leading principle to be kept in view, then, in all attempts to understand these portions of the word of God, is, that *submission of the mind and un-*

*derstanding*, which willingly and heartily consents to take that word in its simple, plain, and literal meaning; and which avoids, with instinctive aversion, all attempts to evade, to gloss over, or to get rid of the force of a text. We do not, of course, mean that symbolical language is to be understood literally, or that Daniel and St. John are to be understood as prophesying of real wild beasts and horses. We propose no such absurdity. But we object most strenuously to all attempts to push from their plain and literal meaning those parts of the prophecies which speak of time, place, and action. We dislike exceedingly,—we cannot use a gentler word,—all attempts to prove that when the angel says unto St. John, “Come up hither, and I will show thee things which must be *hereafter*,”—the vision which follows does nevertheless begin, and continue for some length, to dwell upon things which were then *long past and accomplished*. And, in like manner, we shrink from all interpretations which tell us that although St. John, according to the ordinary meaning of his language, represents the opening of the seventh seal to be the signal for the sounding of the seven trumpets,—yet that in fact these trumpets began to sound many centuries before the opening of the seventh, or even of the sixth seal.

Both these forced interpretations are, we are well aware, necessary to the respective systems of their propounders. But what then? Let all the systems of interpretation that ever were invented vanish away, before one jot or tittle of the word of God be disregarded. This is what we mean by a *submission of the mind* to the inspired word. And we say that if the most plausible

theory that ever was invented comes in contact with a plainly opposing text, though it be but a solitary one,—it is the theory that ought to give way, rather than the infallible word. Instead of which we too frequently see men, in such a case, clinging to their system, and contriving clever pleas and suppositions to push aside the text from its plain and literal force and meaning.

2. Taking this rule with us, what shall we find to be the most natural arrangement of the Apocalypse?

This great series of prophecies differs very considerably in form and arrangement from the visions of Daniel. The Old Testament prophet had successive revelations made to him at different periods; years having elapsed between them. And each of these visions is a distinct history in itself, and stands comparatively unconnected with the others. St. John, on the contrary, speaks of but one vision, given unto him at one time; but then that vision is very extensive in its scope, and includes several parentheses, or changes of scene and story, which require to be distinguished before the scheme of the prophecy can be understood.

Now what we would earnestly contend for, is, that these parenthetical passages, these episodes which are introduced once or twice in the story, should be ascertained by the usual simple internal evidence of construction which would be thought proper in other cases; and that the book should not be made unnecessarily obscure and difficult by forcing an intricate and involved construction upon passages which are, in themselves, simple and straight forward. Some writers have invented schemes of synchronization and of parallelism which seem, by their complexity, much more fitted to repel men from the study of this part of God's word, than to render it intelligible or edifying.

We ask, then, that the book may

be read consecutively, as one harmonious whole, and as a connected and well arranged narrative, only broken by one or two episodes, which are introduced for the most necessary purposes.

3. With respect to the general outline of the book, we observe, that it opens with a most magnificent description of the circumstances under which the revelation was vouchsafed, and of the glorious revealer. It is the *Revelation of Jesus Christ*: and the first character in which he exhibits himself in it, is that of *Head of his Church*. He sends, in the second and third chapters, a series of messages to his churches then existing in Asia, which are manifestly intended for the guidance of his universal church during the whole period of his absence from the earth. These messages are directed to the *seven churches*, seven being the scriptural number denoting completeness or universality; and they are suited to every state and condition into which his people on earth can at any period fall. As, however, they do not refer, prophetically, to any future events predicted, it is not within our line, at present, to make any comment upon them.

The prophet is then, by an angelic voice, called up into heaven, with the invitation, *Come up hither, and I will shew thee things which must be hereafter*. We then find, in the fourth and fifth chapters, a vision of the great creator and governor of the universe, seated on his throne in heaven, and holding in his hand the volume or roll which heathens would call the book of *fate or destiny*. This volume, which contains in its wondrous leaves the whole future history of the earth we inhabit, is sealed with *seven seals*, or perfectly and entirely closed up; the number seven signifying completeness, as we have before observed.

None in heaven or in earth is found worthy to open this volume

or to learn the least portion of its contents, until a *Lamb* which *had been slain, having seven horns and seven eyes, which are the seven spirits of God, came and took the book out of the hand of him that sat upon the throne*, and prepared, amidst the acclamations of the heavenly hosts, to open its seals.

From the intimation that the things to be revealed would be those *which must be hereafter*;—from the revelation being made by the *Lamb which had been slain*;—and by the circumstance that the events revealed were those which, at the time of the vision, were perfectly sealed, and unknown both to heaven and earth; we judge that the whole of the things shewn to the Apostle concerned the *future*, and that the scenes opened before him could not be intended to show forth the past and well-known histories of Persia and Greece.

In the sixth chapter, the seals are opened, and we see issue forth, on the opening of the first, second, third, and fourth,—four horses, white, red, black, and livid or pale, with their appropriate riders. The horse being the emblem of sovereignty, or empire, and there being at that period, within the limits of the prophetic earth, but one dominion to which this symbol can apply, we have no choice but to view these four horses and their riders, as setting forth the Roman empire under its several stages of triumph, internal warfare, submission to barbarian conquerors, and final overthrow and desolation.

On the opening of the fifth seal, the imperial horse is not seen; from which we judge that the empire has passed away: but in the sixth seal, there immediately follows a great earthquake, by which *every mountain and island were moved out of their places*; denoting we apprehend, the breaking up of the Western empire, and the division of it into many new kingdoms and states.

A pause succeeds, and some preparation is made, before the seventh seal is opened. The number seven we again remark, signifies in scripture, *completeness*: besides which we sometimes find, as in the siege of Jericho, that the seventh or completing one of a series, involves another circle of seven, included in it, or introduced by it. Jericho was to be encompassed seven days, and on the seventh day, it was to be encompassed seven times, and on the seventh time being completed, seven trumpets were to be blown, at the sound of which the walls fell down flat. So in the Apocalypse of St. John, the seventh seal being opened, ushers in the sounding of seven trumpets, and the seventh trumpet introduces seven angels, who pour out seven vials of wrath upon the earth.

The seventh seal, then, being now about to be opened, we find in chapter vii, preparations made for it by the sealing of a peculiar people unto God, whose mark is thus set on them, to protect them through all the visitations of the seven trumpets.

The eighth chapter commences with the opening of the seventh seal; immediately upon which the first four of the seven trumpets are sounded, which bring upon the third part of the earth, great visitations and plagues. The ninth chapter continues the series, including in it, the fifth and the sixth trumpets, after which a pause occurs, similar to that which preceded the sixth seal.

The seventh trumpet being now ready to sound, it is proclaimed by a mighty angel, that this trumpet shall wind up and finish the whole mystery of God, as declared to his servants the prophets. In other words, that the whole of the prophecies of scripture shall receive their full accomplishment on the sounding of this seventh trumpet.

An episode, or little history, complete in itself, and brought forward to throw light upon the prophecy, is here introduced, in chap. xi.—in which the prophet hears of the two witnesses who shall prophesy during 1260 days (or years). At the end of that period they shall be slain, shall rise again, and shall be glorified. At this juncture, we are told, the seventh angel sounded, and acclamations are heard, that God hath taken to him his great power, and that the time of judgment is come.

Up to this period we have seen principally the history of the world portrayed. Another episode is now introduced in chapters xii, xiii. which sketches the history of the church during the period which has been occupied by the seals and trumpets.

Then we find, that the hundred and forty-four thousand who were sealed in the seventh chapter, before the trumpets began to sound, have now been *redeemed from the earth*, and stand with the Lamb upon Mount Zion, having been *redeemed from among men as the first fruits unto God and to the Lamb*.

Three angels then follow, proclaiming, first, the everlasting gospel; secondly, the fall of Babylon; and the third, a caution to all men not to worship the beast or his image, on pain of the wrath of God.

In chapters xv. and xvi. we find the seven vials of the wrath of God, which appear to form the portentous results of the sounding of the seventh trumpet. These vials desolate the earth, and in the last we find another great change in the face of the Roman earth. A mighty earthquake, and the fleeing away of the islands and mountains, denote some important change. Great Babylon is declared to be about to receive the fulness of God's wrath.

In chapters xvii. and xviii. the prophet is fully informed of the meaning of the type of Babylon, and of the nature of her dominion, and her final fall.

In chapter xix. we have the last great pre-millennial conflict, terminating in the complete overthrow of all the enemies of God and his church. In chapter xx. Satan himself is cast into the abyss, and chained for the space of a thousand years, during which the earth is freed from his baneful influence. At the expiration of that period he is released from this confinement, and makes his last effort against the church, ending in his final doom and punishment. The twenty-first and twenty-second chapters depict the blissful state which succeeds the complete banishment of all God's enemies. And with this the vision concludes.

Having thus sketched, by way of introduction, the general outline of this important series of prophecies; we purpose to commence, in our next essay, a more minute consideration of its contents, passage by passage. One great object of what we have now written, is, to induce our readers to accompany us in this consideration, with minds prepared to submit to the most literal interpretation which can, consistently with common sense, be given. This, we are sure, is the safest mode of handling these awful topics; and we expect also to be able to shew, that it is the easiest way, to a correct understanding of this, as well as of all the other prophecies of Scripture. At least, if we should fail in conveying to our readers a clear conception of the general intent and drift of the prophecy, we shall still have the satisfaction of believing that we have done nothing that can tend to lead them astray, in this difficult and uncertain path.

## LETTER TO A YOUNG MINISTER.

MY DEAR CHRISTIAN BROTHER.—As the providence of God has called you from us, and pointed out a way in which you are to declare the glad tidings of salvation to your perishing fellow-creatures, I am induced to write you this letter, expressive of my desires for your usefulness and happiness, that you may be blessed and made a blessing.

I very much rejoice that you are now to be devoted *wholly* to the work of the ministry, as I believe it is your delight as well as your *duty*; and that you are willing both to “*spend and be spent*” in preaching Christ to perishing sinners. This is indeed a delightful, honourable, and awfully responsible office, of which the Apostle inquired, “*who is sufficient for these things.*” You have, I trust, already found that “*your sufficiency is of God,*” and that while it is your’s to sow the seed, and to labour diligently in preaching the word, it is with God alone to give the increase; in this way may you go forward to the work, for he who hath called you to labour, hath said, “*Lo I am with you always, even to the end of the world.*”

In entering upon a new sphere of labour, we must expect difficulties, but let me urge you never on that account to be ashamed of Christ: remember he hath said, “*whosoever shall confess me before men, him will I confess before my Father and his angels, but whosoever shall deny me before men, him will I also deny before my Father and his angels.*” You may, my christian brother, often deny Christ, without saying, “*I know him not.*” When you *withhold* the faithful declaration of his word through fear of offending, or of exciting the prejudices of men, you do in effect feel ashamed of the Saviour. Let me entreat you to watch and pray against such a

temptation: remember he that is with you, is mightier than all that can be against you; with your enemies and the enemies of the cross is but an arm of flesh, but with you is the Lord God of Hosts, wherefore attend to the exhortation, “*Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.*”

It is worthy of remark, my christian brother, that God has been pleased to caution each of those servants, whom he has called to any great work, in an especial manner against the fear of man: Thus when Moses was sent to Pharaoh, how peculiar was the exhortation given to him, *Exod. iv. 10—12.* “*Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*” To Joshua, “*Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest.*” To Ezekiel, the charge was equally pointed, “*Thou shalt speak my word unto them, whether they will hear, or whether they will forbear.*” To Jeremiah, “*Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.*” And hear farther the words of the Lord by the lips of Isaiah, “*I, even I am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, or of the son of man which shall be made as grass?*” And should you at any time be tempted to withhold the truth, or to *qualify* it through fear of man, remember the awful declaration, “*Cursed is he that doeth the work of the Lord deceitfully,*” and call

to mind that solemn day, when you and your hearers must appear at the judgment seat of Christ; and as you will *then* wish you had preached and laboured, so strive to preach and labour *now*, that so you may appear with joy, and not with grief. Call to remembrance the encouraging nature of the texts I have named, and go forward in his strength who hath called you to labour, believing that your work shall not be in vain, "let not therefore your hands be slack, for your work shall be rewarded."

The great work of proclaiming salvation to a guilty world, is the most honourable employment that can be found on earth. There is no subject who really loves his king, but would account it an honour to be employed as his *ambassador*; and in proportion to the *importance* of his embassy is his desire to be *faithful* and to succeed. Suppose that he is sent to a part of the Monarch's dominion that was exposed to his displeasure, but with terms of peace upon certain conditions, and offered again to restore them to his favour. Oh! how plainly will he state those terms, how fervently will he exhort them to accept the offers of reconciliation, and how will he extol the forgiving character of his prince, and do all in his power to convince the offenders that it is their *real interest* and happiness to return unto him. Now these principles, my christian brother, powerfully apply to you, in your solemn and important calling. You are now an ambassador of the King of kings, commissioned to proclaim peace and pardon to guilty perishing sinners. Yes, you are to *plead with them*, and to say, "*Why will ye die?*" for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him *shall not perish*." You are sent to proclaim to the *chief* of sinners, that "the blood of Jesus Christ cleanseth from *all sin*;" "knowing

the terrors of the Lord," you are to *persuade* men to be reconciled to him; you are to "use *great plainness* of speech," so that "a wayfaring man *shall not err*" in seeking the way of salvation; you are to plainly tell them again and again, that "all have sinned, and come short of the glory of God," and that "unless a man be born again, he *cannot* enter into the kingdom of God." You must *not diminish* a word, but faithfully set before them life and death, the "blessing and the curse;" the need of divine influence to bring the sinner to Christ, the promise of the spirit, "a new heart I will give you, and a right spirit I will put within you," You must not withhold the threatening or the inviting voice, but "warn every man, and teach every man that you may present every man perfect in Christ Jesus." Thus aim, my christian brother, to commend yourself "to every man's conscience in the sight of God."

'Tis not a work of small import,  
The pastor's care demands;  
But as it fill'd the Saviour's heart,  
Might fill an angel's hands:

It is truly a work awfully responsible, and for the faithful discharge of it you must have a "large supply of the spirit of Jesus Christ," you must be *much in prayer and meditation*, you must labour, you must study if you would declare the *whole counsel* of God, you must be very *diligent* to feed the flock over which the Holy Ghost hath made you overseer, and you must so devote yourself to it, as that should the sacrifice be *called for*, "you might not count *even your life dear unto you*, to testify of the gospel of the grace of God."

But while, my christian brother, I remind you of diligence in study and meditation, do not mistake my meaning: I would earnestly exhort you to avoid and fear the opposite extreme. There is a great



danger of paying too much attention to the form and composition of a sermon; it is possible, says the Rev. Job Orton, 'that a sermon, like a tool, may be polished till it has *no edge*;' in this way ministers preach themselves rather than Christ Jesus their Lord, and to use the homely saying of the late Rev. Legh Richmond, 'Christ is thus again crucified, between classics and mathematics;' avoid this mode of procedure in your preparation for pulpit exercises; remember your work is to make known the proclamation of mercy and glad tidings to the guilty; in the pulpit you are to preach Christ and him crucified; to preach him *plainly*, to preach him *continually*; be not afraid of sameness while you preach "the unsearchable riches of Christ," preach him with fervency, let the people see that you *feel* for their salvation, that you *really believe* them to be perishing, and that you are really anxious to save them by directing them to the Saviour. The question has been asked, Why were Mr. Whitfield's labours attended with such a blessing? and it has been answered that Mr. W. always preached under the impression that his hearers were in *danger of perishing*, and that he proclaimed salvation with a promptitude, plainness, and earnestness suited to their dangerous condition; so that they perceived that he was in earnest, and on such labours the Holy Spirit was pleased to rest, to render them effectual to the salvation of multitudes. 'How diligent and laborious should ministers be' says Mr. Orton, 'in studying the gospel of Christ; how careful to consider their hearers as *immortal* creatures! it is for *souls*, *precious*, *dear-bought*, *everlasting* souls, they watch, and they must give account to God of their integrity, and zeal in their work; how faithful should they be in reproving vices, and with what *ardent active compassion* should they address the consciences of men!

how solicitous to set before them the terrors of the Lord, and how careful to address them in a way that can be understood, and felt! being sensible that the meanest has an immortal soul that *must* be saved or lost for ever. Were ministers to reflect when they appear in the pulpit, that it is possible some one at least of the hearers may be attending their last sermon, joining in their last prayer, spending their last sabbath on earth, and that before the next, may be in endless joy, or endless woe; what a wonderful efficacy would this have, to make them pray and preach in earnest! We could indeed entertain them with curious inquiries, but it would be cruelty to their souls, and they might reproach us for it to all eternity, and their blood may also be required at our hands." Strive, my Christian brother, to let this feeling be yours; speak boldly the truth, as you ought to speak; and while you speak the truth in love, fear nothing so much as that your hearers should be lulled into indifference, forgetting that they are perishing sinners, to whom the sound of pardoning mercy should ever be most welcome.

Do not, my Christian brother, overlook the moral wilderness which the dark villages around you present to view; be anxious to communicate the gospel of the grace of God to them: and whenever you go out, let it be to sow the good seed of the gospel of peace, and from cottage to cottage exalt the riches of the Saviour's grace, and point the perishing villagers to the Lamb of God, who taketh away the sin of the world. In this department of your labour, you will find great benefit by distributing religious tracts: endeavour to engage your people to adopt the system of loan circulation: encourage prayer meetings among them, and the establishment of Sunday Schools. It is a disgrace to any church or congregation to

be without a Sunday School; and as there are yet so many thousands of children, without the means of religious education, be it your aim to do all in your power to lessen the number.

These, my Christian brother, are but a *few* suggestions on the nature of your important calling. It is my sincere prayer that you may be made "a good minister of Jesus Christ," and that to the end of your days you may proclaim a full, free, and finished salvation; declaring to rich and poor, old and young, "in season and out of season," that "it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" and that "*he is able* to save to the uttermost all that come unto God by him;" and that "whosoever cometh, he will in no wise cast out."

May these cheering truths form the foundation of your own hopes, and the theme of your ministry, that "so thou mayest save thyself and them that hear thee." May *many* souls be born again, through the power of the Holy Spirit attending the truth you shall proclaim, of whom you may be able to say in the last day, "Here, Lord, am I, and the children whom

thou hast given me." "Finally, my Christian brother, farewell;" "be perfect, be of good comfort, be strong in the Lord, and in the power of his might;" "put on the whole armour of God," "be diligent that *you* may be found of him in peace; and may the God of peace fill you with all consolation, and good hope through grace," make your path that "of the just, brighter and brighter unto the perfect day;" and enable you "in all things to show thyself a pattern of good works." For "if these things be in you and abound, they shall make you that you shall neither be barren nor unfruitful in the work of the Lord." Thus shall you be as a living "epistle, known and read of all men," having "your fruit unto holiness, and the end everlasting life," "holding forth the word of life, that you may rejoice in the day of Christ, that you have not run in vain, neither laboured in vain."

I have sent you, as a token of sincere desires for your usefulness, Essays to do Good, by Dr. Cotton Mather; and Brown on Doing Good. May you be blessed in your family, in the church, and the world. Once more, *Farewell*.

R. N.

## THE STILL SMALL VOICE.

1 KINGS xix. 12.

Nor in the tempest's course,  
That rent with mighty force,  
The mountain, and the rock,  
Nor in the earthquake's shock,  
Or fire's devouring flame,  
But in the still voice came,

The awful deity:  
He heard his zealous prophet tell,  
The folly wrought in Israel,  
The bold impiety;  
And with his sov'reign word, in wrath,  
He bade th' avenging sword go forth,  
The guilty tribes to slay.—

No earthquake, storm, or flame  
Portentous, now proclaim  
Th' approach of Deity:

The still small voice, alone,  
His mighty pow'r makes known,  
In mildest majesty.  
The heart, rebellious to his laws,  
He melts with grace, and silent awes  
The pow'r of sin, with strong controul,  
And breaks the fetters of the soul,  
No longer now her slave;  
But should the rebel heart withstand,  
Till justice claims her high demand,  
The Saviour intercedes,  
His death and merit pleads;  
And mercy brings the chastening rod,  
To turn it to a pard'ning God,  
Through Him who died to save.

C.

## CONTEMPLATIONS ON POTTON CHURCH-YARD.

Hear what the voice from heaven proclaims,  
 For all the pious dead,  
 Sweet is the memory of their names,  
 And soft their sleeping bed!

"BLESSED are the dead who die in the Lord!" Consoling words, left on record for the support of the Christian, when contemplating his own departure; and especially cheering and refreshing to those who are bereaved of valuable and dearly beloved relatives and friends. Here, indeed, while yet below, we cannot adequately conceive of their blessedness who die in the Lord—yet most assuredly they are blessed; for to this animating declaration the Holy Spirit, the Comforter, bears witness: "Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Little, indeed, did the writer think, when encouraged by that eminent servant of God, the late Rev. LEIGH RICHMOND, she first ventured to contribute her mite to the earlier numbers of the *Christian Guardian*, that in the course of a few years, some account of a dear and amiable daughter of her own would appear among the memorials of departed excellence in its pages; or that it would be her and her partner's lot to experience so distressing a breach in their domestic circle. Great, however, as is such a loss, and deeply as it must be felt, the survivors desire to bow with submission to the divine appointment, assured that our heavenly Father's dispensations, however mysterious, are yet mild and merciful; and that what they know not now they shall know hereafter.

Eliza Maria Whittingham was born in the year 1791, and afforded in very early infancy the promise of that cheerful, pleasant and affectionate disposition, which so materially contributed to her pa-

rents' comfort, during the whole of her earthly course, and which endears her memory, not only to them, but to an extended circle of relations and friends. As she advanced from infancy to childhood, she evinced the most dutiful attention to both her parents; and as she grew up, very materially assisted and relieved her mother, by her assiduity and attention in domestic concerns, cheerfully taking the superintendence of the family, during her mother's absence or engagement in other business,—as cheerfully retiring to her own avocations when her parent's leisure allowed her to resume her own place; diligently applying to her needle, so that a large part of the work of the family passed through her hands, and many of the Christian poor, remembering the garments which she, like one of old, had made, may well on this, as well as other accounts, regret her departure. Lowly and humble in her own eyes, and filled with tender affection for the poor and the aged, she spent most of her leisure hours either in working for them, providing baby linen, and other useful articles, or in visiting the fatherless and widows in their affliction, contributing according to her ability to their various wants, putting into their hands suitable tracts, with earnest and affectionate entreaties that they would read them themselves, or procure them to be read by others; and sometimes herself embracing the opportunity of thus communicating important instruction. In her last illness she expressed the greatest anxiety, in this respect, for the souls of others. Hearing of a person who was ill, and not expected to recover, she

anxiously inquired, Will nobody go and read to that poor girl? at the same time expressing an earnest desire to go herself, should life be spared and strength renewed. Much did she feel for others—O that my young readers may indeed feel for themselves! Could you have seen her ardour for the well-being of that poor girl's soul, you most probably would have been surprised, perhaps deeply impressed. O think now, in the days of your youth, of the value and importance of the soul! Think of the love and mercy of that Saviour who invites and intreats you to come unto him, that you may be saved, and dread lest by any means you should neglect so great salvation, and mourn at the last that you disregarded His entreaty who is indeed mighty to save.

While thus quietly and unobtrusively passing through the world, she forgot not to seek and prepare for a better. She loved and valued retirement, and in the solitude of her chamber delighted to read the word of God, to peruse the writings of holy and pious men, and to pour out her soul in prayer. I have been writing a part of this memoir in a small dressing-room, the window of which is shaded by the jessamine whose white and delicate flowers, reposing on the deep green leaves, mingle with a Virginian creeper, and, spreading over the balcony, afford in the summer months a retired and agreeable retreat. In this sweet spot, my dear Eliza oft-times held sweet communion with her God; from this room oft has she come forth with her Bible in her hand, and gone to the house and the altar of God—of God her exceeding joy; since then indeed the leaves of the Virginian creeper have changed to a beautiful red, and, having attained their full perfection, have fallen to the earth: but there is life in the root; its leaves will again come forth with renewed beauty, and, again mingling

with the jessamine, will afford a sweet, a refreshing, and fragrant shade. And though my dear child is laid in the grave, and I see her no more coming forth with cheerful countenance from communing with her God; yet doubtless even now she is enjoying her Saviour's blissful presence: to her also the spring time shall come; in the morning of the resurrection she shall appear; for them that sleep in Jesus shall God bring with him: she shall appear to glory, honour, immortality, eternal life.

O what a joyful meeting there,  
In robes of white arrayed;  
Palms in our hands, we all shall bear,  
And crowns upon our head.

For afflicted and bereaved friends she evinced the most tender sympathy; when such visited our house she would prove her regard by marked attentions, continuing in their company often when opportunities were afforded of joining in society with companions of her own age, or with persons who might, on different accounts, be regarded as more suitable: but she would not leave her old friends; and her kind and affectionate conduct produced a deep impression, and has called forth many cheering and consoling expressions, truly gratifying to those who feel and lament her loss. In seasons of sickness her services were most invaluable; she spared no pains, shrunk from no fatigue, and by her judgment, attention, quietness and industry, was most eminently useful. She seemed to anticipate every want, not waiting for directions, but considering before hand what would be desirable, and ever ready to administer the medicine or nutriment which the case might require. Never can I speak too highly of her in this respect, having received such comfort and assistance from her during severe illnesses as can never be erased from my memory, and all done with such care and attention, in such a sweet and cheerful manner, as rendered the

service reviving to the spirits, and grateful to the heart. Devotion to her parents was indeed a conspicuous trait in her character, she has been known to say in a cottage that children could never do too much for their parents, who had suffered much for them, and spent many a restless night in nursing and caring for them during their infancy. What she expressed she well and invariably displayed in her conduct both to father and mother. Nor was her attention in seasons of sickness confined to them alone: the same affectionate desire to promote their happiness was shewn in her conduct to a younger sister, and to one of our grandsons who resided with us; and which led her in her own illness to express much anxiety lest, in our care of her, any thing might be overlooked which was important to the comfort of others.

But this dear and sweet companion, who cheered us all by her society and kind offices, was summoned to a better world. Her beloved sister Emma was afflicted with typhus fever, and we feared much for her life; but it pleased our heavenly Father in mercy to spare her to us. During this anxious and alarming period our beloved Eliza was always at hand to render assistance in every possible way, accounting nothing as a trouble, regardless of herself, and only concerned for her parents, her sister, and other members of the family. Just as her sister recovered, Eliza was taken ill. In the morning she went on with her accustomed kindness, doing all in her power for the comfort of her sister and mother, and having as it were set the house in order, she quietly and without complaint retired to that bed from which at the close of nearly six weeks, she breathed her soul into the hands of her Redeemer.

Though thus laid aside she retained her cheerfulness, and evinced a tender and affectionate concern

lest her relations should be overdone. Here too she proved in her own case the value of those principles which she had been anxious to communicate to others. She referred with much feeling to the memoir in the *Christian Guardian* of a person of whom she had some knowledge, calling it a most delightful account, and observing, it is true as R—— said,

Not the righteous!

Sinners, Jesus came to call.

On my observing to her that she could not go out of life unless He unlocked the door, she replied, I am not afraid; and, desiring her father to come up and pray with her, was enabled to attend, and most affectionately thanked him for all his kindness towards her. Being told of a person who had been some time ill, she prayed that the God of peace and consolation might comfort and support him; expressing at the same time her tender affection for all her relatives, for the poor, nay even for some of the dumb animals to whom she had been attached. But above all she now evinced with what holy confidence and enlarged devotion she had been accustomed to approach the mercy seat. It was not the language of a stranger, but of one habituated to draw near to a heavenly Father; uniting at once deep humility, solemn reverence, and holy boldness; and reminding me most forcibly of the observation of Mrs. H. the youngest daughter of the late Rev. Henry Venn of Yelling, whom I visited in her last illness, and who remarked, with reference to her communion with God, that 'she had been wont to go to him with every little concern, and that then, when she came to the border of the grave, she found he was no stranger.' O that my young friends would but be persuaded to cultivate continually this fervent, habitual communion with God; to pour out their souls to him in secret, communicating to

this their Almighty Friend, every feeling of their minds, every desire of their hearts, and seeking daily for pardon, wisdom, grace, strength, holiness, and consolation, and then when called to the bed of sickness, and the hour of death, they would find God to be "the strength of their heart and their portion for ever."

After being ill about three weeks her complaint assumed an alarming appearance, and speedily reduced her to a state of extreme exhaustion. When a little revived she was often observed to be fervently engaged in prayer. I had repeated opportunities of bearing her pour forth her soul in audible terms to her heavenly Father and her merciful Saviour, and on one occasion more especially was surprised and consoled at the most appropriate, well-expressed, and connected petitions she poured forth, entreating the Redeemer's gracious presence with her when called to pass through the valley of the shadow of death. Her supplications seemed rather to proceed from one habitually accustomed to lead the worship of a great congregation, than from a retired and timid female, who had never assumed any prominent part even in the family worship. When she had concluded, observing that I was in the room, she appeared somewhat surprised, and remarked, 'you heard me,' to which I could most truly reply, 'Yes, and it was indeed a comfort to me.'

During the whole period of her illness she exhibited the utmost meekness and patience, and endeavoured as much as possible to improve every passing event. Thus on one occasion desiring to impress upon a person present the nature of that sure foundation on which the true believer rests his hope of eternal felicity, she remarked with emphasis concerning a person spoken of—"Her uncle died, and he trusted in Christ, and in Christ alone, and to be washed in his blood;" she was

however compelled to pause through weakness, and was not able to apply the observation in the manner she desired.

Under severe affliction she exhibited the utmost submission and resignation, contemplating with deep attention the sufferings of her Saviour, observing, when reminded that she underwent much, 'No, we must submit to the will of God,' and under a full conviction of her approaching dissolution, consoling me with the idea of her removal to a better world, saying, 'there will be no trouble there.'

During the latter part of her affliction she was often delirious; but at these seasons she sweetly manifested where her thoughts and hopes rested. Her mind was still as at other times deeply impressed with the worth and importance of the soul; and she then evinced the same charity to the poor, sympathy with the afflicted, love to relations and friends, deep humility, fervent devotion, entire submission and calm resignation, which were evidently shown in more lucid intervals.

On the day on which she died she appeared perfectly composed and sensible, and in answer to the inquiries of her affectionate Father, observed, 'I am very happy.' Soon after she became unable to speak, but maintained even in her dying agonies a calm serenity of countenance: and thus in a peaceful, placid frame, my beloved daughter bade adieu to earth and all its transitory scenes, and left us lingering behind in this vale of tears to mourn our loss, which I trust was her everlasting gain.

Her funeral took place on the Saturday week after her death; and on the following day her father improved the affecting dispensation by preaching from St. Luke ii. 29, 30. "Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Her grave is near the house, between a lime

and a horse-chesnut tree; whose flowering cones seem each returning season to point to that happy place where she has ascended; while their friendly branches expand and spread a shelter over the precious remains. The spot is still farther marked by a stone bearing the following inscription, truly descriptive of the character of my departed and now sainted daughter.

SACRED  
to the Memory of  
ELIZA MARIA WHITTINGHAM,  
an affectionate and dutiful Daughter of the  
REV. RICHARD WHITTINGHAM  
AND MARY HIS WIFE.

She was one of those who by patient continuance in well doing, seek for glory, honour, and immortality—yet, not trusting in her own righteousness, she humbly depended on Christ alone for salvation, and departed in peace

DECEMBER—THE 9TH, 1826, AGED 35.  
Blessed are the dead who die in the Lord.

Near this spot are also deposited the remains of two other of my dear children, the one removed in March 1786, aged only one week, the other Dec. 10, 1793, at the age of two years and seven months, when his infant tongue had just learned to express the sentiments prevailing in his tender breast by recounting the catalogue of those he knew, and lisping out *love every body*. His resting place is marked with the following inscription.

Keen the stroke with such a child to part,  
Tis God alone can reconcile the heart!  
His glorious plans will all be known above,  
Here, we can't trace them, but may trust  
His love.

Dear lovely child, we hope ere long to  
meet,  
And bow with rapture at a Saviour's feet!

Thus my dear readers have I now attempted to give some brief account of my dear departed children, and to cull a wreath from the flowers which adorned the dying bed of her who, like a lovely rose separated from the parent stem, still sheds a fragrant odour: for the memory of the just is blessed. O may you like her consider your latter end, before it be too late. To her the

summons was not dreadful, for she was indeed prepared. But if now, in your season of health and opportunity, you neglect the precious moments which are vouchsafed, how will you feel when you also come to die? O be persuaded to listen to the voice of that gracious Redeemer, who calls, who invites you to draw near. O seek for that pardon of which you so deeply stand in need, and flee with full purpose of heart unto him who spreads his bleeding hands, and bids you come unto him that you may be saved. He is gone before to prepare mansions of glory for all who love him, and it is his will that they should be with him where he is, to behold his glory. O then listen to his warning, his inviting voice, and be ye also ready, since death may come in an hour when ye think not.

But this account will doubtless be read by some who are waiting their Saviour's call to come up higher. To you, to live is Christ, and to die will be gain! Christ in you, the hope of glory. Keep close to your Redeemer, cleave unto him with full purpose. "The eternal God is your refuge, and underneath are the everlasting arms;" with such supports, what have you to fear? You may safely press on through the crowd of enemies and hindrances that impede your way, looking for and trusting in your almighty deliverer, you will gain the victory; and, washed in the blood of the Lamb, and clothed in his righteousness, shall appear before God, without spot, or wrinkle, or any such thing; and shall join with the dear departed, and all who like her have died in the fear and faith of the Redeemer, in singing, "Worthy is the Lamb that was slain." That this may indeed be the case, may God of his infinite mercy grant for his great name's sake, through Jesus Christ our Lord. Amen.

MARY W.

Potton.

## UNION OF TRINITARIAN DISSENTERS, AND SOCINIANS.

I HAVE read in this month's publication several interesting communications, but one article of intelligence has particularly arrested my attention, namely, the union of our dissenting brethren with the Socinians when addressing the Throne. It has often been a matter of astonishment as well as regret that this subject has been to me so lightly regarded by Christians in general. Such an association is revolting to the mind of a conscientious follower of the Lord Jesus, and is not reconcilable with *sound* Christian principles. We look at a Jew with mingled feelings of veneration and pity: nurtured in the religion of his forefathers, his prejudices are deeply rooted, and we see Israel's sin in the rejection of Messiah, visited upon his degraded posterity; still they are waiting for the promised Shiloh, and the prophetic pages teem with predictions of restoration to former privileges, and of that period when the veil will be removed and when they shall see and acknowledge a glorified and risen Saviour. Surely then, the state of the Jews, awfully degraded as it is, is far more hopeful and encouraging than that of the Socinians.

The church of Rome abounds with error and delusion, and the heart turns away with sickening disgust from its mummeries and ceremonies, but while the poor deluded Catholic is heaping upon a good foundation a vast deal of wood, hay, and stubble, all of which will assuredly be burnt up, we have no right to say that he himself may not be saved *so as by fire*: but alas we have no warrant to conclude that such may be the case with the Socinian; for there is none other name under heaven given among men whereby we can be saved, but only the name of Jesus. There has been a great outcry

(and the voice ought never to be hushed) that in uniting with Papists, we have joined an apostate church, it has brought a stain upon our country and constitution we fear never to be obliterated, and it will be well if we are not visited as a nation with some signal chastisements for this unholy alliance; but far deeper is the dishonour put upon our Saviour by those who join hand in hand in any public cause with his avowed enemies. An infidel may be such secretly, and we may be deceived, but where there is an *open avowal* of sentiments so contrary to Christian faith and principles, there can be no excuse whatever for coalition.

I feel truly thankful that this subject has been agitated among the members of the Red Cross Street Library; may every conscientious member of Christ withdraw from that and every other institution or undertaking connected with those who openly deny Him; I confess I feel something like horror-struck that such associations should have been so long tolerated or connived at; and feeble, alas! as my love is to my Saviour, never do I feel it operate so powerfully as when in the society of those who deny his divinity and godhead.—We cannot, we ought not to give them the right hand of fellowship, “He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds.”—2 John 9—11.

Well do I remember an observation made some years since, by a respected clergyman of the Church of England,—‘Take, said he, a Socinian Testament, after they have mutilated and mangled it, *divinity*



is stamped upon every line of it, like a diamond cut into a thousand pieces, each part is a diamond still.'

I have often deeply deplored the sentiments of that elegant female writer, Mrs. Barbauld; her poem on the Deity is sublime and beautiful, but the latter part (where she speaks, at the close of life, of 'trembling on the *doubtful* edge of fate, and departing with *decent* triumph,') cannot be read by a believer in Christ without painful feelings. O blessed be God for

that better hope which the gospel affords both for time and eternity! May we never be satisfied with that meagre slender religion which is founded on mere moral virtue; but at that solemn period, when this world, with its pursuits and interests, is receding for ever from our view, may we experience the rich consolation of the Holy Spirit, and realize, by a lively faith, our interest in the grand atoning sacrifice made for *sin*, in the person of the Lord Jesus Christ.

A—a.

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### ALL THINGS NEEDFUL.

It has often been observed by ministers, that they have learned some of the most important lessons, during their intercourse with the poor of their flocks: it is also written in Scripture, "He that watereth shall also be watered himself;" and though comparatively a young pastor, I have many times been led thankfully to acknowledge the fulfilment of this promise. I am indeed an inexperienced shepherd, and deeply feel my insufficiency to guide the weak and sickly of the fold to those pastures where they will find the meat and drink which will nourish their souls, and strengthen them in holiness of life. Often has my spirit been weighed down to the dust by the consideration of the important charge resting upon me—the awful responsibility which I had undertaken. Yes, if I feed these lambs with the noxious weeds of error, their blood will be required at my hand. If I fail to reprove, exhort, to instruct, in season and out of season, their injured and starving souls will cry to the Lord against me. These thoughts pressed heavily on my mind, during the first months of my labours as Vicar of C—. I had also the grief of seeing that I proved a very unproductive labourer in the vineyard.

My people heard me patiently, attended all the services of the sanctuary regularly, and seemed desirous, by their kindness, to show how much they loved me; but I could discover no sorrow for sin excited in their hearts, no earnest inquiry after the way of salvation. Most anxiously did I search my own soul, to find out, if possible, what it was that hindered my usefulness. I was thus employed in my study one morning, endeavouring afresh to examine the doctrine I preached—was it Christ Jesus I exalted in their eyes, or was it myself? Did I proclaim aloud the good news for perishing sinners, or did I tell them that by their own deeds of righteousness they might obtain eternal life? Knowing the terrors of the Lord, did I persuade men? I could not but hope I had thus preached; and, in dependance on the aid of the Holy Spirit, had prayed for those showers of heavenly grace, which alone could nourish the good seed, and make it fruitful; what then could occasion this blight? Where were those beams of the Sun of Righteousness which can enlighten the darkest mind: the review was discouraging, but while I was meditating, a messenger arrived from Stephen D— an old man, who had I trust, grown grey in

the service of his Lord, and who now, in the greatest poverty and disease of body, was rejoicing in God, and waiting his dismissal in hope. He was one of the very few I could call Christians in my parish, and I had promised to lend him a work I thought applicable to his present circumstances, for he found many of his neighbours, who respected him so highly, that they were willing to read to him, whenever he was unable to read himself. I determined to carry the book to him, and accompanied the lad to his cottage. This boy was one of my Sunday Scholars and read well. I enquired if he often went to see Stephen, 'Yes Sir,' said he, 'I like to read to him, I think he sees farther into things than most people do.' 'What do you mean?' 'Why Sir, I think he goes deeper, at least he often makes me understand things, which before seemed neither here nor there.' 'I am glad you attend to his instructions John, you ought to thank God for giving you such a teacher; but if you ask for it, the same enlightening spirit will be given to you, and then you will see wondrous things in God's word.' 'Yes Sir, I do pray, but I shall never be so clever as old Stephen, I know,' 'I hope however you will be made wise unto salvation;' and as I said this, I opened the door of the cottage. His abode consisted of but one habitable room, and Stephen having survived all his relations, was dependant upon the kindness of his neighbours, for those attentions to himself and his apartment which kept him always so clean and neat: a chair, a stool, and a small table, with the bed to which he was now so often confined by pain and weakness, constituted the whole of his furniture. A small fire burnt in the grate, and a kettle of broth was preparing for his dinner; this had been kindly supplied by a widow, whose circumstances were such, as to render the mite a gift

of value from her. 'Well Stephen,' I said, 'how are you,' 'Comfortable Sir, and thank you,' he replied, 'He has been with me all night.' 'And can you always say this,' I enquired. 'Oh no Sir, my sins and ingratitude drive him from me, I am often left without his presence.' 'And when he withdraws the light of his countenance, are you not tempted to doubt of your state.' 'Yes Sir, I have been so, but now I thank God, he does not leave me under the power of the father of lies, but I feel assured, that when he departs, it is but for a season, and if he sees me still indulging some sin in my heart, shall I not be grateful that he thus shews it to me?' And how is the pain in your side Stephen.' 'Better Sir, better thank you. I could not sleep last night for the pain, but he gives us all things needful, and this is one of them.' 'Do you mean, I said, that it is good for you not to sleep.' 'Yes Sir, he gives me every thing really good for me; sometimes he gives me pain in my body, and then I remember the curse for sin; and often he gives me joy in my soul, and then I remember what Christ has purchased for me, peace here, and happiness above. Yes, he gives me ALL things needful.' 'Well Stephen I am glad you are thus supported under your pain, shall I pray with you before I go?'—'Thank you, Sir, and in your prayer ask that I may be kept humble.' After we had ceased, I gave him the book, and left him I hope instructed; he had explained to me the dealings of my heavenly Father in this trial of my faith, and I was grateful for the lesson. Yes! this trial was one of the all things needful for me—it was needful that I should be kept close to my Saviour, dependant upon him for every thing, for the light of his countenance in my own soul, for the blessing on my ministry which must make it efficacious, dependant upon

bim too, for that faith and patience which waits the Lord's time, and thinks it always best. Yes, it was needful for me; had it been otherwise, had I been made the instrument of conversion to many souls, I felt conscious my proud heart would have exalted itself, but now the heavenly husbandman had said to me, who art thou, and what canst thou do without my help; look unto me, look only unto me, and look not upon thyself or thy works; in my own good time I will give the increase to the seed which now thou sowest, look also unto me and be instructed, learn the pride of thy own heart, trace every corruption, be convinced what a poor worm thou art, and when thou seest thy own vileness, thou wilt wonder that thou art permitted to speak unto the people the words of eternal life, thou wilt be amazed that thou art hired to labour in the Lord's vineyard, and patiently tarry the master's will until he gives thee thy wages: but see that thou diligently perform thy work, lest the Lord when he cometh find thee sleeping. Again, *it was needful for me* thus to walk in the paths of trial and temptation, that I might know each dangerous turn in the road; every winding into which the enemy might beguile

a weak believer, and thus be able to guide the sheep of the fold through every pass; to sympathise with them in their troubles, in their fatigues, in their perils, and to rejoice with them when the enemy was slain; when any difficulty was overcome, and thus faithfully tenderly, and constantly to be their spiritual guide and friend, still pointing their faces towards the heavenly city, and teaching them that though I had the privilege of directing their footsteps and showing unto them the right way, yet I was only my master's servant, and to him must they look for every substantial blessing; and if in dispensing the bread of life to these souls, I failed to give them that which would strengthen them, they must apply to the Saviour, who knew all their wants and would supply all their need.

I reached my home, ere my thoughts were interrupted, the words of old Stephen had so deeply impressed my mind; and from that time this simple idea, *all things needful*, has often quieted every impatient feeling, and stilled each murmur in my soul; and I daily go amongst my people, praying to be taught some new lesson, or reminded of some forgotten promise.

A. G.

## THE CHRISTIAN PILGRIMAGE.

FORTH to the land of promise bound,  
Our desert path we tread;  
God's fiery pillar for our guide,  
His Captain at our head.

E'en now we faintly glimpse its hills,  
And catch their distant blue;  
And the bright city's misted spires,  
Rise dimly on our view.

Soon, when the desert shall be pass'd,  
The flood of death pass'd o'er;  
Our pilgrim hosts shall safely land  
On Canaan's peaceful shore.

Then, for the wild and trackless waste,  
The wilderness of gloom,  
Unfading verdure shall expand,  
And flowers eternal bloom.

There love shall have its perfect work,  
And prayer be lost in praise,  
And all the servants of our God  
Their endless anthems raise.

CANTAB.

## REVIEW OF BOOKS.

*The Evidences of Christianity stated in a popular and practical manner, in a course of Lectures delivered in the Parish Church of St. Mary, Islington. By Daniel Wilson, M. A. Vicar. Vol. 2. Svo. Pp. xxviii. and 644. Wilson. 1830.*

WE noticed with great pleasure on its appearance, the first volume of this work, comprising Lectures on the External Evidences of Christianity; and were therefore rejoiced at the publication of this second volume, which contains thirteen Lectures on the Internal Evidences: in which we have read with great and increasing satisfaction. Mr. Wilson has rendered an important and valuable service to the cause of Christianity, by preparing and publishing these lectures.

The present volume comprises the following subjects:—The suitability of Christianity to the state and wants of man, 1 Cor. xiv. 24, 25. The excellencies of the Doctrines of Christianity, 1 John iv. 8—10. The unspotted purity of the Christian morals, Titus ii. 11, 15. The pre-eminent character and conduct of our Lord, Mark vii. 37. The tendency of Christianity to promote, in the highest degree, the temporal and spiritual happiness of nations and individuals, Luke ii. 13, 14. The test to which every one may bring the truth of the Christian religion, by humbly submitting to its doctrines, and making a trial for himself of its promised blessings, 1 John v. 10. Practical directions for the application of the test to which men may bring the Christian revelation, Psalm xxxiv. 8. The vanity and futility of the objections brought against the Christian Religion, 2 Pet. iii. 3, 4, 8, 9. The lives and deaths of infidels compared

with those of sincere Christians, Psalm xxxvii. 35—37. The faith with which the Christian Revelation is to be received, John v. 9. The sound interpretation of the records of revelation, 2 Tim. ii. 15. The universal obligation which lies upon every human being to obey this divine revelation, John iii. 18—21. Conclusion of the entire course, John xx. 30, 31.

Writers on evidences in general, however conclusive and satisfactory in argument, are usually dry, barren, and uninteresting. Not so Mr. Wilson; he unites powerful reasoning, clear illustration, and close personal application, which render his work admirably adapted for general and extensive usefulness. At times, somewhat a little declamatory breaks forth, but this defect appears very rarely, and is scarcely worth noticing among so many excellencies.

The importance of attention to the test, to which every one may bring the truth of the Christian religion is ably argued; the following passages struck us as at once instructive, and throwing much light on the history of religion among ourselves.

5. This proof (says Mr. W. speaking of the internal testimony) is PECULIARLY NECESSARY IN THE PRESENT DAY, if we would check the progress of unbelief, and promote the revival of Christianity. In fact, one principal reason of the decay of real Christianity, and the sad diffusion of infidelity or semi-infidelity amongst us is, that we have left the proofs of Christianity in the cold region of historical document and testimony. It has been the fashion of late years, to make the subject of the evidences an intellectual disquisition merely, a matter of argument on external testimonies. This has arisen from a too general decline in spiritual religion, and from the defence of Christianity having, accordingly, fallen into the hands of men of mere talents and skill in human controversy, who, with

all their learning and acuteness, were greatly wanting in a persuasion of the glory of the divine things revealed in the Scriptures, and would, on these points, have yielded too much to the spirit of infidelity. Formerly, the historical arguments were less attended to—indeed it is but of late years, that they have been set in a clear and convincing light; perhaps they were previously too much overlooked; men insisted on the inward excellency, the divine character, the self-evident force of the Scriptures.

These were the topics of the great masters of divinity. Then came the age of extravagance, enthusiasm, hypocritical religion; to make way for the profaneness of the court of our second Charles. Infidelity was not long behind. Then the apologists for Revelation, infected with the iniquity of the times, descended from the height which they no longer knew how to defend, into the field of historical debate. They put the evidences as low as possible. They stopped when they had arranged their historical testimonies, instead of pressing on to the internal evidences and the inward witness of Christianity. They manfully and ably maintained the authenticity, credibility, divine authority of the Scriptures, (the inspiration they abandoned;) they made out a strong case as to the lives and testimonies of the apostles; they touched on prophecy, they said something of the morals of Christianity and the originality of Christ's character; they spoke of the resurrection of the dead and a future state. Here they left men,—scarcely a word of redemption, the fall, the adaptation of Christianity to man's wants, the incarnation, the work of the Holy Spirit, the inward efficacy of religion upon the heart, the practical test to which every sincere inquirer might bring its offers.

What was the effect? There never were fewer true believers amongst those educated in the true religion; and infidelity never prevailed so much as in the age in which these historical arguments were handled in this exclusive manner. The gospel doth not go abroad thus begging for its evidences, so much as some think. It has its highest and most proper evidences in itself.

Nor does God own these efforts which would tacitly detract from the operations of his grace. If we think to beat Satan, the world, and the unbelief of the human heart with arguments

merely, we shall fail. Men are told to look to human testimonies. They rest upon them. They read sound and well-reasoned treatises. They are satisfied. But such a conviction gives nothing of that warm and holy persuasion of the truth of God, which an inward obedience to the gospel, and a trial of its promises, would produce. The writers knew nothing of these things; perhaps nothing of the main doctrines of the incarnation and sacrifice of Christ. The reader rests contented with a general faith—a sort of negative belief—a state of mind neither pleasing to God nor consolatory to man.

But if young people are directed from the first to consider outward evidences as introductory to internal, and all as leading to a personal experience of the power of Christianity, the result is totally different. When this divine glory and excellency of the gospel is felt, and not before, men hold to Christianity as their sheet-anchor, as their joy, their treasure, their boast all the day. They do not let its peculiarities be hidden through false shame; they do not defend it merely as a political engine for the good order of society. They feel that there is a convincing, a subduing power in God's word, which mere schoolmen cannot understand and do not approve; but which the true Christian feels and knows. Neither his reason nor the authority of men have created the belief he has of the truth of the word of God. His reason is satisfied, indeed, and in harmony with its statements, but does not establish its truth. It is the divine glory of redemption, the actual enjoyment and fulfilment of the promises, the real healing of his soul, his communion with God as a father, which commends the gospel to him. As the mirror, brightly polished and cleansed, is fitted to reflect the splendour of the skies; so is his understanding to the truth of the Scriptures, which, as a heavenly and independent sun of glory, darts upon his mind its holy rays, with such a strength and efficacy, that he believes and receives from it what his reason could never have conceived, nor historical arguments have described.

The discoveries of the Bible concerning the Almighty, his perfections, his grace, his redemption in Christ Jesus and the new-creating energy of his Spirit, are now brought near to his heart, by an inward and personal experience, though they still lift up them-

selves above the reach of his intellectual powers, which wind about their heights, as the traveller about the inaccessible summits of arduous mountains which he silently contemplates and admires.—Pp. 262—267.

We think Mr. Wilson has in the volume before us, really produced such a work as that of which in part of this extract, he sketches the outline.

The following passage from the xvth Lecture powerfully illustrates the importance of training up the young in an intimate and familiar acquaintance with the Holy Scriptures.

Christianity sets men to work, also, by delivering her code IN THE FORM OF MAXIMS, AND CLEAR, DECISIVE PROHIBITIONS, rather than by systematic treatises reasoned out in detail. Thus she is brief and intelligible. The ten commandments, who cannot remember? The vindication of them, in the sermon on the Mount, from the false glosses of the Jews, who cannot understand? The exposition of the Christian temper, in the twelfth chapter of the Romans, where is the heart which does not feel? The picture of charity, in the thirteenth of the first of Corinthians, is familiar to a child. The maxims of the book of Proverbs are in every mouth. Revelation, thus, does not reason as a philosopher, but commands as a lawgiver. We observed this in a former lecture; but this is the place for applying the remark to the morals of the Bible. Revelation utters with sententious authority her brief determinations, as occasions require, in popular language, for the understanding of all; and leaves man to collect, as he can, her maxims into systems, to compare and illustrate them by the aid of sound reason and conscience. Human treatises on morals stop to define and prove every duty, to contrast it with its proximate defect and excess, and to reduce the whole to an elaborate system. Revelation takes for granted that man knows what temperance, chastity, fortitude, benevolence mean, or may learn them from other sources, and contents herself with binding them on the conscience. The consequence is, that a child at school in a Christian country knows more of the standard of morals, and the details of social virtue, than the most learned of the ancient sages.—Pp. 98—100.

The following observations from the close of the same Lecture appear to us most important.

1. The morality of the gospel makes it IMPOSSIBLE, IN THE NATURE OF THINGS, THAT CHRISTIANITY SHOULD BE AN IMPOSTURE. This is my first remark, in concluding this lecture. I do not merely affirm, that the Christian morals strengthen the impression of truth derived from the external evidences (which is all my argument demands), but I assert that no wicked men could have invented, or could have wished to propose, or could have succeeded in establishing, such a religion, with such a code of precepts so inseparably united with it and springing from it. From the creation of the world to the present hour, the schemes of impostors have partaken, and from the very constitution of the human mind must partake, of the pride, the ambition, the restlessness, the cunning, the sensuality, the personal interests, the contempt of authority, from which they spring. All the superstitions of Paganism, as well as the imposture of the false prophet, explain themselves on this ground. We see, in the laxity and turpitude of their moral systems, a sufficient agreement with their pretended revelations.

I ask, then, with regard to Christianity, what could be the object—the *cur bono*—of an imposture, accompanied with a code of precepts so consistent, pure, elevated, complete, and in harmony with every part of the religion? The case speaks for itself. Such precepts could only have come down from the Father of lights, and have formed part of Revelation sustained, as Christianity was, by every other species of external and internal testimony.

In fact, the fishermen of Galilee, even if they had been ever so pure in heart, (which the supposition of imposture makes impossible) could never have composed a system of duty so new, so peculiar, so holy, so perfect. See how slowly and laboriously the science of morals, as a philosophical effort, is wrought out, even at the present day, by professed Christians, and with all the aid of long experience, acute talents, and assiduous study—the defects, the gross defects of these systems are notorious. And yet the morals of the gospel, without any pretensions to scientific arrangement, and composed by men of ordinary talents, amidst persecutions, and exile, and imprisonments, are found

to contain the most pure and harmonious system of moral truth. That is, the only perfect code bursts suddenly upon the world complete at once; and the improvement which two thousand years have produced, in those who judge of this subject, and bring the gospel to the trial concerning it, only serves to illustrate the wisdom of divine Revelation by the contrast with human weakness and folly.

But this consideration is incomparably strengthened, if we turn to the WRETCHED SYSTEMS, WHICH MODERN INFIDELS PROPOSE FOR THE DIRECTION OF MANKIND. I should rather say their want of system—nay, their want of any honest intention to promote morality. They talk sometimes of moral duty, they commend the gospel precepts, they vaunt the light of nature and the sufficiency of human reason; but when you watch them in detail, you discover that there is neither foundation nor superstructure; neither principles nor duties; neither rules nor exhortations in their code of morality. As to authority and sanction, the ablest of them doubt of the immortality of the soul, doubt of a last judgment, doubt of eternal happiness and misery. Were their systems, therefore, ever so perfect, they would have far less force to bind the conscience than the very morals of heathenism. But what, after all, are their systems? They agree in excluding the divine Being from their theories; but upon no other point. One resolves all morality into self-love—another into the law of the state—another into motives of interest—another into what is useful in society—whilst another has recourse to feeling, and asserts that whatever he feels to be right, is right. On these quicksands what durable edifice can arise? None. There is no bond of society so sacred which they do not burst asunder—there is no personal duty so universally admitted, which they do not impugn—female modesty itself cannot maintain its ground before their coarse depravity. I do not scruple to say that the tendency, and I believe in most cases the design, of our infidel writings, is to dig up the foundation of morals, to efface the distinctions of good and evil, and resign men to the wretched contest of base interests and civil restraints, without a God, without a providence, without a day of retribution, without a futurity.

From such darkness we turn to the soft and healing light of the Christian

morality, as the traveller hails the dawn of day after a howling, tempestuous night.

I appeal to every heart before me. I ask every ingenuous youth whether he is not horror-struck with the frightful projects of unbelief; whether his whole moral nature is not shocked by their principles; and whether their rejection of Christianity is not an unavoidable consequence of their holding such opinions? Yes. You can no more reject Christianity, if you are candid and sincere in your inquiries after morality, than you can cast off your accountableness or your personal identity. Such pure morals, working by such means, sustained by such motives, and sanctioned by an eternal judgment, carry their own divine original with them, and need no detail of arguments.

III. HOLD FAST, then, BY THE CHRISTIAN FAITH. Remember the argument of this discourse in the hour of temptation. Call it to mind when the series of external proofs may be less vividly present with you. Say to yourself—'Even if I were to be unable to answer the objections of unbelievers on every other question, yet the morals of Christianity make it incomparably my SAFER COURSE to obey the gospel. There can, I know, be no comparison, properly speaking, between the safety of receiving and rejecting such a revelation, resting on such accumulated evidences. But even if an adversary should perplex me in the historical argument, if he should bewilder my mind, and persuade me that the proofs are not sufficiently clear and satisfactory, let me remember that it must ever be my safer course to persevere in my adherence to the gospel. For where a code of morals so pure, so benevolent, so spiritual, so entirely agreeing with the light of reason and the moral sense of man, so directly tending to my present peace of conscience as well as my future happiness; when such a code is set before me, it is infinitely safer for me to obey it, than to take a contrary course; because, in obeying it I lose nothing, I venture nothing, I incur no possible risk. I am following nature; but nature corrected and illuminated—I am following the law of conscience; but elevated and purified—I am acting on the eternal distinctions of right and wrong; but cleared up and defined—I am following the dictates of utility and social peace and general happiness; but resting on the authority and will of God. I lose nothing,

therefore, here: nay, I gain in every point of the enumeration. But then, in addition to this, Christianity gives me motives for obedience, springs of inward affection and delight, the power of the Holy Spirit to aid me in the performance of duty, the mercy of God to pardon my failings, the death and passion of Jesus Christ to supply my want of desert and merit. That is, I have every aid and succour in the performance of this course of obedience. The peculiar doctrines of the gospel relieve me, add consolation to me, soften the yoke of obedience, make the path of duty practicable and easy. I will, therefore, cleave to this holy doctrine, which has formed so many virtuous fathers, faithful wives, docile children, upright magistrates, modest scholars, generous nobles, resigned sufferers. I will cleave to this holy doctrine, which makes the rich benevolent, the exalted meek, the powerful considerate, the learned humble, the lowly contented. I will cleave to this holy doctrine, which works by implanting every virtuous principle in the heart, and which is sustained by all the motives of the stupendous Redemption of the Son and Spirit of God, and which refers every human action to an eternal judgment. No; I will never renounce the Christian religion. It is this which binds my conscience, restrains my appetites, subdues my passions. It is this which has made me all I now am, little as my attainments are. If I did but love holiness more, and practise my duties more consistently, I should be more happy. I have peace within only when I do so. Let me employ all the aids of Revelation to strengthen me in this course, and I shall have more and more the testimony of my conscience, in addition to all the external and internal evidences, to assure me that a religion with such a morality cannot but be divine.—Pp. 116—123.

The following practical directions to an inquirer deserve most serious attention.

1. STUDY CHRISTIANITY IN THE BIBLE ITSELF; comparing, in the first place, the general character of its contents, with the state of the world, and the mass of evidence adduced for the truth of the gospel.

Those who hesitate about Revelation, know nothing, generally speaking, or next to nothing, of the Bible. They have never attentively read, with the express design of knowing and obeying

the will of God, if it should prove to be found there, the pages of the inspired volume. They take up their notions of what Christianity is, from its enemies; from the current misrepresentations of the day; from a few insulated, and, perhaps, perverted facts. They compare some gross mis-statements of the doctrines and precepts of Christianity, with their own off-hand judgment and taste, or even inclinations; and upon the appearance of incongruity, difficulty, impossibility, they doubt of the Revelation itself. In this way, the religion which they profess to inquire after, has never been fairly understood. The whole question has been involved in the obscurity which a vain and careless world, or a corrupt heart, diffuses, like mists, about the unwelcome but momentous subject.

This may have been your case, my young friends, in some measure; but it must not be your case any longer. If you would make a trial of the practical effects of Christianity upon your own minds, you must understand what it is; what it proposes to do for man; what it discovers; what it requires. To do this, you must study the Bible itself. You must come up to the fountain of life, and not drink at the scanty and impure streams of human opinion and passion.

Begin with the gospels. Read for once, in a docile spirit, and as one feeling something of his ignorance and demerit before Almighty God, the narrative of the life of Christ, his birth, his miracles, his doctrine, his manner of teaching, his divine conversations. Something strikes you as you read. You feel a penetrating awe come over you in the presence of the Son of God. There is a majesty and authority in every thing he did; a sweetness and attractiveness which cannot but arrest your attention. You perceive what his religion proposes to do for man—to impart life. You find him every where speak of bestowing pardon—of raising man from sin and condemnation—of revealing salvation in the ransom of the cross. You stand with the disciples, and *are astonished at his doctrine, whilst he speaks as one having authority, and not as the scribes.*

You have now fairly begun; you are interested; you have perused carefully the gospels; you perceive continual references to the prophecies of a preceding dispensation of religion. Turn to some of those numerous prophecies which the Evangelists notice as accomplished



in our Lord's life and sufferings. Read the prophet Isaiah; meditate, with a noble penitent (Lord Rochester) on the 53rd chapter. You are thus landed in the Old Testament, the patriarchal ages, the economy and law of Moses. Begin the Old Testament in its order; read the account of the creation and fall of man; mark the call of Abraham, after a lapse of two thousand years, when idolatry, in consequence of that fall, had overspread the world; see the dispensation of Moses, five hundred years later, rising out of the redemption from Egypt. Follow the annals of the people of Israel; connect the historical books with the contemporary prophecies; then intersperse the devotional writings, dwelling specially upon the book of Psalms.

What is the general impression of this course of study? You see one spirit pervade the whole. It is one Revelation, divided into several parts. It proposes to bring man back to God; it opens a wonderful plan of redemption, which it gradually develops, till, in the later prophets, it melts into the Evangelical history. It bids man pray; it calls him to repent, to believe, to rely on the mercy of God, through an atonement; to obey conscience, to shun the society of the wicked. What does it promise? Not to remove all the evils of this life, which are the consequences of sin, but to alleviate the most pressing—to give pardon, peace, strength, consolation in this world, whilst it prepares man for, what is the consummation of its designs, the happiness of another.

With these discoveries, or rather new impressions upon the heart, turn now to the apostolical writings, the last and finishing part of the inspired volume, composed after the ascension of our Saviour, and the promised fulness of the Holy Ghost.

You see in the Epistles all the practical bearings of Christianity developed; the ends of Christ's incarnation and death; the virtue of his sacrifice; the intention of the Mosaic ceremonies; the preparatory and imperfect character of the legal dispensation; the perfect provisions of the evangelical. Much will appear to you mysterious, difficult, incomprehensible, in the details; especially at the first perusal. But you have now some humility of mind; and will allow the great Creator to be wiser than man, the creature of a day. And it is to the general impression made upon you, as a serious inquirer, anxious for truth—conscious, in some degree, of

demerit, aware of weakness and ignorance,—that I am now directing your thoughts. I would draw you off from the consideration of the gospel in the mere aspect of its mysteries, to the practical effects which they are designed to produce.

You see Christianity is nothing more than natural religion amplified, purged, elevated, rendered practicable by a stupendous act of mercy, the gift of the only begotten Son of God to die for sin, and of the renovating Spirit of grace.

Mark the effects which the gospel produced on the hearts and prospects of its first converts. What a change, what a deliverance, what a light in darkness, what a joy amidst the miseries of a pagan world; what an impress of God upon the soul of the convert! It is a new heart communicated; a new life; a new turn and bias to all the powers of the rational nature; a birth from above.

Close now the sacred book, and look around you in the world; recall the annals of the past ages; retrace the history of mankind. You behold every thing with new eyes; you see God knows the state of man; you see that the misery, blindness, perverseness, corruption, folly, vices of mankind; their uncertainty on all the fundamental points of religion; their dread of God as an enemy; their apprehensions of futurity, all meet and agree with the provisions of the gospel; whilst the provisions of the gospel meet and agree with these wants. The phenomena of the world around you exactly correspond with the statements of the Bible.

Now then, put these things together; and afterwards reflect on the mass of evidence of every kind, with which the Christian religion was introduced to your notice.—Pp. 276—282.

II. TRACE OUT, in the next place, IN YOUR OWN HEART AND CHARACTER, THE TRUTH OF THE PARTICULAR STATEMENT OF THE BIBLE, AS TO THE CONDITION OF MAN AND HIS GUILT BEFORE GOD.

You are now in a frame of mind to do this; you are making a trial, in all simplicity, of the first promises of Christianity to those who seek her; you have received an impression from the perusal and comparison of the contents of the Bible, which has brought you out from the mere tameness of educational assent. Take, then, in the next place, one head of revealed truth. Verify in your own heart one part of the Bible, and that a capital part; a part

on which all the other divisions proceed ; a part which I allow to be most distasteful to man at first, but yet which, if once examined candidly and humbly, will be found to correspond with matter of fact, and to open to you fully the design of the whole Revelation.

Read again, and catch the impression of the language of sacred Scripture, as to the state of man since the fall : as to his weakness, blindness, corruption, perverseness, propensity to depart from God, unaptness to what is spiritually good. You will find that Revelation is addressed throughout to the weak, the unworthy, the miserable ; and that if you did not feel yourself to be of this number, the Bible would not be suited for you. But go on. You begin to be conscious within yourself of a moral disorder ; you will soon lose your high opinion of yourself, and your fond notions of self-righteousness.

Consider what a contradictory creature the Bible declares man to be. How it degrades him on one hand, as to his actual condition, and raises him, on the other, as to his original capacities, as we formerly showed. Does not this picture resemble you ? Is not this the exact portrait, lineament by lineament, of your heart ?

Proceed—read the history of the church and of the world, as given in the faithful, but humiliating, records of Revelation, with a view of better discovering the state of man. What are the annals of the chosen people ? what are the glimpses given of mankind and the pagan nations ? what are the facts, as there collected ? How frightful the vices ; how unjust and interminable the wars ; how debasing the idolatries ; how profligate the cruelties there exhibited !

From the history, go on and search the prophetic and devotional books ; examine the New Testament ; read the Gospels, the Acts of the Apostles, the Epistles, in order to see what man is ; with the extent of his misery and guilt ! You discover the same features in every part of the Bible. From the commencement to the close of the sacred canon, man is described, is addressed, is treated, is exhibited as a sinner, guilty, wandering from God, condemned, miserable, unable to deliver himself.

Now look within, and ask yourself, ' Is not all this truth, so far as my own heart can be a specimen of that of others ? Am I not this very perverse, wayward, contradictory, irresolute crea-

ture ? Is not my mind as prone to wickedness as that of the individuals and nations of whom I read ? The conviction on my conscience is faint. Self-love struggles hard, but truth will make its way. The Bible knows me better than I know myself. All history, and all experience confirm its statements ; but, what is to me more than a thousand arguments—my own heart confirms the account. I am this weak, fallen creature, thus depicted in the sacred word.'

Read now, with attention, the strong passages throughout the Scriptures, which assert that depravity of man's nature, as a point of doctrine, from which these histories and confessions, and facts, springs. Compare, for example, our Lord's declaration of what flows from the human heart, *From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, blasphemy, foolishness* ; with his assertion, *That no man can come unto him, except the Father draw him*. And take both passages, and compare them with St. Paul's statement of the *human heart being enmity against God* ; of there *being in our flesh no good thing* ; of man *being far from God, alienated in his mind by wicked works, dead in trespasses and sins*. Then go back to the first pages of Revelation, and meditate on the declaration, *Every imagination of man's heart is only evil continually*. And let the holy Psalmist give in his testimony : *I was shapen in iniquity, and in sin did my mother conceive me*.

You see, all conspires to the same result. The general and demonstrable fact with regard to man, is, that the habit of his heart is dislike and resistance to the Creator who gave him birth. The charge is a gloomy one ; but shrink not from the consideration of it. A patient does not shrink from knowing his bodily maladies, in order to obtain a cure ; he overcomes his reluctance to entertain a bad opinion of himself ; he overcomes his reluctance to find the disease is deeply seated, and has infected his whole frame ; he overcomes his reluctance to be told that a totally new method of treatment is indispensable. So do you, as to the infinitely more important question of your spiritual condition. Nothing so touches the heart, as this discovery of the secret movements of man's perverseness and corruption.

Two things strike you: the one is, that you had never attended to the state of your heart, or your spiritual relation to God, but had been going on in ignorance of yourself, and of your first and most momentous duties—this is one discovery: you had been living as *without God in the world*. The other is, that when you attempt to do good, your heart does not follow the dictates of the understanding, but breaks like a deceitful bow—falls short, turns aside, and betrays you.

These are the very things the Bible tells you. Go on, then, in the further study of this wonderful book—it will lay open the secrets of your heart more and more. You cannot now be satisfied without a full acquaintance with the truth of things. You say to those around you, as the Samaritan woman, *Come, see a man that told me all that ever I did; is not this the Christ?*—Yes, he is the Christ: the book which reveals this, is the word of God—the religion which proceeds on the knowledge of the human heart, is the true religion. Your general impression of awe and confidence, produced by the perusal of the Bible, is now deepened into some personal conviction of sinfulness. The single part of it which you have taken and verified by your own state and character, gives you an assurance that it is the word of God, more practical and of another kind from that which sprung from the general comparison of the parts of the Revelation with each other, and your discovery of its unity, harmony, and high end. You have now found out your disease, and are in a way to a cure. You now see how unreasonable was your former state of mind, when you only had an educational prejudice in favour of Christianity, when you cherished doubts, and rested satisfied in ignorance of the Bible and of yourself. You see also the unreasonableness of the conduct of others, who are acting now as you yourself once acted. You see how entirely their aversion from the holy character of God, and the humiliating doctrine of man's apostacy from him, springs from that very depravity which they deny, and accounts to you for their negligence and unbelief. You see, in a word, that this one truth of man's corruption, opens the whole state of the world, of the heart, of the scheme of redemption, of the necessities and the miseries of man, of the ends and importance of Revelation.

But I hasten—

III. To offer another direction. **PRAY FERVENTLY TO GOD FOR HIS GRACE TO ACCOMPANY YOUR ENDEAVOURS.**

Careless and profane people never pray; the supercilious inquirer never prays. Formerly you never prayed. You may have admitted generally, on the footing of natural conscience, the obligation of prayer to God, the Creator and Preserver of all men. You could not help in theory admitting this, especially with the reflex light of Christianity cast about you. But you never prayed. You may have addressed the supreme Being in a form of devotion; but you never prayed. You may have uttered a sigh of anguish, a bitter complaint, an insulated application for some temporal deliverance; but you never prayed—that is, you never besought Almighty God in earnest for spiritual benefits. You never fervently and humbly begged of God, as the Father of mercies, for the blessings of instruction, spiritual strength, the forgiveness of sins, salvation.

But now you are prepared and disposed to this duty. You want to make the trial of the sacred influences of Christianity. You want to get rid of doubt and hesitation, and to feel the obligations of revealed religion. You are struck with the general impression of the Bible. You are penetrated with the view which it presents of your own heart. There is a sympathy now created, or rather beginning to be created, between the truths of Revelation and your state of mind.

Study then, in the next place, what the Bible says on the subject of prayer. Make the prayers found there your own. Turn to the Book of Psalms, and say from your own heart, *Lord, open thou mine eyes, that I may see wondrous things in thy law. Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightness.*

But we must pause, or otherwise our extracts will exceed all reasonable bounds; though we should gladly enrich our pages with many similar passages; we would however especially call the attention of our readers to the striking contrast drawn between the lives and deaths of infidels, and those of true Christians. We have only room for the following spirited passage.

Yes; the whole question about Christianity, and its importance and truth, may be settled by the subject before us.

Conceive all the wise and good men through every generation, and in the most distant countries, who have agreed in receiving the Bible as a divine Revelation, to be assembled together. Weigh their pretensions to your confidence. Many of them have been noted for seriousness, erudition, extent of talent, penetration, and impartiality in judging of men and things. They have taken the utmost pains to satisfy themselves upon the question of the truth of Christianity. Their holy lives and patient sufferings, and happy deaths, (many of them by martyrdom) command the respect of all who know them, and are proper grounds of confidence, in their deliberate judgment, as to a question of religion.

Then assemble in another body, the leading infidels and unbelievers, who have lived in many generations, and in distant countries, and who have agreed in rejecting, on the ground of speculative, and inconsistent, and oft-refuted objections, the truth of Christianity. Weigh the natural grounds of distrust on a religious question, which their habits, their tempers, their pursuits, their vicious lives, their fearful deaths, present. Consider the atheism into which they have too often fallen. Consider the utter destitution of any thing in the place of Christianity, which they are compelled to confess. Observe the levity, ridicule, scorn, apparent in their spirit and conduct. Mark the impurity and sensuality, the pride and presumption, which prevail in their writings. Observe their awful deaths. Weigh the manner in which they respectively prepare for an eternal world.

TELL ME, THEN, WHICH COMPANY HAS TRUTH ON ITS SIDE. TELL ME WHICH COMPANY YOU WOULD WISH TO BE FOUND IN AT THE BAR OF GOD.—Pp. 424, 425.

Choose, then, your part more decidedly and boldly. If you have been at all entangled by the artful sophisms of scepticism, (and nothing is more easy to the corrupt heart of man,) break through the fatal delusion. Awake to the true state of things. If you cannot answer those objections specifically, outweigh them by the positive facts of Christianity: outweigh them by considering the impertinence of speculative reasonings, against the historical and

uncontroverted evidences of Revelation; outweigh them by remembering that they apply as much to Deism as they do to Christianity; outweigh them by recollecting that they are only trials of your sincerity and submission of heart to God. But, besides this, especially outweigh them by looking at the lives and deaths of those who make objections to Christianity, and of those who obey Revelation. Death is near. The solemnities of that hour, no trifling, no obduracy can lessen. The awful consequences of that hour no tongue can describe. Reject, then, all the overtures of unbelief, which has no blessing of God in life nor in death. Fly from the society of those persons with whom you would not wish to be associated in eternity.

Remember, if you would be joined with the righteous in their death, you must follow their example in life. I know that you would prefer to enter another world with the wise and good. But the question of most practical importance is, WHICH COMPANY DO YOU WALK WITH IN THE JOURNEY OF LIFE? Choose now, while time is granted you, the right path. Take, with wisdom and manliness, the side of truth. All ungodliness is essentially infidelity; it springs from that temper—it leads to it. Christianity is essentially godliness and holiness. Obedience and disobedience to Almighty God form the substance of the two classes.—Pp. 426, 427.

The whole volume exhibits considerable industry and research. It may not appear to many containing much that is original, for who can be original on such a topic; but it has much higher praise—it is clear, earnest, impressive, heart-searching; a work which will bear repeated perusal and examination, and which we trust through the divine mercy and blessing will be instrumental in turning many to righteousness.

We rejoice to hear that the author has recently been preaching a series of seven sermons on the Christian Sabbath; which we are encouraged to hope he may be induced to publish; and which we have reason to believe will be eminently useful in these days of rebuke and blasphemy, of heresy and infidelity.

## INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## ISLE OF WIGHT.

THE resident Agent for the Naval and Military Bible Society has kindly supplied the following little Narrative to the Secretary.

I have met, during this year, with a few interesting cases of the gratitude of Foreign Sailors for the gift of the Holy Scriptures; but as the copies given were received by me from another quarter, they do not, of course, present any thing for your Report. You may, however, be personally interested to know, that eight or ten Neapolitan Sailors, to whom I had given Testaments (supplied by a friend) regularly came once or twice a-day to our Place of Worship, though unable to understand more than a part of the Services; and, bringing their Testaments, showed them from time to time, to prove that they were taken care of. On one occasion, when about to cross our ferry, I saw, without recognising the men at first, half-a-dozen hats waving on the quarter-deck of a vessel in the river, and the Master making signs to ascertain whether they should carry me over. Before I could well understand what was intended, four men were down the ship's side, in the boat, and at the ferry stairs; and, almost by force, I was taken over by a strange people, with whom I could only converse by signs; neither my little French, nor their little English, were of much service. They took no money; but, after landing me, rowed off with all the hilarity of men who supposed themselves amply rewarded. A circumstance, which afterwards occurred, rendered this little incident more worthy of remembrance; as it showed, that, when ferrying me over, they only considered the Testaments to be lent. A Sabbath or two before the ship sailed, they came, with long faces, to return their books; and never shall I forget the expressions of delight with which they received the information that they might take them to sea. As I am not, however, an anecdote-maker, I must not attempt to supply their words; they were partly Italian and partly English, and would make a strange figure on paper; but I know they might be correctly rendered—'That man is our benefactor who gives us the New Testament.'

## UPPER CANADA.

The following letter to his excellency Sir John Colborne happily illustrates the salutary effects of reading the Bible, in producing obedience to human laws, as well as moral duties.

June, 1829.

To the Governor—In addressing his Excellency, I cannot assume the title 'dutiful subject;' because, within two or three years past, I have detained duties upon goods I have had from the United States, to the amount, as near as I can reckon, of 50 or 55 dollars, and thus have transgressed. I now hand over to his Excellency 60 dollars:—for in the word of God, also, I see I have done wrong; as in Romans xiii. 1, 2, 5, 7, &c. And again, 1 Peter ii. 13, 14, &c. Wherefore I repent, and restore what I have detained; beseeching the forgiveness of Almighty God through Jesus Christ His Son, through whom only is remission of sin. And I very humbly ask your Excellency's pardon for my disrespectful and undutiful conduct: and I assure your Excellency that I have it in my heart henceforth to be dutiful.

I would now take it upon me very submissively to request, that, as the word of God is so minutely the source of all real good among men, in making them good subjects and lovers of God, your Excellency would transmit the amount I send you to the Bible Society, to which I am informed your Excellency is patron.

If it be your excellency's pleasure, I have no desire that this should not be made known, or even published to the world. Perhaps the Bible Society may look upon it as the triumph of their Bible.

It has always been my way to pay duty, and withhold nothing; but the sayings and example of men of much business and respectability have, in part, influenced me to err. Henceforth I will pity, and not take *their* sayings for example, but the *word of God*, for my guide.

A PENITENT.

ST. PETERSBURGH.

That was a happy day indeed to me, in which I circulated 100 copies of the New Testament! In the evening, when looking back upon it, my mind was filled with wonder and with praise. It occurred to me as very probable, that, among the sixty millions of people who

dwell in this land, there might not be another person who had circulated half that number to-day: some have the desire to do it, but have not the means; others have the means but not the disposition. I then began to calculate how long it would take to supply sixty millions of people with the Scriptures, at the rate of 100 copies a-day, allowing three hundred working days to a year; and, to my astonishment, I found it would take *two thousand years!*

I then thought of British India, with its hundred millions of our fellow-subjects; and, by way of illustration, supposed that the British and Foreign Bible Society, with efforts greater than were ever put forth by all other Societies, should confine its operations entirely to British India—how long would it be in supplying that country with the word of God, allowing it to distribute according to the average of the first twenty

years of its existence. By referring to the Society's Report on the 20th Anniversary, we find that, to that date, the circulation had been more than four millions! An immense number certainly; yet allowing equal diligence, it would take almost *five hundred years* to supply British India alone!

Do British Christians know this? Do opulent Christians know this? Do poor Christians know this? Do aged Christians know this? Do young Christians know this? Have they ever contemplated this simple fact? Not generally, I presume. It did not strike me so forcibly, until I made the calculation: and I shall consider it a happy circumstance if this statement produces the same effect on others as it produced on me; that is to say, a desire to consecrate my powers more than ever to the distribution of the Sacred Volume. Surely there is an urgent call!

#### CHURCH MISSIONARY SOCIETY.

THE thirtieth annual publication of this Society has recently appeared, containing the sermon preached before the Society in May last, by the very Rev. the Dean of Salisbury,—the Report of the Society's proceedings for the year 1829, 30.—Regulations relative to disabled Missionaries, their widows, and children.—Report of the Committee appointed Feb. 21, 1829, to review the expenditure and finances of the Society.—Regulations for the Church Missionary Society's Institution at Islington.—Instructions to the Rev. Joseph Marsh proceeding to Madras; delivered April 1, 1830, and the usual lists of subscribers, &c.

The text chosen for the annual sermon by the very Rev. the Dean, was, as we have stated on a former occasion Matt. ix. 36—38. from which passage of scripture the preacher directed the attention of his audience to THE COMPASSION OF CHRIST: "*He was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd.*" To HIS REFLECTION ON THE SCENE BEFORE HIM: "*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.*" And to HIS CONSEQUENT INJUNCTION TO HIS DISCIPLES: "*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*" The whole is then closed by an appropriate view of the momentous subject and an exhortation to assist the Church Missionary Society.

The discourse is clear, appropriate, well written, and every way deserving of serious and attentive perusal. There is indeed one observation of the very Reverend preacher which appears not quite correct. He remarks that *our apostolical church is fully established in India*. Now it is true that an ecclesiastical establishment is provided for India: a Bishop and three Archdeacons have been appointed and sent forth; but they are very much like officers without troops. They have legal sanction and personal support, but they have scarcely the semblance of ecclesiastical authority. The pious and devoted chaplains and missionaries yield them cheerful obedience, but such obedience is, we believe, perfectly voluntary, and the inferior clergy in India are almost entirely independent of their superiors. The present ecclesiastical establishment in India is the commencement of a good work; but our church cannot, we conceive, with any degree of propriety be said to be there established until some more efficient means are adopted for its government and for the due appointment and regular provision of its stated ministers. We are informed that some of those now occupying the highest ecclesiastical stations in India are deeply impressed with the difficulties of their situation and anxiously endeavouring to provide a remedy.

We have already inserted (see p. 229) a brief account of the Society's missions as detailed at the Anniversary Meeting

in May; and it is therefore not at present necessary to notice this part of the report. It may however be expedient to advert to the observations it contains on the Society's institution at Islington, especially as some of the missions appear in danger of suffering very materially from the want of an adequate supply of missionaries.

It will be recollected that a Committee was appointed in Feb. 1829, to review the expenditure and finances of the Society. This Committee accordingly assembled, and after a minute investigation, protracted till the latter end of July, presented a report to the General Committee, recommending the preparation and substitution of the Church Missionary Record instead of the Missionary Register and monthly paper previously circulated by the Society; advising an increase of £100 per annum to Mr. Coates' salary, and the adoption of various measures with reference to the accounts and the expenditure of associations and foreign missions; the result however of the whole report is, that no material reduction in the expenditure of the Society can be expected.

The Investigation Committee in reporting on the Institution at Islington, intimate that the inconveniences arising from the proximity of that Institution to London have been overrated; and then observe that—

‘On the kind of education best adapted to qualify a Missionary for his labours, there was also a difference of opinion; some thinking that, on the present system, human learning is too much considered; and all admitting that spiritual endowments, self-devotion, and Missionary zeal, are the primary qualifications, compared with which talents and learning must be considered of very inferior moment. We cannot speak too strongly of the eminent talents and acquirements of the individual now at the head of the Institution, which, combined with unquestionable piety and theological erudition, qualify him for the highest station in any of the seats of learning in this kingdom. But, without casting the slightest reflection on the Principal, who had to administer a system marked out for him, and who, therefore, cannot be considered responsible for its defects, it is an opinion which we are bound to give without reserve, that the system hitherto pursued in the Institution, does not appear to us, as far as we have been able to arrive at a correct judgment on

the case, to be the best fitted to secure the first and most important qualifications of a Missionary already described.

‘It would, in our opinion, be preferable that the Institution should be assimilated to, and put more upon the footing of a family, the members of which have given themselves up to some great work. The head of such an Institution should, we think, be distinct from the person employed to give instruction in the subordinate branches of human learning; and should regard the students as his children, maintaining with them, at all times, an unreserved and familiar intercourse. Such a community, living in the exercise of mutual love, in which the Spirit of the great Head of the Church shall be found to dwell richly, and where, as has been emphatically expressed by the Rev. T. Blumhardt in speaking of the Institution at Basle, ‘Not Moses, but Christ—not the Law, but the Gospel reigns,’ may be expected to receive, in a peculiar manner, a blessing from the Lord; and to produce and send forth labourers into the vineyard, fitted for their arduous duties.—P. 83.

After quoting the latter paragraph, the Report goes on to observe,

‘These are sentiments, the Committee are persuaded, in which not only they and the Principal, but the Members of the Society at large, cordially concur.’

These extracts would obviously lead to the conclusion that some very material alterations were about to be introduced into the conduct of the Institution. This does not however appear to be the case. The rules and regulations are now indeed for the first time printed; though the expediency of printing them at full length, appears, to say the least, very doubtful. But these rules and regulations are *substantially* the same as those which were adopted at the commencement of the institution. The principal alterations relate to a Sunday Evening Lecture by the Principal, and to certain arrangements with respect to the tutor: the former regulation is however suspended *sine die*, and the latter postponed to the close of the present year; while some other regulations have, we believe, been practically superseded. It would therefore, have been better, had the publication of these regulations been postponed, until experience had demonstrated that they were at once expedient and practicable; and if, in some instances, they had

been drawn up in more precise and definite terms.

The plan however proposed of assimilating the Missionary Institution to the footing of a family, is we are fully convinced absolutely impracticable. That the missionaries should be, as far as possible, the objects of parental care on behalf of the Society, and all its leading officers; that they should be encouraged to communicate with filial affection to the principal and tutor, all their cares and difficulties; that they should be regarded with the utmost tenderness, and entangled with as few restraints as possible, all will allow; but there is no possibility of combining twenty or thirty young men of different habits, ages, character, and attainments, into any thing like one family; and with all deference to the writers, and promulgators of this recommendation, we feel compelled to observe that it discovers considerable ignorance as to the character of missionary students in general, and a total want of any thing like *practical* acquaintance with the tuition of *grown* persons. If the family plan is to be adopted, the Missionary Institution must be broken up; the Principal and Tutor dismissed, and the old plan of dispersing the missionaries in different parts of the country, in groups of four or five must be re-adopted. Experience has however already demonstrated the inconvenience of this plan. To obviate that inconvenience, the Missionary Institution was originally formed, and now that it has been just long enough in existence, to evince a very considerable degree of efficiency, great caution should be used in the introduction of any material change. The institution is indeed very expensive; but after all the expence, does not materially exceed the amount predicted by persons practically acquainted with the business of education before the very first stone

stone was laid; though it, of course, very far exceeds the sum originally estimated.

The Committee have, we believe, been led to adopt the sentiments contained in this report, in consequence of the observations and remonstrances addressed to them from numerous persons on the ground of expence. The apparent excessive expence arises, as we conceive, from having provided an establishment for the instruction of FIFTY MISSIONARY STUDENTS, and placing in that establishment only TWENTY. The first question is, How many students are necessary? That question rests upon another. How many missionary stations do the Society intend to maintain? If NINE MISSIONS are to be maintained, *forty* or *fifty* students will always be necessary. If the Society should abandon Sierra Leone, the West Indies, and in short, every station excepting those of the East Indies and New Zealand, perhaps *twenty students* may for a time suffice. But unless an adequate number of students are in training, the Church Missionary Society must retrograde. We have been assured that there are at present only *three* of the Church Missionaries in Bengal: and unless they are speedily re-inforced, that mission will be in great measure practically relinquished. Whether then the Missionary Institution shall be continued, or a family plan adopted; whether missionaries shall hereafter be educated at Islington, or in the families of private clergymen, or at one of our universities, or sent out as catechists, to be ordained by the Bishop of Calcutta, are questions we cannot now stop to discuss; but this we maintain, that unless fresh Missionary Candidates come forward; unless a large number of students are habitually in preparation, the *Church Missionary Society must decline, and ICHABOD be written on its portals.*

#### THE SAILOR'S HOME.

We are happy to understand that this Establishment, is proceeding with every prospect of success. The ground on which the late Brunswick Theatre stood, in Well Street, near the London Docks, was some time since purchased, for the purpose of erecting a Building to receive unemployed Seamen in the Port of London, and is now placed in the hands of Thirteen most respectable Trustees.

The foundation-stone was laid on the 10th day of June, 1830. Already the basement story of the building is com-

pleted; and the ground floor is proceeding with; and though this comprises scarcely a fifth part of the structure, and only a small sum of money remains in the Treasury, yet we trust there is no doubt of the final, and speedy accomplishment of this design for the benefit of Seamen. Their friends, however, are most earnestly requested to contribute without delay to this important undertaking, by which many thousands will, we doubt not, be preserved from destruction.



## REGISTER OF EVENTS.

**AFFAIRS** in France appear to have proceeded, during the last few weeks with order and tranquillity. Some slight disturbances have indeed been occasioned by different classes of artificers, who have objected to the employment of machinery, &c. but these symptoms of dissatisfaction have been promptly repressed, and the Government is proceeding steadily in its course, conducting with great regularity the affairs of state, and calmly considering and determining the questions arising from the recent change. It will however require the utmost wisdom and firmness to prevent sudden and violent explosions, and though the revolution has thus far been carried on with great forbearance and the happiest results, it is impossible to say how far the present order of things may be regarded as permanent; or what may be the ultimate effect on religion and social order, in France or the surrounding countries. Prince Talleyrand is appointed Ambassador to this country! Surely the French Government might have found some more decent and consistent character. It seems to us almost a studied insult. Charles X. is at Lulworth Castle, in Devonshire, amusing himself with great composure.

Meanwhile the proceedings in France have excited strong feelings in other countries. Insurrectionary tumults have taken place at Brussels, Hesse Cassel, Brunswick, Leipsic, Dresden, &c. attended with considerable destruction of property, and some loss of life. At Brussels, the troops of the King of the Netherlands refused to act, and the city was in consequence placed at the mercy of an infuriated mob. The Burghers have since formed a guard, and assumed the government of the city, which they have barricaded, and endeavoured to fortify against a military assault. The King, however, while apparently preferring negotiation to violence, is collecting troops, and making such arrangements as will most probably compel the city to submission. These movements, in Brussels and other cities of the Netherlands, more immediately affect this country than the Revolution in France, since Great Britain has, in conjunction with other powers, guaranteed the union of Belgium and the United Provinces; and should Prussia, on the one hand, or France, on the other, interfere, a continental war may ensue, which would most probably rage to a fearful extent. *Send peace in our time, O Lord, we beseech thee.*

At home the elections for Members of Parliament have terminated, and the Houses meet for dispatch of business October 26; prior to which it is generally supposed that some change in the Administration must take place. A considerable defalcation in the revenue is stated to have occurred in the present quarter, which, if it continue, will materially embarrass Government.

Numerous meetings have been held, and Petitions to both Houses of Parliament prepared for the termination of Slavery, and the eventual emancipation of the Negroes; and we cannot but hope that Government may at length perceive the imminent danger of allowing our West Indian possessions to remain in their present state. Unless we adopt decisive measures for the amelioration and eventual emancipation of the Negroes, they will ere long emancipate themselves: and though an insurrection would unquestionably be accompanied with the most horrid scenes, and an appalling loss of life, yet probably the whole number of untimely deaths would not in such a tremendous convulsion exceed that which is occasioned in a comparatively short period under the present system. Let it be remembered that when the House of Commons ordered a return which would have brought to light the loss sustained by our troops, &c. in the West Indies, the order was evaded! It yet remains to be decided whether the loss of European life is not as great in Jamaica as at Sierra Leone, in proportion to the numbers respectively employed.

We regret to hear that the only English Chapel at Corfu has been converted into a Hospital for sick soldiers. There are it is said six British regiments, besides a great number of civil residents in the island. The Chaplain is obliged to read the service for the troops in the open air, and for the residents in the Hall of the Palace. Well may British soldiers be seduced from the faith they profess, when their religious instruction is so grossly neglected.

J. Poynder, Esq. brought forward, at the General Court of Proprietors at the East India House, on Wednesday, Sept. 22. a motion of which he had given notice with reference to the countenance afforded by the East Indian Government

to idolatrous worship. It appears that under the pretext of protecting this worship, a tax has been levied by the Company, by which in the last 17 years they have derived £1,000,000. Mr. P's motion was seconded by Mr. Carruthers, and supported by Mr. Trant, Mr. Rigby, and Mr. Martin, but finally negatived by a large majority. We trust however that ere long this nefarious system will be abolished.

#### DEATH OF MR. HUSKISSON.

WE regret to state that this distinguished individual met with a fatal accident at the opening of the Liverpool and Manchester Rail-way, on Wednesday Sept. 15, and died at Eccles the same evening in the sixty-first year of his age.

It appears that Mr. H. and some other gentlemen had, contrary to the directions previously given, stepped out of the car in which they had been riding, and were conversing on the Rail-way, when they were alarmed by the approach of another carriage. Some of the gentlemen by standing close to the car which had stopped, remained in safety while the other carriage passed; the interval between the two lines of road being about four feet. Others were able to resume their seats in the carriage they had left, but Mr. H. in attempting as it is supposed to follow their example, fell, with his knee bent over the rail-way, so that the carriage which instantly came up passed over the middle of the thigh and the calf of the leg, at once lacerating the flesh and crushing the bones in the most tremendous manner. Mr. H. is reported to have said, 'I have met with my death—God forgive me.' He was removed with the utmost care and rapidity to the house of the Rev. Mr. Blackburn of Eccles, where every possible attention was paid, and where he expired about nine o'clock in the evening.

The country has thus by a melancholy accident been deprived of a very eminent statesman, and the oft-repeated warning has again been renewed, "Be ye ready also." Of Mr. Huskisson's political sentiments different views will be entertained; but all must unite in ascribing to him very distinguished talents and industry, and in lamenting his removal at this important juncture.

#### DEATH OF THE REV BENJAMIN SCOTT.

It is with painful feelings that we record the sudden death of the Rev. BENJAMIN SCOTT, M. A. Vicar of Bideford near Alcester, and youngest Son of the late Rev. THOMAS SCOTT, Rector of Aston Sandford.

Mr. S. had not been well, but appeared to have-recovered, except that he felt great debility, for which the sea was recommended. He accordingly left home for Aberystwith, on Aug. 23d. and proceeded very well till the 26th., when he was seized instantaneously with the most excruciating pain, and obliged to stop at a small public house on the road, at Pen-y-bent, in Radnorshire, where, in the midst of noise and inconvenience, and in dreadful sufferings, he lay till he died, on the 29th, aged 42, leaving a widow and seven children to lament his removal.

Notwithstanding all his painful sufferings, his soul was calm and peaceful, yea, even happy, and rejoicing in God, and in the full assurance that HE would take care of his widow and orphans.

#### Notices and Acknowledgments.

RECEIVED.—STOCKPORT—CANDIDUS—R. A. H.—J. C.—M.—A FEMALE.—LETTER through the Rev. E. B.

In reply to a Country Curate we observe, that we are to take all prudent means of guarding against probable dangers, and the use of such means is perfectly consistent with dependance on the general promise, "The Lord will provide." We conceive therefore, that the system of insurance, as a provision against casualties by fire, shipwreck, or death, is every way commendable. How far the Clergy Mutual Assurance deserves attention, in preference to similar Institutions, we must leave to the decision of our correspondent.

ERRATUM.—In some copies of page 377, of the present Number, line 3, instead of 'all the sleeping dead,' read 'all the pious dead.'

THE  
CHRISTIAN GUARDIAN,  
AND  
**Church of England Magazine.**

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NOVEMBER 1830.

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THE REV. CLAUDIUS BUCHANAN, D.D.

WE have hitherto contemplated Mr. Buchanan as a private and retired individual, struggling with difficulties, preparing for future services, and discouraged by the numerous impediments and disappointments which he experienced in his efforts to do good. We are now however called to regard him as a public character, introduced by divine providence into an important situation, giving up himself wholly and devotedly to his great work, attracting considerable attention by his munificence, and at length by unwearied assiduity and perseverance, succeeding in the great object of laying the foundation of an ecclesiastical establishment in India.

Soon after Mr. Buchanan's removal to Calcutta, the Marquis Wellesley was induced to form the plan of a collegiate institution at Fort William, and at his request Mr. Buchanan drew out a sketch of the constitution of the College. The British possessions in India constituted even at that period one of the most extensive and populous empires in the world, and the government of these possessions, the administration of justice, the collection of revenue, and every other concern of a civil and religious nature, devolved on the servants of the East India Company. The patronage of the Company was consequently immense, and young

men were continually sent out by the Directors, and appointed eventually to the most lucrative and important situations, without any very exact inquiry as to their moral character, or their peculiar qualifications. Most of these writers, as they were technically called, were the younger sons of persons occupying a respectable rank in society, and received in consequence the rudiments of a liberal education; but as they were usually appointed at an early age, accustomed to consider their appointment as a splendid species of banishment for a series of years, in which with tolerable certainty they might acquire a fortune, and the acquisition of which would depend more on the influence and patronage of their friends, than their own personal qualifications; they had in general very little inclination, and usually very slender opportunities, for mental or literary improvement. That such a system should be accompanied with considerable evils, was unavoidable; and the importance of obviating those evils, and adopting some efficient plan for preparing the servants of the company for their highly responsible situations, induced the Marquis Wellesley to institute the College of Fort William. Here all the young men sent out by the Company as civil servants were collected, placed under the care and

instruction of a provost, vice-provost, and eight or ten professors, subjected to proper restraint, and favoured with moral and religious, as well as literary, political, and scientific instruction ; examined in public at proper periods, and rewarded according to their actual proficiency, with priority of choice, of the most valuable and agreeable appointments. The Rev. Mr. Brown was appointed Provost, and Mr. Buchanan Vice-provost of the college ; Mr. Buchanan also gave Lectures on Greek and Latin, drew up all the important papers relating to the institution, and preached very frequently in the churches of Calcutta. Under their care the college flourished exceedingly, and met with the most surprising success. Mr. Buchanan observes in one of his letters—

‘ Some of the college students have already made most distinguished proficiency in the oriental languages. The spirit of emulation, of interest, and of fame, is excited in a very remarkable degree. No impropriety of conduct is known. All is silence, and study, and decorum. They all dine in the college hall, in the presence of the professors. There are some instances of a serious spirit of religious enquiry among the students.’

The following year he adds,—  
‘ Our church continues in much the same state in which I described it to be in my last. We have had an addition of some communicants, chiefly from college.

‘ I see clearly, that all our future professors and examiners will be taken from among those who have been students. It is with the greatest difficulty that we can find in the whole service examiners in the various languages, who have confidence to face the students. So that we have been obliged to take our examiners from among the professors, which is rather contrary to the statutes.’

Of the spirit and motives which actuated Mr. B. at this period, the following extracts afford a pleasing view. In writing to Mr. Brown he observes—

‘ As to myself, it is my only desire to be of some service to the Church of Christ before I die ; and I would gladly seize any means, by change of situation or otherwise, which would enable me to do so. As to this world, there is no object (if I know my own heart at all) which I have in view ; neither of family, of fortune, of situation, of leaving this country, or continuing in it. I have chiefly to complain of a languid and heartless constitution, both in body and mind, which makes me to bear easily with all things, and to have little pleasure in any thing. This loss of energy and life has been occasioned partly by a continued course of ill health, partly by the untoward circumstances in my situation since I arrived in the country, but chiefly by the natural contagion of unchristian manners.

‘ I am, however, at this time more independent of society I dislike, than at any former period since my arrival in India ; and I hope to be yet more so. Whether by resigning college appointments, secluding myself from the world, and preaching twice a week, I should be of more service, than by maintaining a public situation, is a question I cannot answer. What may be impossible and improper now, may be possible and proper hereafter.

‘ However, the chief consideration at present, is the state of the heart. How is the soul with God ? I endeavour by prayer to restore it daily, relying (though feebly) on the aid of the Mediator, wondering sometimes that I am not worse, oppressed in spirit at a review of the past, and hoping for better days.’

To Mrs. Buchanan, whose health had obliged her to return to England, he observes :—

'My infirm constitution admonishes me not to expect to enjoy life, as some speak; and I am thankful for every barrier which God erects against my taking up my rest in this wilderness. Let us then, my dear Mary, live for the day, seeking that heavenly peace, which is always attainable. We have learnt from our past experience, that 'our times are in his hands;' and we shall confess at the end that 'He hath done all things well.'

'I feel a deep sense of the importance of my present situation, and of the necessity of using the talent committed to my charge; the uncertainty of having such an useful sphere of action much longer, or my health continued, or my reputation supported: these things excite me to greater exertions while it is called 'to-day.'

'The society of religious people here pray that I may be enabled to do something for the gospel. I am now in better health than formerly. My spirits are more alive; and I trust my hopes in the gospel will be fulfilled. You, my beloved wife, can now pray in *faith*; a sense of religion has visited you. Cherish it as the life of your soul. Esteem it the pearl of great price, far exceeding in value the joys of your family, or the wealth of the Indies.'

While thus usefully and honourably employed, Mr. Buchanan and his fellow-labourers experienced the most exquisite disappointment in consequence of the Court of Directors having determined on the immediate abolition of the college of Fort William. The alleged ground of this determination was the expense; on this Mr. B. observes—

'That ever such an objection as that of expense should have been urged by the Directors appears to me unaccountable. The expense, whatever it has been, is now amply liquidated; and in a manner more favourable to the interests of the Company than if the sum had been

paid into their treasury; with some advantage of health, of morals, and of learning, and with some coercion of the native ascendancy, which has ever been deemed the bane of the British administration in India.

'Satisfied, however, with the good which *has* been done by the institution, we wait submissively for the period of its regular dissolution; which will be in December next. Even were it to continue in its present state, or in one yet more improved and respectable, I should not desire to bear a part in it. I have weak health. My heart seeks to be disengaged from collegiate labours, and to find rest and refreshment in the one spiritual work of the everlasting Gospel. Fortune or fame cannot add an hour's happiness to my present existence; but they may interrupt it. I feel a secret pleasure in the purpose of the Directors to abolish the college, as it respects *myself*; but I feel at the same time that its continuance under other men would be favourable to my evangelical labours in this country.'

The Marquis Wellesley felt so deeply the importance of the institution, that he deemed it his duty to declare that the abolition of the college must be gradual, and exerted himself in the interval to induce the Directors to revise their determination. The effects however of their interference were immediately visible: the students found that religion and morality formed no part of the plan proposed as a substitute. And although order and discipline were preserved in the exterior, yet an incurable wound was inflicted on the growing honour of religion and exemplary morals, and a gradual secession of the students from the mission church immediately commenced.

These evils were forcibly pointed out in a letter of Mr. B's, in which at the same time he renews his testimony to the value of the institution. The following are extracts.

'In the midst of this uncertainty we are sure that 'the Lord reigneth !' and that His gracious providence hath ordered all things aright ; hath produced the good already done, and will overrule the evil, past and to come, to his own glory and the good of his faithful church on earth.

'It is now upwards of three years since I was appointed to offices in this college ; and, as I before mentioned to you, every collegiate object of a private nature is extinct in my breast ; and I would gladly resign my situation to some other person of more ability, health, and spirits, even in the event of the Court's increasing the first dignity and importance of the institution. What I write to you comes really from an indifferent person.

'If God were pleased to give me my heart's desire, he would give me more grace and a greater sense of the value of souls ; with a measure of better health and a more undisturbed leisure to make known the glory of his Gospel among his people here, during the short period that may be allotted to my ministry.'

While Mr. B. was thus occupying the important station of Vice Provost of the College of Fort William, he evinced his liberal and Christian feelings by remitting to Mr. Henry Thornton the sum of four hundred pounds, which that gentleman had so liberally devoted to Mr. B.'s education, by placing at his disposal five hundred pounds, for the education of a poor student at Mr. Thornton's selection, and by contributing spontaneously and abundantly to the comfort of his aged and widowed mother.

These were however only the first fruits of that abundant liberality which he shortly evinced. In the summer of 1803, he conceived the idea of proposing certain subjects of prize composition connected with the civilization of India to the Universities of the united kingdom. He therefore offered to each of the

Universities of Oxford, Cambridge, Edinburgh, Glasgow, St. Andrews, Aberdeen, and Dublin, a prize of one hundred pounds for an essay in English prose on the best means of extending the blessings of civilization and true religion among the sixty millions inhabitants of Hindostan, subject to British authority. He also proposed prizes for poems on the revival of letters in the east, for Latin odes on "*Collegium Bengalense*," and for Greek odes on *Γενοσθω φως* (Let there be light). For these purposes he appropriated no less than £1650. with the sole object of exciting public attention to the religious and moral improvement of our Eastern possessions.

In the following November Mr. Buchanan, having previously submitted to the Marquis Wellesley his thoughts on the expediency of an Ecclesiastical Establishment for India, commenced a correspondence with the Archbishops and Bishops of this country on that important subject ; and at a later period prepared and published a memoir demonstrating the importance of the measure, both as the means of perpetuating the Christian religion among our own countrymen, and as a foundation for the ultimate civilization of the natives ; and not content with these exertions, he, on the 4th of June, 1805, proposed to each of the Universities of Oxford and Cambridge, a prize of FIVE HUNDRED pounds for the best essay on—

I. The probable design of the divine Providence in subjecting so large a portion of Asia to the British dominion.

II. The duty, the means, and the consequences of translating the Scriptures into the oriental tongues, and of promoting Christian knowledge in Asia.

III. A brief historic view of the progress of the gospel in different nations, since its first promulgation ; illustrated by maps, shewing its luminous tract throughout the

world; with chronological notices of its duration in particular places:—and appointed these prizes to be decided on June 4, 1807, the King's birth-day. The Oxford prize was gained by the present Dean of Salisbury, Dr. Hugh Pearson, to whose life of Dr. Buchanan we are deeply indebted. The Cambridge prize was not adjudged to any of the compositions sent in.

In the following August, Mr. Buchanan was seized with an alarming illness which led both himself and others to anticipate his speedy dissolution. 'I am now,' said he to Mr. Brown, 'about to travel, not an earthly journey, but still to 'unknown regions of the Gospel.' I shall now pass over the heads of old men labouring usefully for Christ; and at this early period be advanced to see what "eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive," and behold discoveries of the glory of Christ, "God manifest in the flesh," who hath come to us, and kindly taken us by the hand. He will lift us out of the deep waters, and set us at his own right hand. I once saw not the things I now see; I knew not the gospel. Now I pray, that the little I have known may be perfected, and that God would complete his work on my soul.'—From this severe attack he was however, mercifully recovered, but while his strength was yet imperfectly restored, he received intelligence of the death of Mrs. Buchanan, which took place on the 18th of June, on board the vessel in which she was returning to England, and not far from the island of St. Helena. In writing to his friend Colonel Sandys, Mr. B. observes:

'I have been at this place for some time past, in the hope of getting a little strength. I was visited by a fever about two months ago, and was despaired of for a day or two. But the prayers of the

righteous were offered up, and my days have been prolonged. It was with a kind of reluctance I felt myself carried back by the reflux waves to encounter again the storms of this life: for I had hoped the fight was done. Although unprofitable has been my life, and feeble my exertions, yet I was more afraid of the trials to come, if I should survive, than of departing to my rest, if it was the will of God. I had made a disposition of my fortune to Mary, and her pious purposes; (for she too had undertakings in view) believing that she would be much more useful than I could. My first care on my convalescence was to write to *her* an account of that event. In a few days afterwards the Calcutta Indian arrived from St. Helena, and brought me the news of my dear Mary's decease! Before she went away I perceived that her affections were nearly weaned from this world; and she often said, that she thought God was preparing her for his presence in glory. She was greatly favoured in her near access to God in prayer; and she delighted in retirement and sacred meditation. She was jealous of herself latterly, when she anticipated the happiness of our all meeting in England; and endeavoured to chastise the thought.

'Her sufferings were great, but she accounted her consolations greater; and she used to admire the goodness of God to her, in bringing her to a knowledge of the truth at so early an age. It was her intention, had she lived to reach England, to have gone down with her two little girls to visit you; saying, 'We shall behold each other as two new creatures.' You had been accused to her of being too peculiar, and she wished to see what was amiss.

'When she found her dissolution drawing near, she solemnly devoted her two little girls to God; and prayed that he would be their

Father, and bring them up in his holy fear, and preserve them from the vanities of this evil world. She said she could willingly die for the souls of her children; and she did die, in the confident hope of seeing them both in glory.'

About this period Mr. Buchanan received a diploma from Glasgow, conferring on him the degree of Doctor in Divinity, and in May 1806, left Calcutta and proceeded to the coast of Malabar, in order 'to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the scriptures in India.'

The narrative of this interesting journey is contained in our author's *Christian Researches*, and can only be noticed very briefly on the present occasion. He witnessed and described the abominations of Juggernaut, from which detestable orgies our East Indian proprietors receive an unholy gain; he passed on to Tanjore and saw the Rajah, and heard the venerable Mr. Kolhoff, and Sattianaden the native missionary, and witnessed the grave of Schwartz. He sought out the Syrian Christians and the Cochin Jews, and with great liberality and admirable wisdom formed plans for their respective benefit, and arrived in Calcutta in March 1807. Here he found the College of Fort William reduced to very narrow limits, and the office of Provost and Vice-Provost abolished. With his usual ardour he formed the plan of a Christian Institution in the East, or a College for the translating the Holy

Scriptures into the oriental tongues, which exhibits very striking marks of a liberal and enlarged mind, though owing to various difficulties it has been hitherto very imperfectly carried into execution. Dr. B. found indeed a very material alteration in the supreme government. Under Lord Wellesley, literature and religion were decidedly encouraged, but now the patronage of government was withdrawn from the translation of the scriptures into the oriental tongues—attempts were made to suppress those translations—the encomiums of the Honourable Court of Directors on the venerable missionary Schwartz, published in Madras and Bombay, were concealed in Bengal—Protestant missionaries in Bengal were restrained in the exercise of their functions and the publication of their works, and the government actually interfered to prevent an advertisement of some sermons on the prophecies which Dr. Buchanan had preached and was about to print, from appearing in the Government Gazette. Under such circumstances—his health declining, and his prospects of usefulness in India exceedingly diminished—Dr. B. preached his farewell sermon in the mission church at Calcutta, from Phil. i. 27; and embarking in November 1807, proceeded to Ceylon, crossed over to Cochin, and proceeded to Goa. Here he obtained much valuable information with respect to the inquisition, and evinced considerable courage and dexterity in attempts to explore its recesses, and unveil its mysteries, though not with entire success; but for these details we must again refer to Dr. B.'s valuable *Christian Researches*. Dr. B. thence proceeded to Bombay, and arrived in England in August 1808. Here he immediately visited his children and his aged parent, and subsequently employed himself in preaching at different places, and pro-



moting by every means in his power the great work of evangelizing India. Among other discourses, the sermons before the Church Missionary Society, and those before the University of Cambridge, deserve especial notice.

In February 1810, Dr. Buchanan entered again into the marriage state with Miss Thompson of Kerby Hall. In the course of the following spring he experienced a slight paralytic affection, which operated as a warning against that incessant exertion to which he was naturally disposed, and induced him, after visiting Buxton, Scarborough, &c. to resume a project he had previously entertained of again leaving England, travelling to Palestine, and making some enquiries concerning the Syrian churches of Antioch, Mesopotamia, &c. The execution of this plan was however, prevented by renewed paralytic attacks, which convinced him of the impossibility of engaging in so arduous an undertaking.

In the early part of 1812, the period approaching for the renewal of the East India Company's charter, Dr. B. notwithstanding his infirm health, exerted himself in preparing the Prospectus of an Ecclesiastical establishment for India, and suggesting measures for facilitating the entrance of missionaries into our Eastern possessions. These plans were forwarded to government, and being ably supported by the efforts, petitions, and arguments of the great and the good, were eventually, on the renewal of the Charter, adopted. In 1813, Dr. B. was again called to sustain that most afflicting calamity, the sudden removal of his affectionate partner under circumstances of the most distressing kind: she had been confined, and appeared to be rapidly recovering. Her removal is thus described by Dr. B.:

'On the morning of the day on which she died, after I had knelt

by her bedside, as usual, and prayed with her, and had left her, she desired her maid to read a hymn to her. She began one, but immediately said it was a funeral hymn; to which she replied, 'a funeral hymn will suit me very well.'

'About an hour afterwards she was brought into my study, and took her seat in the arm-chair. About one o'clock her dear father and mother came to visit her. After her father had stayed some time, he and I went out in the carriage for an hour, while her mother remained with her. On our return, her mother took her leave, and I accompanied her down stairs to the carriage. On my coming up, my dear Mary had just got up from her chair, and walked over to the couch with a quick step assisted by her nurse, from an apprehension that she was about to faint. I immediately supported her in my arms. Slight faintings succeeded, but they were momentary. She complained of a pain near her heart. On my saying, I hoped it would soon be over, she replied, 'O no, it is not over yet; what is this that is come upon me? send for mamma.' After a few minutes' struggle, she sat up in the couch with much strength; and looking towards the window, she uttered a loud cry, which might have been heard at a considerable distance. She then drank a little water; and immediately after drinking, without a groan or sigh, her head fell upon my breast. I thought she had only fainted; but her spirit at that moment had taken its flight. It was just three o'clock in the day.

'Thus died my beloved wife. She was ready for the summons. She had long lived as one who waited for the coming of her Lord. Her loins were girded, her lamp was burning, and the staff was in her hand. She had nothing to do but to depart.

' "Blessed are those servants

whom the Lord when he cometh shall find watching ; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Luke xii. 37.'

This afflictive dispensation did not however induce Dr. B. to relinquish his valuable labours. He was indeed cast down but not destroyed. Though deprived of his beloved partner, he was still engaged in a great work. The attention of the public was now forcibly called to our Eastern possessions, and Dr. B. was, in consequence, called upon to engage in extensive correspondence, and to embark in controversy, on the duty and importance of promoting Christianity in the East. His mind then returned to the Syrian churches. He had promised to procure for them an edition of the Holy Scriptures, and on the faith of this promise, had received from their hands the sacred deposit of an ancient and valuable MS. He had, indeed, previously adopted measures for fulfilling his engagement ; but now he removed to Cambridge, and thence to Cheshunt, Wormley, and eventually Broxbourne, that he might with the greater convenience superintend the press.

In January, 1815, Dr. B. visited his friends in Yorkshire ; and, on his return, receiving letters announcing the death of his valued friend and benefactor, H. Thornton, Esq. proceeded to town, to join in paying the last mark of respect to that distinguished individual. The weather was at this time exceedingly severe, and the attendants on the funeral were exposed to its inclemency for a considerable time. Dr. B. did not however appear to have suffered, and returned to Broxbourne the following day. Here he renewed his labours, and pursued the plan he had marked out for the careful correction of the Syriac Testament, which re-

quired that he should attentively peruse each sheet five times. He had arrived at the twentieth chapter of the Acts, where the Apostle utters these remarkable words, " And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more," when, as his servant states, ' while making a morning's call on some of the neighbours, he was taken with something of a fainting fit, which passed off, without his considering it of consequence enough to require medical assistance. As the sickness came on again towards evening, I took the liberty to disobey my master's orders, and to send for the medical gentleman, whose skill had so much appeared in the improvement of the Doctor's health in the preceding months. This gentleman was with him about nine o'clock in the evening, and did not express any apprehension of danger. Dr. Buchanan retired a little past ten, saying he was better ; and as he expected to get a little sleep, wished me not to disturb him, to take the second medicine, till he rung the bell. About half past eleven, sitting on the watch for the summons, I fancied I heard something of an hiccough ; which induced me, contrary to orders, to enter the chamber, and to inquire if he was worse. He signified he *was* worse. On which I instantly alarmed the family, and sent for assistance ; and then returned to the bedside, where my master appeared labouring under a spasm in the breast. He intimated a wish for me to hold his head ; and in this posture, without a struggle or convulsion, his breath appeared to leave him ; so that before twelve, by which time Mr. Watts the printer, Mr. Yeates, and a few other neighbours, were with me, we were obliged to conclude, that our excellent friend's spirit had joined the glorified saints above.'

Thus died this great and good

man. His years were few, but his usefulness incalculable—his exertions were instrumental in removing the most formidable obstacles to the promotion of the gospel in the East, and in administering the Bread of Life to multitudes of perishing men—The leading principles of his faith are thus expressed in the preamble of his will.

‘ I Claudius Buchanan, of Little Ouseburn, make this my last will and testament. I commit my soul and body to Jesus Christ, the Saviour of lost sinners, of which sinners I am one, the chief of sinners; but I trust I have obtained mercy; and I look for eternal salvation through the obedience of Christ unto death, even the death of the cross. I account

the origin of my salvation to be the love of God the Father, who loved my soul in Christ its head before the foundation of the world. I renounce all works as a claim of merit. All my works have been mixed and sullied with sin and imperfection. Whatever has been acceptable to God is his own, even the work of his Holy Spirit; it is not mine. Glory be to God the Father, Son, and Holy Ghost, for ever and ever. Amen.’

Dr. Buchanan left two daughters, by his first wife, to lament his loss. He was interred near his second wife, at Little Ouseburn, in Yorkshire. His remains are distinguished by the following monumental inscription, from the pen of the late Rev. W. Richardson of York.

Sacred to the memory of  
**CLAUDIUS BUCHANAN, D. D.**  
 Late Vice-Provost of the College of Fort William in Bengal,  
 whose eminent character as a Christian,  
 zeal for the cause of his God and Saviour,  
 and unwearied endeavours to promote it in the earth,  
 deserve to be had in everlasting remembrance.  
 He was a native of Scotland,  
 but educated at Queen's College, Cambridge.  
 During the twelve years of his abode in India,  
 “his spirit was stirred in him,”  
 while he beheld millions of his fellow subjects,  
 under a Christian government,  
 as sheep without a shepherd, and perishing for lack of knowledge.  
 To excite the attention of the British nation to this sad spectacle,  
 he devoted his time, his talents, and  
 a large portion of his income.  
 By his “Christian Researches,” and other valuable publications,  
 he pleaded the cause of neglected India, nor pleaded in vain:  
 Britain was roused to a sense of her duty,  
 and sent forth labourers to the harvest.  
 Though gentle and unassuming,  
 he was bold and intrepid in this work of faith and labour of love;  
 and exhibited mental vigour to the last,  
 amidst great bodily debility and severe affliction.  
 In social and domestic life he was holy and exemplary,  
 full of mercy and good works:  
 Yet in lowliness of mind, he renounced all dependance upon  
 the excellencies which others saw and admired in him,  
 and looked for eternal salvation through the  
 obedience unto death of Christ.  
 He departed this life February 9, 1815, aged 48,  
 At Broxbourne, in Hertfordshire;  
 where he was superintending an edition of the Syriac Scriptures;  
 and was buried near the remains of his amiable wife,  
 whose virtues he has recorded on the adjoining stone.  
 “They were lovely and pleasant in their lives,  
 “and in their death they were not” long “divided.”

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. X.

WE now enter upon the serious consideration of the wonderful predictions contained in the Apocalypse of St. John ; commencing at the opening of the sixth chapter, in which the Lamb, having assumed to himself the right and power, which no created being could either claim or exercise, of knowing and revealing all things "which shall be hereafter"—begins, before the glorified church, and in sight of his beloved Apostle, to open the sealed book, in whose folds or leaves are contained all the purposes of God concerning the kingdoms of the earth.

*"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer."*

*And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red : and power was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword."*

*And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo ! a black horse ; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine."*

*And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale*

*horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."*

We here notice, first, the interpretation which our leading commentators give, of these four riders.

Mr. Cuninghame, following Archdeacon Woodhouse, spiritualizes the whole of the above passage, and regards the four horses, with their respective riders, as predicting four different states of the church, in the ages commencing from the date of the vision.

The white horse and its rider, he therefore considers to "represent to us the triumphant progress of the gospel of Jesus Christ in the first and purest age of the church, comprehending the greater part of the first three centuries."

"The fiery colour of the second horse, when joined to the description of the office of his rider, and of the dreadful weapon with which he was armed, indicate to us, that after the first and purest age of Christianity, the spirit of love and peace should recede from the visible church, and be succeeded by a fierce and fiery zeal, instigating Christians to destroy one another."

"The black colour of the third horse, the yoke with which his rider was armed, &c.—unite in pointing out to us a period when the grossest darkness and ignorance should overspread the visible church."—"This prophecy was accomplished in the rise and prevalence of the papal power."

"The fourth seal evidently represents the state of the church in those ages, when the flames of persecution were kindled by the papal power,' &c.

To this interpretation we object on the following grounds—

1. It is not historically correct to describe the first three centuries of the church as being the *purest*, and most *triumphant*. Nor is it true that another period then followed, especially distinguished from the first ages, by a fierce and fiery zeal instigating Christians to destroy one another. Whenever and wherever Christianity declined and became corrupt, there false zeal and a persecuting and bitter spirit appeared; and this was almost as visible in the second and third centuries, as in the fourth and fifth. Milner speaks of the latter part of the third century in the following language—"Human depravity effected throughout a general decay of godliness; and one generation of men elapsed with very slender proofs of the spiritual presence of Christ with his church." While of the fifth century he says, "God interposed with a *second great effusion* of his Spirit, and the church arose again from her ruins, in one part at least of the empire."

2. The rise of the papal apostacy, if described at all under the figure of either of the riders or their horses, would, we may assume, be clearly shown by the peculiar characteristics of *one* of them, and would not be divided between *two*, as though occurring at two different and distinct periods. Mr. Cuninghame has clearly shewn, in his reply to Mr. Faber, that the persecuting character of the Church of Rome was exhibited simultaneously with its usurpation of the power and authority of the Divine head of the church. We cannot, therefore, admit that the papacy appeared, under the symbol of the third rider, as the imposer of bondage on the minds of men; and afterwards appeared again, as the fourth rider, in the character of the persecutor of the faithful. The whole of this interpretation is unsatisfactory. These riders certainly

show forth a power, either spiritual or temporal, and their various characters signify a decided change in that power, so as clearly to mark four stages, or periods of existence, greatly differing from each other. Mr. Cuninghame has attempted to show four such periods in ecclesiastical history; but these four periods are not distinctly marked in the records of the church, nor were they ever known as such, to the students of her history. And the rules by which Mr. Cuninghame attempts to distinguish them, would serve for seven or fourteen periods, as well as for four. It may be said that *two* periods or changes in the state of the church prior to the papacy, are discernible; but by the same rule *six* or *eight* periods might be described. It may be said that the rise of the papacy is marked by *two* leading characteristic stages, but it may be said with equal truth, that *five* or *seven* distinct stages of its growth are easily distinguished.

3. Lastly; when a vision is given to one of the prophets, the intent of which is not obvious, and on the surface, we commonly find that an interpretation is given. The visions of Daniel, and of the harlot and seven-horned beast of St. John, are instances. We judge, therefore, that as no such explanation of these four riders was given to the Apostle,—the reason was, that the meaning of the symbol was plain, and of easy interpretation. A rider on a white horse, crowned, and with the bow of conquest in his hand, would unquestionably bring to the Apostle's mind the idea of the Roman emperor and his power. But that such a symbol was meant to exhibit the persecuted, impoverished, despised church of Christ, existing in prisons, and "in dens and caves of the earth,"—was certainly not the surface meaning. And as this interpretation was not revealed to the Apostle, but he was left, on the contrary, to adopt the more obvious

one, we doubt the probability of the more hidden meaning being really the true one.

Turning to the writings of Mr. Frere and Mr. Irving, we meet with a very different scheme of interpretation. According to their view, the date of the first seal must be fixed at the era of Constantine. They include the whole of the epistles to the seven churches in their chronology, fixing upon the expression (chap. ii. 10.) "*ye shall have tribulation ten days*," as figurative of the ten persecutions, the last of which terminated, A. D. 311. And then interpreting chap. iv. 1. "*I will shew thee things which must be after these things*,"—they are naturally brought to look for the going forth of the rider on the white horse, immediately after the deaths of Dioclesian and Galerius, the authors of the tenth and last persecution. Constantine the Great, the first Christian emperor, comes most opportunely under their notice at this period; and having adopted him as the subject of the first seal, they are necessarily obliged by consistency to make the other three riders typical of individuals also. Thus the following interpretation is brought out:—

*First Seal.*—Rider on the white horse, *Constantine the Great*, A. D. 324—337.

*Second Seal.*—Rider on the red horse, *Theodosius*, A. D. 379—395.

*Third Seal.*—Rider on the black horse, *Honorius*, A. D. 395—425.

*Fourth Seal.*—Rider on the pale horse, *Justinian*, A. D. 527—565.

To this system, however, one or two objections present themselves:—

1. There is not sufficient ground for taking the second, third, and fourth chapters of the Apocalypse to be part of a chronological prophecy. Neither does the single expression, *Thou shalt have tribulation ten days*, afford sufficient basis for the assumption that those three chapters occupy the whole

of the first three centuries. This expression is addressed to one church only, Smyrna; and it may or may not refer to the ten persecutions which were to come upon the infant Christian church. The probability is rather that those persecutions were not intended, for it does not appear that Smyrna was subjected to all of them.

But if the ten persecutions were not intended in this expression, the whole basis of the scheme vanishes at once. We cannot then postpone the going forth of the rider on the white horse, seen by the Apostle, A. D. 96, until more than two hundred years after;—Constantine cannot be intended;—we must seek some other interpretation.

2. There is also something unsatisfactory in making the riders of the four horses typical of *individuals*. If Constantine was the rider on the white horse, the first, and Theodosius the rider on the red horse, the second,—then it follows that as Constantine died in A. D. 337, and Theodosius did not become Emperor until A. D. 379,—there must have been an interregnum of forty years, during which the vision pauses. And between the third and fourth riders, Honorius and Justinian, an interval of more than a hundred years occurs. This is very unsatisfactory, and very unlike the completeness and fulness of inspired prophecy.

3. Another reason for rejecting this scheme is this:—The earthquake of the *sixth seal* appears to set forth the subversion of the Western empire. This occurred, A. D. 476, and therefore an interpretation which would extend the *fourth seal* to a much later date, namely, to A. D. 527, the time of Justinian, must be incorrect.

The last system to which we shall advert, is that of Mr. Faber;—Being much attached to the 'great calendar of prophecy,' commencing

B. C. 657, and terminating A. D. 1864,—he is naturally willing to find the same great period in St. John, which he considers that he has discovered in Daniel. He therefore identifies the four riders of the seals with the four great empires of Daniel, concluding the white horse to indicate the Babylonian empire,—the red horse, the Persian,—the black horse, the Grecian,—and the pale horse, the Roman power. One argument in favour of this scheme, he draws from the circumstance that the cherubic creatures which announce each of the first four seals, are, successively, the lion, the bull, the man, and the eagle;—while these symbols belong, in a certain degree, nationally to the four great empires above named. This curious coincidence, however, although worthy of notice, cannot be admitted to rank as an *argument*, however remarkable it may be considered as an *illustration*.

We object to Mr. Faber's interpretation, for the following reasons:—

1. Because it needlessly diverges from the course pointed out by the inspired word. The prophet is invited to behold, and then to record, "*things which must be hereafter.*" Why then should we go back seven hundred years, and suppose that this revelation of *things to come*, commences with a view of three long-since-subverted empires. Let it also be observed, that these very seals, even the first three, which Mr. Faber supposes to relate to the Babylonian, Persian, and Grecian empires, are described in the commencement of the fifth chapter as being so closed up from human and even angelic knowledge, that "*no man in heaven or in earth, nor under the earth, was able to open the book, or even to look thereon.*" How does this language agree with the supposition that, in fact, the matters included

in the first three seals were already known to all mankind, being matters of by-gone history."

Mr. Faber argues very ably that the words *the things hereafter*, or *the things which shall be after these things*, may by possibility be so far stretched as to allow of a short prefatory sketch like the first three seals. We admit the force of much of his argument, but even were we to allow it to be barely possible for such a construction to pass;—we should still recur with a decided preference to the most literal interpretation of the words. Why should we adopt a scheme which is built upon a barely possible supposition, when the passage may be understood without difficulty, in the ordinary and straight-forward meaning.

2. But again;—this interpretation is ill suited to the real history of the empires to which Mr. Faber would apply it. Every one understands the first four seals to exhibit a series of changes in which the power or powers presented to view, become, on each change, more awful and more appalling. First, a triumphant, crowned conqueror, terrible, indeed, but also glorious. Then, the bearer of the sword of civil war. Then, the bringer of famine and bondage. And, lastly, the scourge of terrible invasion, famine, pestilence, and all other evils combined. Nothing is more obvious than the *gradation* of horrors here successively introduced. But where, we may ask, are the answering features of this description to be found, if we look for them in the character of the four empires. Daniel describes them as alike wild beasts: the lion, the bear, the leopard; giving, it is true, more of terrible strength to the last, but showing no such gradation as is here exhibited. Nor, in fact, can we at all understand why the Babylonian empire should be characterized especially by the white horse or the crown of triumph; the Persian by the sword of

civil war; the Greek by the yoke, or balances; or the Roman by the company of Hades. We doubt the justice of the application; we cannot admit this interpretation.

Having thus reviewed the theories of the principal commentators of the present day, we proceed to offer, by way of suggestion, that solution which appears to our minds more probable.

The first inquiry is, Whether the seals, especially the first four, concern the history of the church, or the history of the empire,—whether *spiritual* or *secular* things be prefigured in them? The great primary principle of homogeneity demands that they should be consistently interpreted; and not, as in some writers, by explaining the first seal as concerning the progress of the gospel, and the following three as relating to the calamities of the western empire. Four riders issue forth, on the opening of the first four seals, and no one can read the entire passage without admitting that they must all have the same sphere of action. The question, then, is, whether their character and doings concern the Roman empire, or the Christian church. Many commentators have been tempted into a hasty opinion, that the first rider, mounted on a white horse, and riding crowned and triumphant, must set forth the victories of the gospel in its earliest period. But this conclusion, however pleasing, must not be adopted without seriously considering whether the characteristics and acts of the other three riders can also be taken to be significant of the after-changes in the history of the church. This supposition cannot be easily adopted. Mr. Cuninghame, as we have already seen, endeavours to proceed upon this basis; but his attempt entirely fails; no such four periods of the church's history can be satisfactorily pointed out. And not only

is it difficult to explain when and how the second, third, and fourth riders appeared in the church; but the general language of the whole scene is obviously inapplicable to ecclesiastical history. The second rider is armed with a great sword, and he causes the people "to kill one another;" the third bears a yoke or a balance, and proclaims famine; the fourth introduces pestilence and death, and the beasts of the earth. To find the fulfilment of all these in the annals of the church, is a task which may interest from its *difficulty*; but how much more simple and natural is the reference to Ezekiel, whose vision opens with the same glorious personage that appears to St. John, and who is told of the "*four sore judgments, the sword, and the famine, and the noisome beast, and the pestilence,*" which are sent of God into a *land, to cut off man and beast from it.*

The safest, therefore, and the simplest plan of interpretation in this case, is to take the language as far as possible in its plain and literal meaning; allowing, of course, that the horses and their riders are symbolical of what could not otherwise be shown in a vision; namely, the Roman empire under its several changes, from the time of the apostle to its dissolution.

Taking this view of the first four seals; does the page of history furnish us with a clear view of the fulfilment of this part of the prophecy? It does so furnish us.

Does the history of the Roman Empire, from the date of the vision to the dissolution of that empire, divide itself, naturally, into four periods, answering to the four riders of the seals? It does so divide itself, and the line is already drawn by our secular historians between each period.

"A war-horse denotes," in Mr. Faber's opinion, "a military empire." And certainly it must be allowed that an appearance



like that of the first rider, mounted on a white horse, crowned, and going forth, conquering, and to conquer, could not fail, except otherwise explained to him, (which it does not appear to have been) to bring to the Apostle's mind, the Roman Emperor and the Roman power.

Commentators, however, have felt a difficulty in supposing that so pleasing and glorious a symbol as that of the first rider could be intended by the giver of prophecy to set forth a heathen emperor, or a heathen power. They speak of the white horse as denoting "holiness" and "purity," but we do not know where they discover that any such meaning is distinctly attached to it. To us the symbol represents nothing more than a great military power, distinguished, however, from the other three, by the absence of any thing terrific or destructive in its attributes.

Now it is remarkable, and much confirms us in the view we have taken, that a period occurs in the Roman history, which exactly answers to the description given in the first seal. Passing over the reigns of Tiberius, Caligula, Nero, Vitellius, and Domitian, the characters of whom certainly do not agree with the idea suggested by the vision, we come to a period which is thus described by Gibbon :

"If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian, to the accession of Commodus. The vast extent of the Roman Empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm, but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were care-

fully preserved by Nerva, Trajan, Adrian, and the Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws."

May we not ask, whether this description does not answer wonderfully to the lineaments drawn by the inspired writer? And let it be added to the above description, that as the rider on the white horse "went forth, conquering and to conquer," and carried a bow, denoting far distant conquests, so Trajan was in fact the last of the Roman Emperors who enlarged the boundaries of the Empire, by his acquisitions in the remote regions of Dacia, Parthia, and the East.

But do we select this part of the Roman history arbitrarily, and merely because, in our view, it answers to the predictions of the Apostle? This, if it were the case, would considerably diminish the weight of the argument.

But it is not the case. We find, in a profane historian, who writes without any regard to the predictions of Scripture, a certain period described, as one of great happiness, prosperity, and beneficent government to the Roman Empire. We ask, what is the date of this period? It is said to commence from the death of Domitian. *This event occurred in A.D. 96. The very year, according to the best authorities, in which the visions of the Apocalypse were beheld by St. John.* So that, the Apostle being called upon to behold the things which must be hereafter, or the things which are about to follow after the present things, sees, in the very first event revealed to him, the commencement or going forth of that era, of prosperity and beneficent government, which did then, at that very period, actually commence in the Roman empire, and which continued for nearly a century after. In the year A.D.

96, the inspired writer describes the Roman Empire as entering upon a period of triumphal dominion, tranquil prosperity, and enlarged conquest; and the infidel historian, writing seventeen centuries after, describes the period which did actually then commence, as being the most happy and prosperous that the human race ever experienced. Thus, to our view, is the first seal amply ascertained by the testimony of unbiassed history; and we proceed accordingly to the consideration of the second.

The opening of the second seal presents to the view of the inspired apostle, another war-horse, with his rider. Still, therefore, it is the Military Empire of Rome, that is the object of the vision, but some circumstances connected with it are changed. It is no longer the white horse of peaceful triumph and beneficent dominion, that is seen, nor does the rider bear the bow of distant conquest; but he bestrides the red or bay horse of the battle field, he bears a great sword, and it is given unto him *"to take peace from the earth, and that they should kill one another."* In short, we have the plainest description possible, of a change from peaceful dominion and prosperity, to one of intestine commotion, conspiracy, and civil war. It is not the sword of an hostile nation, that comes against the empire; but it is given, or permitted, *"that they should kill one another."*

Now what says the page of history? First, is there any such distinct and decidedly marked change to be observed, as is here predicted? There is: not only does Gibbon expressly terminate the period of *"the happiness of the Romans,"* at the accession of Commodus, but Bredow, in his elaborate tables of history, closes what he calls *"the Golden period of the Roman Monarchy,"* exactly at the same date, A.D. 180.

In fact, nothing can be more

complete or decided than the change which then takes place in the Roman history. Five emperors had filled the throne for nearly one hundred years, without opposition from rivals or pretenders, and without internal war or commotion, each dying in a good old age, by the course of nature. But now, in rapid succession, we find the following emperors.

	A.D.		A.D.
Commodus,	180,	murdered.	192
Pertinax,	192,	murdered,	193
Didius,	193,	murdered,	193
Severus,	{ 193, conquers two pretenders, dies, }		211
Caracalla,	212,	murdered,	217
Macrinus,	217,	murdered,	218
Heliogabalus,	218,	murdered,	222
Alex. Severus,	222,	murdered,	235
Gordianus I.	{ 235, 6, 7, all murdered. }		
Gordianus II.			
Pupienus,			
Balbinus,			
Maximin,			
Gordianus III.	238,	murdered,	244
Philip,	245,	murdered,	249
Decius,	249,	killed in battle,	251
Trebonian,	{ 252, 3, all murdered. }		
Hostilian,			
Gallus Volusia,			
Emilian,			
Valerius,	254,	killed in battle,	260
Gallienus,	261,	murdered,	268
Aurelian,	270,	murdered	275
Tacitus,	276,	dies same year.	
Aur. Probus,	277,	murdered	282
Aur. Carus,	283,	slain in battle	283
Dioclesian,	{ 284, abdicates 286, murdered }	284,	abdicates 305
Maximian,		286,	murdered 310
Galerius,		306,	murdered 311
Licinius,		315,	murdered 324
Constantine,	306,	dies	337
Constantine II	{ killed by Constans 337, killed dies }	killed by Constans	340
Constans,		337,	killed 350
Constantius,			dies 361
Julian,		361,	killed in battle 363
Jovian,	364,	dies	364
Valentinian,	{ 364, both killed in battle }	364, both killed in	
Valens,			battle 375, 378

We have not given this list of the Roman emperors from any idea that the prophecy had reference to these individuals only, but because the rapid succession and the violent deaths of so many emperors, evince that the character and leading feature of the period was that of con-

spiracy, intestine commotion, and civil war. "Power was given unto them, that they should *kill one another*." The marked distinction between these two periods, is seen in the fact that during the first period, from A. D. 96 to A. D. 180, only five emperors occupied the throne, each dying in the ordinary course of nature; while between A. D. 180, and A. D. 378, we have given the names of thirty-eight emperors, (besides a multitude of pretenders) and thirty-two of that number were slain by the sword of conspiracy or of war. So marked is the distinction between the era of the white horse of triumph, the peaceful crown, and the bow of conquest; and that of the red horse of civil war, and the great sword wherewith men should "kill one another."

But we now come to another transition, of a character as distinctly marked as was the last. The third seal introduces to our view, one riding on a black horse, and bearing either a yoke, or a pair of balances in his hand (for the word is differently interpreted): and a voice is heard to proclaim "a measure of wheat for a penny, and three measures of barley for a penny, and see that thou hurt not the oil and the wine;"—by which expressions a state of extreme dearth is signified.

The colour of this war horse, seems naturally to bring to our mind the ideas of judgment, condemnation, and slavery. It befits the barbarian conqueror, who comes to bring famine, devastation, and cruel bondage into a land. The yoke which he bears is equally expressive of the purpose for which he is permitted of God to go forth; or, if it be a pair of balances in which the exacted tribute may be weighed, the meaning is equally obvious. While the high price of the necessities of life, and the increased value of the fruits of the earth, denote the devastation and famine which should follow the steps of

him who rides upon the black horse.

We have here again to ask, Does the history of the Roman empire answer to these emblems? Is there a period, distinctly marked, and succeeding immediately to that which we have just described, of which the leading characteristics are found to be, the successful invasion of barbarian enemies, the imposition of their yoke, and the payment of tribute to them; together with the ravages of famine, resulting from their devastating inroads?

And once more we find the most exact fulfilment of the predictions. The history of the empire furnishes a perfect counterpart to the representations of the vision. At the very same period in which the order of the succession became in some degree more settled, and contests for the throne less incessant, at this very period, when the characteristics of the second seal were vanishing away, commenced the great migration of nations, which in the space of one hundred years, overwhelmed the Roman empire.

The third and fourth seals represent to us the state of the Roman empire during this period of a hundred years, first, as overridden and enslaved by the barbarians, and then as finally devastated and destroyed. 'The disastrous period of the fall of the Roman empire,' says Gibbon, 'may justly be dated from the age of Valens.'—Under his reign, in A. D. 376, the irruption of the Huns drove the nation of the Goths across the Danube, into the proper territory of the empire, and in two years after, in the battle of Adrianople, they destroyed a powerful Roman army, the emperor himself being among the slain. The military genius of Theodosius restrained, for a time, their hostile efforts; but on his death in A. D. 395, the torrent again broke forth, and in less than twenty years the greater part of the empire

was in the power of the barbarians. Spain was subdued in A. D. 407—418, and the greater part of Gaul about the same period; but the accomplishment of the prophecy is more distinctly seen in the inroads of Alaric into Italy. His first irruption was made in A. D. 400—403, and in three years after Radagarsus again ravaged that devoted country. But the storm broke upon Rome, in its fullest fury in A. D. 408, when besieged by Alaric. Famine was then felt in its greatest severity in this luxurious city, many thousands of the inhabitants expiring in the streets and houses for want of sustenance. This seige was raised on the payment of five thousand pounds weight of gold, and thirty thousand pounds weight of silver, to the Goths; but in little more than a year afterwards the invader returned, and the imperial city was sacked and plundered, and thousands of its inhabitants driven into slavery by the barbarians. So exactly, during forty years, were the features of bondage and famine, and hostile exaction, which mark the rider of the third seal, delineated in the fate of the Roman empire.

Having contemplated the Roman empire under the power of the Goths and Germans, prefigured by the black horse and his rider, we come now to the last period of its history, that in which its ruin was sealed by the ravages of the Huns and Vandals.

The fourth seal introduces to our view a pale or livid-coloured horse, "*and he that sat upon him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with pestilence, and with beasts of the earth.*"

The terrific language here used almost forces a doubt, whether so horrible a visitation as this has yet been known upon earth: whether this part of the prophecy has been,

in fact, even yet fulfilled. But surely, if its fulfilment has been really witnessed, we can be at no loss to identify it. Surely, if death and hell have been let loose over a fourth part of the Roman earth, with power to kill and destroy by all the *four sore judgments* at once combined, there can be little difficulty in finding, in the page of history, the awful era of their triumph.

And yet it is very remarkable, that all our leading commentators have given interpretations of this remarkable passage, widely differing from each other, and fixing the date and manner of its accomplishment in periods most remotely apart. Mr. Faber considers that the fourth rider symbolizes the Roman Empire in its entire duration, as the fourth beast of Daniel. Mr. Cuninghame finds its fulfilment in the persecuting deeds of the Romish church; while Mr. Irving deems the portrait to be that of the emperor Justinian. Let any one seriously read over the language of the prophet, and say, if each of these interpretations does not lower the character of the prediction, and require that its strongest lineaments should be explained away.

But is there no period, no event, in the page of history, which furnishes in some degree, an exact and literal fulfilment of the prediction of the fourth seal? There is: and we take it as a strong confirmation of the general interpretation of the seals which we have adopted—that just at this period, when the Gothic power and yoke had been felt by Rome, and the rider on the black horse had thus been made apparent, within about twenty years after the death of Alaric, appeared the ferocious ATTILA, who well deserved; during his long career of rapine and devastation, the titles of "**THE SCOURGE OF GOD,**" and the "**DESTROYER.**"

It was the boast of Attila, that *'the grass never grew on the spot where his horse's foot had trodden,'* and of one of the irruptions of his army into Greece, Gibbon says, *'the words the most expressive of total extirpation and erasure,* are applied to the calamities which they inflicted on seventy cities of the eastern empire.' And when Aquileia, one of the richest, the most populous, and the strongest of the maritime cities of Italy was stormed by his Huns, such was the state in which they left it, that the succeeding generation could scarcely discover its ruins. In like manner the cities of Altinum, Concordia, and Padua, were reduced to heaps of stones and ashes. Such were the visitations of Attila and his Huns, who might without impropriety be figured as inhabitants of hell or Hades, both from their deeds, their forms, or their countless myriads. Five, or even six hundred thousand barbarians, followed the steps of Attila, and *'to the real terrors of their inroads,'* says Gibbon, *'were added the surprise and abhorrence which were excited by the shrill voice, the uncouth gestures, and the strange deformity of these savages of Scythia.'*

But we would guard against the error of finding any individual character in any of these riders. Four periods, and not four persons, are pourtrayed in these representations. And in the period we are now considering, the fourth, another scourge of Rome appeared, and filled up whatever the ravages of the Huns might leave incomplete in the outline. Genseric and his Vandals assaulted the empire from the south, nearly at the same moment that it was overrun by the Huns from the north. So closely contemporaneous were the ravages of these barbarians, that Genseric was stripping the empire of its African provinces, at the same moment that Attila was desolating

the European territories; and between Attila's devastation of Italy, and Genseric's pillage of Rome, scarcely seven years intervened. The swarthy Moors, whose myriads were poured into the streets of the imperial city, and who swept away multitudes of its inhabitants into African slavery, might well seem inhabitants of Hades, and most exactly did they fulfil their errand, *"to slay the fourth part of men."* This distinct and definite expression must unquestionably refer to the division of the empire into four governments or prefectures, which had for nearly two centuries been established,—one of which prefectures comprehended Africa and Italy. The provinces of Africa were seized upon by the Vandals, and formed their kingdom; and Italy, the remaining part of the prefecture, was devastated and pillaged by them. This miserable country, says Gibbon, *"was exhausted by the irretrievable losses of war, famine, and pestilence. St. Ambrose has deplored the ruin of a populous district, which had been once adorned with the flourishing cities of Bologna, Modena, Regium, and Placentia. And Pope Gelasius affirms that in Emilia, Tuscany, and the adjacent provinces, the human species was almost extirpated."*

Such was the fulfilment of the predictions of the fourth seal. We conceive it to be utterly impossible to maintain that the description of the rider on the pale horse, and his deeds, concern spiritual or ecclesiastical matters. They must be taken to belong to the history of the empire. And if so, to what era of that history can they be more appropriately assigned, than to that of which Robertson thus speaks, in language which forms a striking contrast to that used by Gibbon in speaking of the period of the first seal. *'If a man,'* says the historian of Charles the Fifth, *'were called to fix upon the period in the history*

of the world, during which the condition of the human race was the most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy, A. D. 395—568.

Upon all these grounds, therefore, and as conceiving that the first four seals can be no otherwise interpreted without much violation to their literal sense, we consider that—

The *first seal*, symbolizing a state of peace and mild government, opens at the death of Domitian, which is coincident with the giving of the prophecy, and terminates at the death of Marcus Aurelius, being A. D. 96—180.

The *second seal*, symbolizing a state of civil war and intestine commotion, opens with the accession of Commodus, and terminates at the great migration of nations, being A. D. 180—376. Perhaps it might be calculated to end in A. D. 274, when Dacia was ceded to the Goths by Aurelian.

The *third seal*, symbolizing the oppression of the Roman empire by the Goths and Germans, opens either with the cession of Dacia to the Goths, A. D. 274, or at the great migration, A. D. 376, and terminates about A. D. 410.

The *fourth seal*, symbolizing the desolation of Italy and Africa by the Vandals and Huns, commences about A. D. 410, and ends about A. D. 456.

## A LETTER TO A FRIEND DISTRESSED IN MIND.

MY DEAR FRIEND—Most tenderly would I sympathize with you under your present dejection of mind, and endeavour to alleviate your sorrow by pointing out the glorious prospects which the Bible presents to those who mourn in Zion—"Blessed," said the Redeemer, "are they that mourn, for they shall be comforted"—"your sorrow shall be turned into joy."

There are many sources of darkness and desertion to which the Christian reverts with sorrow—many things transpire during the busy scenes of life; concerning each of which we are inclined to say, 'Spare it, is it not a little one?' But when we come upon a sick bed, and an eternal world appears near at hand, then those transgressions appear as mountains, and we feel with David,— "Thou hast made me to possess the iniquity of my youth"—"thou hast set mine iniquities before me, my secret sins in the light of thy countenance"—at such a season the accuser of the brethren joins with a burdened conscience to make us

disconsolate and afflicted. This is a truly lamentable condition; yet it should not cause us to despair of the mercy of God through the Lord Jesus Christ. The *penitent backslider* is as welcome to partake of the riches of grace and pardoning mercy as the returning prodigal—*both are invited*, and the just man though he falleth seven times may yet be raised up again, and look toward the holy temple. Yes, my dear friend, there is hope even for you, and however distressing your present feelings may be, still pray for faith to be exercised in the atoning cleansing blood of the Redeemer, and with David say,— "Cast me not away from thy presence, and take not thy Holy Spirit from me."—"Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." Amidst all your sorrowful doubts and gloomy fears, remember the precious blood of Christ, "cleanseth from all sin;" and that you "have an advocate with the Father," who "ever liveth to make intercession" for you.

Do not imagine, my dear friend,

that I would have you think less of your past departures from the Lord than you ought to do. I should dread such a feeling for you; but I wish to point out the only source of real comfort; and would urge you to make a *direct* application to the Saviour,—I entreat you to go and spread your case before him, confessing your sins and seeking again for pardon. The conduct of David well deserves your attention. While he kept silence he had no peace, but, said he, “I acknowledged my sin unto thee, and mine iniquity have I not hid.” Go thus to the Saviour, my dear friend, and while you feel that it is an evil and a bitter thing to sin against the Lord, pray for faith in the cleansing atoning sacrifice of the great High Priest. He is touched with the feeling of your infirmity, and will in no wise reject you; for “though your sins be as scarlet, he can make you white as snow.” He can restore unto you a sense of his pardoning love, and say unto you, “thine iniquity is forgiven;” “behold I have blotted out as a thick cloud thy transgressions, and thy sins and iniquities will I remember no more.”

This is the only way, my dear friend, in which you can obtain comfort; there is no other way by which peace of conscience and hope in the mercy of God can be found. It is quite right that you should feel deeply humbled before God, but there is no warrant for you to despair of acceptance with him. It is a great mercy that you are thus filled with distress, that you can perceive the exceeding sinfulness of sin, and that you have grief of heart on account of it; and while you are deeply feeling this sorrow for sin, I would say for your encouragement, *it is* “a token for good;” a sign that the Lord hath not rejected you; therefore “*hope in him*,” let it be your continual and fervent prayer that

the Holy Spirit, whom you have grieved, may yet again return to his temple, and make you his holy abode. His divine influences, as *Teacher, Sanctifier, and Comforter*, will restore peace to your mind; for it is by his agency alone, that you can be led to the Saviour for pardon and acceptance. As you came at first, by his work on your heart, to seek for deliverance from the wrath to come, so must you now be led by the same Spirit to have the joys of God’s salvation *restored* to you. Fervently then entreat this gracious holy guest to return to his temple; say with your whole heart—

Return, O holy dove, return,  
Sweet messenger of rest!  
I hate the sins that made thee mourn,  
And drove thee from my breast.

In this way you will not pray in vain; you shall assuredly be accepted. But let me also remind you of your need of constant watchfulness: “*grieve not the Holy Spirit*,” should be your continual watch-word. See that you do not again cause him to depart, by giving place to sinful thoughts. “Resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you.” If you had under your roof a dear and valued friend, who could enrich and make you happy, how anxious you would be to retain that friend—how careful lest any person should intrude, whose presence and conversation would be disagreeable; and how fearful would you be, lest the continuance of such intruder under your roof, even for a short time, should induce your real friend to conclude that you did not duly appreciate his friendship or presence; you would desire the intruder to depart, and would say, ‘I fear your presence will disturb my best friend.’ You would not scruple to do this, when you knew that the friendship of that person for whose sake you expelled the other, could make up and do

abundantly *more for you*, than you could possibly lose by such plainness. Make the application of this to your own case, and I think you will see the need of watchfulness, to retain the gracious presence of the Holy Spirit; and that every sin, temptation, or pursuit that would grieve him, should be resisted. Is it worldly gain that would take the place of the Spirit's influences? See how ruinous it would be to cherish it. The *whole world* itself could not purchase *one ray* of comfort or hope. Neither could society or sinful enjoyments of any kind: all would *prove*, as you have in some measure found already, not only "broken cisterns that can hold no water," but sources of sorrow and disquietude, perplexing and distracting the mind. If you regard "iniquity in your heart the Lord will *not* hear you." "See" to it then, my dear friend, "that you walk circumspectly;" for if he withdraw from you, you will again walk in darkness, and may perhaps go all your days in bitterness of your soul.

The hour of affliction and the bed of death are times when conscience speaks loudly, and *will be heard*; it then brings to remembrance many things which the soul of a Christian feels to be a burden. Mr. Flavel remarks—"The soul is then in the most serious frame; all things look with a new face. Conscience scans our evidence most critically, and Satan falls upon us with his sorest assaults. It is the *last encounter*; if we escape, we are gone out of his reach *for ever*; and if he cannot *hinder* our salvation, yet if he can cloud our prospects, he gains another end by it. And do real Christians find it so strait an entrance? Then though *I have* a well-grounded hope of acceptance *at last*, yet let me look to it, that I do not increase the difficulty now. It is the things that are *now done*, or *omitted*, that put conscience into such an *agony then*. O let me *not*,

(says this good man) stick my death-bed full of thorns, against *the time I come to lie down on it*."

Let me therefore affectionately intreat you to walk closely with the Lord; do not forget that the wormwood and the gall,—darkness and desertion are generally brought on us by our *heart-departures* from the Lord; they who live near the sun are not likely to be frozen,—neither shall we walk in darkness, when our souls *follow hard* after God. Prize the Bible, delight in its promises, take its holy precepts for your guide, and cherish the society of lively zealous Christians, for they who fear the Lord think upon his name, and talk of his wondrous works. And while earnest for the prosperity of your own soul, cultivate a spirit of zeal, and love towards the cause of Christ in the world; feel much for perishing souls around, and exert every faculty to bring them to the Saviour; tell them what his grace hath done for you, and that yet "he receiveth sinners." This was the feeling of the royal penitent, after praying for the joys of God's salvation. "Then will I teach transgressors thy way, and sinners *shall be converted* unto thee." Go and do thou likewise; if, like him, you have sinned, like him pray fervently for acceptance, and holiness, and zeal; and while you behold sinners, and are grieved, pray for their salvation, and for the prosperity of Zion at large. Beware of a selfish spirit, as you would a *worldly one*. "He that gathereth *not* with the Saviour, scattereth abroad."

Here I leave the subject. May you cleave to the Lord with full purpose of heart, and walk in the light, as he is in the light; and may the Holy Spirit so abide in you as to make you holy, useful, and happy, walking uprightly, and your light shining, to the praise of the riches of his grace, who hath made you accepted in the beloved.—Farewell.



## SUNDAY READING.

MR. EDITOR.—Among the thousands who profess and call themselves Christians in this land, it is very affecting to behold such numbers who give no decisive evidence of any thing more than a profession. They call JESUS Lord, and they often repeat HIS sacred name, but they neither renounce *self* to trust alone in Him, nor show that they love Him, by keeping his commandments. An aged disciple has frequently been much distressed with fears on this subject, while beholding the manner in which the Lord's day is spent, out of what we have been wont (perhaps improperly) to call '*Church Hours.*' All the hours of the day which our Saviour made sacred by his resurrection, cannot be spent in church; but I have invariably found, in the course of long observation, that those persons who love God and his public courts, take special care to spend *all the hours* of the holy sabbath, in a consistent and decent manner: and among other things, their *reading* has been strictly *Sunday reading*. But I cannot bear this testimony concerning all my friends; and I would at this moment remonstrate with those persons who hesitate not to read *Newspapers* on God's holy day. This is most certainly doing their own pleasure, and not treating the sabbath as "the holy of the Lord, and honourable." Brethren and sisters, let me beg your candid attention to this subject; and as the particular of which I complain, is not supposed to be specified in the Word of God, let us try it by a scriptural rule, which would settle many a doubtful and disputed point of behaviour. I refer to that verse in a letter to the Christians at Philippi, and which must be as binding on any Christian now, as it was in those blessed days of the church: "*Finally, my brethren,*

*whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.*"

To the mind which is open to conviction, to the person who wishes to do right, I have only to make one appeal, and the reading of mere worldly things on the sacred day will be laid aside for ever. Is it *lovely*, is it of *good report*, to spend quite as much time, or more, on the sabbath-day, in reading the news of the day, as is spent in searching the Scriptures? Is it *lovely* to be seen eagerly reading a common Newspaper, whose proprietor or editor, it may be, is an infidel, immediately on returning from the solemn acts of confession, prayer, and praise? All decent persons are shocked that there should be Sunday Papers, but what does it signify to me, whether the paper be published on the Friday, or Saturday, or any other day, *if I read it on the Sunday*? To me it is a *Sunday Paper* to all intents and purposes, Surely, Mr. Editor, many have fallen into this evil practice, and continue in it, only because they have had no faithful friend to point it out to them, or for want of consideration. "*My people do not consider.*" Should this paper be the means of conviction to any persons, I would advise that they say to their families, that they are convinced of the evil, and therefore lay the custom aside for ever. This might have a very happy effect.

I would close my paper with a passage from Paley's Posthumous Sermons, which has made a powerful impression upon my own mind, and I affectionately commend the sentiments to all your readers.

' Of the persons in our congrega-  
' tions, to whom we not only may,  
' but must, preach the doctrine of  
' conversion plainly and directly,  
' are those who, with the name  
' indeed of Christians, have hitherto  
' passed their lives without any  
' internal religion whatever, who  
' have not at all thought upon the  
' subject: who, a few, easy, and  
' customary forms excepted, (and  
' which with them are mere forms,)  
' cannot truly say, of themselves,  
' that they have done one action  
' which they would not have done  
' equally, if there had been no such  
' thing as God in the world; or  
' that they have even sacrificed any  
' passion, any present enjoyment,  
' or even any inclination of their  
' mind, to the restraints and prohi-  
' bitions of religion; with whom  
' indeed religious motives have not  
' weighed a feather in the scale  
' against interest or pleasure. To  
' these it is certainly necessary that  
' we should preach conversion. At  
' this day we have not Jews and  
' Gentiles to preach to; but these  
' persons are really in as uncon-  
' verted a state, as any Jews or  
' Gentiles could be in our Saviour's  
' time. They are no more Chris-  
' tians, as to any actual benefit of  
' Christianity to their souls, than  
' the most hardened Jew, or the  
' most profligate Gentile was in the  
' age of the gospel. As to any  
' difference in the two classes, the  
' difference is all against them.  
' These must be converted before  
' they can be saved. The course  
' of their thoughts must be changed;  
' the very principles upon which

' they act must be changed. Con-  
' siderations, which never, or hardly  
' ever entered into their minds,  
' must deeply and perpetually en-  
' gage them. Views and motives,  
' which did not influence them at  
' all, either as checks from doing  
' evil, or as inducements to do  
' good, must become the views and  
' motives which they regularly con-  
' sult, and by which they are guided:  
' that is to say, there must be a  
' *Revolution of Principle*; the vi-  
' sible conduct will follow the  
' change; but there must be a *re-*  
' *volution within*. A change so  
' entire, so deep, so important as  
' this, I do allow to be conversion;  
' and no one who is in the situation  
' above described, can be saved  
' without undergoing it: and he  
' must necessarily both be sensible  
' of it at the time, and remember  
' it all his life afterwards. It is too  
' momentous an event ever to be  
' forgotten. A man might as easily  
' forget his escape from shipwreck.  
' Whether it was sudden, or whe-  
' ther it was gradual, if it was  
' effected, (and the fruits will prove  
' that) it was a true conversion;  
' and every such person may justly  
' both believe and say it himself,  
' that he was converted at a par-  
' ticular assignable time. It may  
' not be necessary to speak of his  
' conversion, but he will always  
' think of it with unbounded thank-  
' fulness to the Giver of all grace,  
' the Author of all mercies spiritual  
' as well as temporal.'

Ever do I wish to remain, Mr.  
Editor, your

PRAYING FRIEND.

## AFFLICTION.

FROM SELECT POETRY.

God's furnace doth in Sion stand,  
But Sion's God stands by,  
As the refiner views his gold,  
With an observant eye.  
His thoughts are high, his love is wise,  
His wounds a cure intend:  
And though he doth not always smile,  
He loves unto the end.

Thy love is constant to its line,  
Though clouds oft come between;  
Oh, could my faith but pierce those clouds,  
It might be always seen.

But I am weak and forced to cry  
Take up my soul to Thee;  
Then, as Thou ever art the same,  
So shall I also be.

IGNOTUS.

## ACCOUNT OF THE LATE REV. BENJAMIN SCOTT, M. A.

*The following account of this our valuable friend and occasional contributor, is extracted from a highly instructive and appropriate Sermon preached at Bidford, in consequence of his death, by his affectionate brother, the REV. THOMAS SCOTT, M. A. It is proposed to print, by Subscription, a volume of Sermons from the MSS. of the deceased, the profits of which will be applied to the use of his widow. The names of persons desirous of encouraging the undertaking, may be forwarded to our Publishers, or to the REV. J. SCOTT, Hull; the REV. T. SCOTT, Gawcott; or the REV. T. WEBSTER, 48 Hatton Garden, or 11 Northampton Terrace, Lower Road, Islington.*

‘MY lamented Brother, the Rev. Benjamin Scott, whose decease gave occasion to the following Sermon, was the youngest son of the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks, author of the well-known Commentary on the Bible, and other religious publications. Having received his education first under his excellent Father, and subsequently at Queen’s College, Cambridge, he entered the ministry as assistant to the Rev. Edward Burn, at St. Mary’s, Birmingham. He afterwards removed to Redditch, and from thence to Great Harborough, a small village near Rugby in Warwickshire. During twelve years’ residence in this curacy, he received many tokens of the most kind and liberal regard from the Dowager Lady Skipwith, of Newbold Hall, in the adjoining parish, by whom, in the latter part of the year 1828, he was presented to the vicarages of Bidford and Prior’s Salford. He had scarcely entered on the duties of these populous and interesting parishes, when he was visited with a most overwhelming affliction, in the death of his beloved wife, which happened immediately after the birth of her seventh child. Her bereaved husband was left with this large family, in a state of the deepest distress, aggravated by the circumstance of three of the children being subjects of hopeless mental imbecility. Though no murmuring, or repining language escaped the lips of my afflicted brother,

under this accumulation of sorrows, yet his heart was evidently wounded within him, and he had received a stroke from which it was feared by his most intimate friends, he would be long before he sufficiently recovered his spirits, fully to attend to the concerns either of his family or his parish. It was therefore with much satisfaction they learned that he was forming, (perhaps partly at their suggestion) in the early part of the present year, a second matrimonial alliance, in every respect suited to promote his own comfort and usefulness, as well as the best interests of his family and people.

‘But how mysterious are the ways of Providence! Just rising from these depths of depression, and recovering his natural spirits, my brother and his new and excellent associate, were engaging with delight, in the various plans for the temporal and spiritual good of his parishioners; an employment rendered peculiarly pleasing by the affection with which he was hailed by his people, and the cordial support they gave to all he attempted, and no doubt many were the cheering hopes which were at that time presented to his view. But we “know not what a day may bring forth!” In the beginning of the month of August, he was suddenly taken ill, in a manner which at first excited some apprehensions, but the disease seeming readily to yield to medicine, all alarm subsided; and as nothing apparently remained but debility, he was ad-

vised to take an excursion to the sea-coast; accordingly, on Monday, August 23d, he left home in an open chaise, for Aberystwith, accompanied by Mrs. Scott and a man servant.

'He arrived on the afternoon of the following Thursday, among the bleak hills of Radnorshire. Hitherto the effects of his journey seemed to be highly beneficial; and he had been just remarking to Mrs. Scott, that he seemed to improve in health every mile, when he was seized with violent sickness and agonizing pain in his stomach. His own impression was that he was dying; and it was with much difficulty that he could be carried forward to a small inn in the little village of Llandegly, between New Radnor and Pen-y-bout. Though the violence of the first symptoms in some degree abated, he was fully aware that the disease was sent to remove him from this present world.

'The thought, however, produced no alarm or perturbation; his loins were girded, his lamp was burning, and he was waiting for the coming of his Lord. Shortly before he left home, having continued for a considerable time alone, he remarked to Mrs. Scott, that he thought it had been the happiest hour of his life. He had, he said, been praying for her, for his children, and for his people, and his servants, with a freedom and delight he had never before experienced.

'It seems as if it had been under the influence of this spiritual cordial, that he set off to the place where he was to finish his mortal course. The same delightful calm rested on his spirit, when laid on his dying bed, under circumstances in every way distressing, and without a friend near him, except his afflicted wife, till she was relieved in her painful duties, by the arrival of her two sisters from Worcester and Birmingham. And here it may not be amiss to pause, to notice the kindness with which the Lord saw

fit to soothe the feelings, and to mitigate the sorrows, of his afflicted servants. When they arrived in the evening of a wet and stormy day, at Llandegly, their distress was greatly increased, by finding that no medical aid could be obtained for several hours, as neither physician nor surgeon resided within ten or twelve miles of this solitary spot, and instant relief seemed quite necessary, for he was apparently dying. In this moment of despairing sorrow, Mrs. Scott met a gentleman upon the stairs, whom she stopped and inquired if there were a possibility of obtaining more prompt assistance, in a case so urgent and distressing. To her inexpressible relief and joy, he told her that he was a physician, and though not now practising, yet in such a case of extremity, he would see the patient.

'This physician was Dr. Macartney, of Dublin, who had been making some stay at Llandegly, for the purpose of examining a sulphureous spring in a field adjoining the village, but was going away on the following morning.

'Though the nature of the disease was such as to admit of no cure, the kind attention of Dr. Macartney mitigated the sufferings of my poor brother, and was a source of inexpressible comfort to his afflicted wife; and I have great pleasure in acknowledging, on behalf of myself, and all my family, the obligation we feel to Dr. Macartney, who continued to give his close attendance to this fortuitous patient, till he could resign him into the skilful hands of Dr. Davis of Presteigne.

'Nor can I omit to mention another circumstance peculiarly gratifying to persons in the distressing situations of my dear relative at this time. Mr. Mitchell of Kington, a surgeon of extensive practice and high character, was requested to visit my brother: when he arrived at Llandegly, he discovered in his

patient the son of the excellent man on whose ministry he had been used to attend in early life ; and whose memory and writings he still holds in the highest esteem. His attention to my dying brother was most unremitting ; but it was not only the *gratuitous* attention of a highly skilful medical practitioner, but that of an affectionate christian friend, who made it his study, by every means, to soothe those sufferings, which he could not remove.

‘ Though the rapid progress of the disease might in some degree be retarded by the skill of his medical attendants, yet the fatal termination could not be averted. He breathed his last on the evening of Monday the 30th of August, and according to his own express directions, he was buried on the Friday following, in the Churchyard of Llandegly, which adjoins the house where he died. It is needless to describe the affliction of his bereaved family, and those connected with him, as relations, or friends. But the deep regret evinced by the whole population of his parishes at the loss they had sustained, and the anxiety expressed that their deceased pastor might be succeeded by a minister of like spirit and sentiments, ought not to be passed unnoticed, as it forms a most pleasing testimony to the excellency of his character, and to the manner in which he discharged the high duties of his office.’

Such is the account prefixed to the Sermon. The following extracts from the discourse itself, illustrate at once the character of the deceased, and of his affectionate brother, and convey important instruction to those who labour in the work of the ministry.

After a suitable introduction of his text, 2 Cor. iv. 7. Mr. Scott proceeds—

‘ I need not, I trust, spend much time in explaining to you the nature of this gospel of reconciliation: you have the fountain of it in the

sacred Scriptures,—you find it flowing in a rich and abundant stream through all the services of our church :—and it was the delightful employment of your lamented minister to bring it perpetually before you. “ *As the ambassador of Christ, as though God did beseech you by him, he prayed you in Christ’s stead, that ye would be reconciled unto God.*” He pressed home upon you the melancholy fact that, “ *all have sinned, and come short of the glory of God.*” He endeavoured to shew you how this applied to yourselves,—that each of you has by sin offended your Creator, and deserved the severity of his wrath, and “ *come short of the glory of God,*” and all the happiness of heaven ; and that no morality of outward conduct, none of those which you call *good works*, can raise you from this state of misery. But it was no object with him to fill you with gloomy forebodings of the wrath to come, and to leave you in hopeless despondence. He dwelt on these awful points in your case with a spirit of kindest affection and warmest love ;—he shewed you your disease, that you might welcome the sovereign remedy. When he “ besought you to be reconciled to God,” he taught you also that God had made “ *him who knew no sin, to be sin for us, that we might be made the righteousness of God in him* ;”—he pointed you to the “ Lamb of God which taketh away the sin of the world”—to Jesus, who is “ able to save them to the uttermost that come unto God by him ;” and who promises to every humble applicant, that “ *him that cometh, he will in no wise cast out.*” Thus, while your late lamented pastor shewed you your state as sinners, he led you to Him “ whose blood cleanseth us from all sin.” But when we speak of the gospel of Christ as “ the ministry of reconciliation,” we go beyond this. Could a sinner be pardoned and justified while he con-

tinued the slave of sin, he would still be a wretched being. Could heaven be thrown open to admit him, even heaven would be to him no abode of peace and joy; for he would still be the enemy of that God who there displays all the beauties of his holiness. No! it is the ministry of *reconciliation*. It *reconciles* the sinner to his God—it slays the enmity of his heart—it renders God, in all the holiness of his character, the object of the redeemed sinner's love and delight. He now lives and walks as in his presence, and finds his service to be perfect freedom.

'I am here too speaking upon subjects with which those who have been used to attend in this place are familiar. You will well remember what was that holiness of character,—that "walking religiously in good works"—that renunciation of all sin—that active devotedness to the service of God, which has been insisted upon from this pulpit as the unfailing result of that faith in our Lord Jesus Christ, which is the means whereby a fallen sinful man is made an inheritor of the kingdom of God. It is then this doctrine of free pardon, and gratuitous righteousness, and renewal to holiness conferred upon us through Christ, which constitutes that treasure of which the text speaks—that gospel which the Apostles were commanded to preach "to all nations," yea, to "every creature under heaven." It meets the wants of every man; and if sincerely received, imparts a blessedness which the tongue of the highest archangel could not fully describe.'

Having stated how rich he is who possesses a real and experimental acquaintance with the Gospel. Mr. S. again remarks:—

'I cannot better illustrate this than by a reference to the case of him who has so suddenly been snatched away from you, after having been for a short time your

spiritual guide and instructor. Among you did he "preach the unsearchable riches of Christ." You heard him tell of the blessedness of that man who places all his hopes and reliance on the Saviour who died for us. He told you of the peace and consolation it would afford when flesh and heart began to fail, and eternity was near at hand. But while he was thus recommending the Gospel to you, perhaps he had little idea how soon he should be called to prove the value of his principles. He did, however, prove them, and he found them to be just what he had often told you they were. He felt that he had "not followed cunningly-devised fables." It was on a dying bed that Christ was more "precious" to him, than ever he found him before. Here it was that he perceived what a TREASURE the Gospel is; how it enriches the soul when every earthly comfort fails. From the moment when he was first taken ill, (upon the road,) he was fully aware of his approaching end; but he declared with a calmness that only the *Christian* can feel, that he had that support which enabled him to meet death without alarm. He said he was happy, for his soul rested on his Saviour whom he loved, and who had loved him. He remarked, that he was not forsaken in the "valley of the shadow of death," for Christ was with him there; yes! he added, in the darkest corner of that dark valley he is leading me.

'Much, he could not say; the pain and exhaustion of his disease prevented: but his end was *perfect peace*. And instead of seeking comfort from the dear objects of his love, who stood beside his bed, he communicated comfort to them, mingled with fervent prayers, that the Lord would "lift up on them also the light of his countenance." I refer not to this last scene in confirmation of his being what he professed to be,—a *Christian*—a

true believer in Christ; for you have seen how he lived; and your strongly marked love and esteem for him, prove that you have no doubt upon this point: but I refer to the happiness of his last days, in order to shew you what a treasure that Gospel of Christ is, which he so earnestly besought you to embrace. He had told you that it was "no vain thing for you—it was for your life"—he found it so. And could you have been admitted to his dying chamber, his last sinking breath would have been employed in saying to you his beloved people, perhaps with feebler voice, but with increased affection, and zeal: "*Believe in the Lord Jesus Christ and ye shall be saved.*"

'Listen then my beloved brethren to the voice of the Gospel—it places within your reach a treasure infinite in extent, and eternal in its duration. If you possess it, though poor, and afflicted, and despised in the world, you are enriched for ever: but if you have it not, if your minds are blinded by Satan, if you believe not on the Son of God, you must be poor and miserable to all eternity.—

'But by the text we are again reminded that these "earthen vessels" are *frail*, and *easily broken*.—Often does it please God to shew how little he is dependant on those earthly vessels which he employs to convey the treasures of his word to a perishing world, by dashing them in pieces at the moment when we begin to think them of importance! We see some active and faithful minister placed in a situation, where his labours seem likely to answer the most important purposes; we rejoice to think that he is young and vigorous, and will probably continue for many years to "preach the unsearchable riches of Christ" to thousands: but the vessel which contains the treasure is of earth, and to the dust it must return from whence it was taken. Sickness is

permitted to seize on the young and vigorous preacher, and death cuts him off at once in the midst of his days; and all our thoughts and expectations, with regard to him, perish. And where it is not exactly thus, time soon effects what in the other case was done at once. The firmest health is gradually undermined; the longest period of labour comes to its close; and the minister, in a few short years, is mingled with the dust to which he had consigned so many of his parishioners. All this says, "cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" The most faithful, and the most talented, nay, the most successful minister, is not to be accounted of at all: he is but an earthen vessel, that *may* be broken in a moment, and *must* soon fall into decay. I need not remind you of the sad illustration of the truth of these remarks which has given occasion to the present discourse. When I look back on the history of your late minister, I observe many years of his short life passed in a narrow sphere, with comparatively little opportunity for usefulness. No sooner was he transferred to this more important station, than domestic calamity, of the severest kind, came on him with overwhelming force. But you saw him rising again from the depths of trouble, and "comforted on every side." He and his people were growing in mutual attachment; the word he preached seemed to come with power to the hearts of many among you; and we anticipated for him years of usefulness and enjoyment, and a bright prospect of a goodly company from among you, who should be his "joy and crown of rejoicing in the day of the Lord Jesus." The vessel is broken. Your loving and beloved minister went out from you, and you saw him no more. The relation which had subsisted between you has ceased for ever.

I will not dwell upon a subject so painful and so affecting to all our feelings, but proceed.

The following is the conclusion,

'There is in the subject before us a vast deal for the serious consideration of such as are in the ministry: much that is suited to humble us, and to caution us against the danger of "preaching ourselves" instead "of Christ Jesus the Lord:" to remind us, that though we should give our whole selves to the work, and devote to it all our talents and all our energies, still our own credit and honour is to have no influence with us, but that God alone should be glorified: much too to remind us how short is that period which is allotted for our labours. The good we are to do must be done in a narrow space—"The night cometh, when no man can work." Our "*sun may go down at noon,*" as in the case which now so deeply affects us all; but if not, the shadows of the evening must shortly appear and we must soon resign the charge which has been committed to our trust.—

'You have, my brethren, had a minister for a short time set over you—possessed of many qualifications suited to recommend him to your regard and esteem. That regard he has evidently gained in a degree which must have been most pleasing to himself, as it is most gratifying to his family and friends. We all feel as it were confounded at that mysterious dispensation, which has so soon separated the union that subsisted between you. We would not "*charge God foolishly,*" by doubting either his justice, his wisdom, or his love: rather would we say, "*The Lord gave, and the Lord taketh away, blessed be the name of the Lord.*" Your lamented pastor possessed a power of voice, an impressive solemnity of manner, a forcible address, as well as a strong and energetic mind; which gave much effect to his sermons, and gained the atten-

tion of his hearers. Perhaps there might be some among you who valued more the ornaments of the earthen vessel, than the treasure it contained; and even where this was not altogether the case, but your hearts were deeply impressed with the infinitely important truths which he preached to you from the pulpit, and recommended to you by his example; and while you were, as I trust many of you were, really anxious to partake of the true riches;—still perhaps you felt as though these doctrines could come with power from none but him. In your kindness and affection to your minister, you too much lost sight of his being only the instrument by which God wrought: and perhaps the Lord saw that you were in danger of ascribing the excellency of the power to the preacher, rather than to his God: perhaps the Lord heard more of the language of approbation of the sermons, than of prayer to him that they might be applied to your hearts by the Holy Spirit: and it may be, that for the sake of removing his servant from the danger attendant upon human applause, and to keep you from placing your confidence on a wrong foundation, he has taken him to himself at this early period of his ministry.—

'But you may, my dear brethren, learn from the text, what it is that you should seek and pray for in him who is to be the future minister of these parishes. Manner, and talent, and pleasing exterior, are things of comparatively small moment: they will do little, yea nothing, toward "converting a sinner from the error of his ways, and saving his soul from death." All these a minister may possess in the highest degree, he may be to you as "*the very lovely song of one that hath a pleasant voice, and can play well on an instrument;*" and you may go home admiring and applauding the minister, and yet your hearts not be won to God, or



reconciled to him. You may hear him, and yet be brought no nearer to the kingdom of heaven; and none of the ends for which preaching was instituted may be answered: and all this, because there is no "treasure in the earthen vessel." If he lead you not to the Saviour—"the Lamb of God that taketh away the sin of the world"—if he do not, in the most plain and simple manner answer the great question, "What must I do to be saved?" all his learning, and eloquence, and talents, will be only as "the sounding brass, and the tinkling cymbal." If the means by which God works be not used, no effect will follow over which the angels in heaven will rejoice. But if God, in answer to prayer, send you a minister after his own heart, "a workman that need not be ashamed, rightly dividing the word of truth," preaching among you "the unsearchable riches of Christ," and illustrating his doctrine by a holy and exemplary life;—then, though his external recommendations be few, his voice and manner be unpleasing, and his talents small, you still may hope that the divine blessing will follow his labours. The vessel will be an *earthen* one, and perhaps rough and unsightly in its appearance: but will contain *the treasure, and the excellency of the power will be of God and not of man.* Let me then call upon you, my brethren, to remember that it is your duty, by earnest prayer, to seek from the Great Head of the Church such a successor to my beloved brother. And when *he* comes among you, who is to enter on his labours, never omit to pour out your supplications for him, that he may become continually more and more qualified for the important service assigned him; and that "the word of the Lord may have free course and be glorified:" so will the most ardent and affectionate wishes of your lamented pastor be fulfilled. He desired above all things "that

you should be saved;" he sought your everlasting happiness, and that Christ might be glorified in you. Oh! look well to it that you lose not on your part, through heedlessness or the love of sin, that good which he sought for you. Recall to your recollections all his earnest faithful addresses, all that zeal with which he warned you of your sin and danger, and exhorted you to "repent and believe in the Lord Jesus Christ, and live soberly, righteously, and godly in this present world," To your recollections add your *prayers*, your most fervent prayers, to Almighty God, that all may not be in vain as regards yourselves individually, or the congregation at large. Short were his labours among you, but they involve most important consequences, and most heavy responsibilities. Though you shall see him no more on earth, you will see him again, ere long, when you and he shall "stand before the judgment seat of Christ:" then both the minister and the people shall give up their final account before him who searcheth the hearts, and can therefore make no error in his judgment. Oh! my dear friends, be diligent, that that meeting may be full of gladness, that your pastor may present you before the great Shepherd of the sheep with joy, and not with sorrow.

'But I must conclude; and I can do it in no words more adapted to my own feelings, than in those on which your late minister grounded his address at parting with the people of his former charge, that he might come to serve you in the Gospel of Christ. Could you once more hear his voice from that quiet grave in which we have left him, in a distant country, those words would express the feelings of his heart for you also,—"*And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*"'

## REVIEW OF BOOKS.

*A Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland, U. S.* 12mo. Pp. xii. and 502. Seeley and Burnside. 1830.

WE have frequently been called upon to notice with approbation the Publications of our American Brethren, and are happy in being able again to call the attention of our Readers to a highly instructive and interesting volume, which, originally published in America, is here reprinted for the benefit of our own countrymen. It contains the memoir of an eminent and valuable independent minister, who was called to relinquish his life and labours at an early age, but who still continues to warn, instruct, and encourage others by his letters, prayers, example, &c. as detailed in the volume before us.—A volume deserving of careful perusal by Christians in general, but especially calculated to assist the ministers of religion in the discharge of their important duties. Our views indeed differ from those of the Author, on the subject of church government, and some minor points, yet few ministers, we apprehend, of any denomination, can seriously peruse this publication without deriving valuable instruction.

Mr. Edward Payson, the son of Dr. Payson of Rindge, New Hampshire, was born July 25, 1783, and educated with the utmost care and attention. When his preparatory course of study was completed, his father delayed sending him to college in consequence of not perceiving in him any certain indications of special seriousness, observing, that 'to give a liberal education while the subject of it is destitute of religious principles, would be like putting a sword into the hands of a madman.' But, in his seventeenth year, young Payson was

permitted to enter Harvard College, where he distinguished himself by his diligence, perseverance, and invariable propriety of conduct, and in 1803, after graduating at the University, proceeded with strong recommendations to take charge of an Academy recently established at Portland; here he continued discharging the arduous duties of tutor with exemplary assiduity and eminent success for three years; during which he appears to have made considerable progress in religious knowledge and experience. Many striking illustrations of this proficiency might be deduced from the letters, &c. contained in this volume, though we are not prepared entirely to assent to all Mr. P.'s observations. Thus for instance, he remarks—

Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, *to do nothing, of which I doubt in any degree the lawfulness*; the second, *to consider every thing as unlawful, which indisposes me for prayer, and interrupts communion with God*; and the third is, *never to go into any company, business, or situation, in which I cannot conscientiously ask and expect the divine presence*. By the help of these three rules I settle all my doubts in a trice, and find that many things I have hitherto indulged in, are, if not utterly unlawful, at least inexpedient.

Now these rules are, as far as practicable, deserving of general adoption; yet cases will arise where persons must act, even when in some degree doubtful of the lawfulness of their conduct—when a person must either say Yes or No, and when his decision may on either side be attended with difficulties and consequences, which he cannot clearly fathom; while those who are called to arduous and public services, will sometimes find that those services are accompanied with results which, *for a time*, indispose the mind for prayer and communion with God.

In 1806 Mr. Payson relinquished his situation at Portland, and retired to his father's house. Here he gave himself up exclusively to preparation for the work of the ministry:—

The Bible was with him the subject of close, critical, persevering, and, for a time, almost exclusive attention, his reading being principally confined to such writings as would assist in its elucidation and unfold its literal meaning. In this manner he studied the whole of the inspired volume, from beginning to end, so that there was not a verse on which he had not formed an opinion. This is not asserted at random: It is but a few years since, that, in conversation with a candidate for the ministry, he earnestly recommended very particular and daily attention to the study of the Scriptures, and enforced his counsel by his own experience of the advantages which would accrue from the practice. He observed, that, before he commenced preaching, he made it his great object to know what the Bible taught on every subject, and with this purpose investigated every sentence in it, so far as to be able "to give an answer to every man who should ask a reason for it."

In this way he acquired his unparalleled readiness to meet every question, on every occasion, whether proposed by a caviller, or a conscientious inquirer, which it is well known, he usually did, in a manner as satisfactory as it often was unexpected. The advantages derived were, in his view, beyond all computation. It secured for him the unlimited confidence of people in the common walks of life, as "a man mighty in the Scriptures." It gave him great influence with Christians of other denominations. It enabled him to confound and silence gainsayers, when they could not be convinced; as well as to build up the elect of God in their most holy faith. It furnished him too, with ten thousand forms of illustration, or modes of conveying to ordinary minds the less obvious truths with which he was conversant in the exercise of his ministry. He believed "all scripture to be given by inspiration of God, and to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and he was himself a most striking exemplification of its competency to render "the man of God perfect, thoroughly furnished unto every good work."—Pp. 79, 80.

We know of no pursuit so important to the future minister, or indeed to the Christian in general, as the diligent study of the inspired volume. Most ardently do we wish that every child were required from its earliest years to commit to memory daily a few verses of Holy Writ, and that every boy instructed to read the Greek Testament was required to learn a portion of the original scriptures daily. The advantage to the church and the individual would prove incalculable.

In May 1807, Mr. Payson, in the immediate view of entering on the ministry, renewed, with fasting and prayer, his solemn devotion of himself to God, in covenant, and about the close of the month commenced his work as a minister, by preaching at Marlborough. The form of covenant which he adopted, and the exercises of mind which he passed through at this season, are recorded at length in the volume before us. The effect is described in the following extract.

Before this the reader may have expected to learn what influence his secret devotions had on the services of the sanctuary, and also the result of his public labours in regard to the people to whom he ministered. It is almost superfluous to add, that they were not without effect. Others "took knowledge of him that he had been with Jesus." The solemnity and unction of his social prayers; the earnestness and variety of argument with which he pleaded at the throne of grace; his unyielding importunity for the blessings which he sought,—had roused attention, and drawn forth the confession, that 'the Spirit of the Holy God was within him.' 'God *must* help him, or he could never pray so,'—said an observing man, who had previously professed no regard for religion.

In August Mr. Payson proceeded to Portland. Here he was most kindly received and gladly welcomed, and after mature deliberation and fervent prayer, was ordained as minister. Dec. 16, 1807. His unwearied exertions were, however, quickly followed by severe indis-

position; and his excessive labour, frequent fastings, and close attention to his studies, appear to have given that shock to his constitution which issued in early death.

In after life Mr. P. appears to have been convinced of the impropriety of thus prematurely wearing down his strength by unremitted exertion, and we are in consequence favoured with the following letter of advice to a student, on the preservation of his health.

‘I am very sorry to learn that your health is not better, but rather worse than when I was at R. Should it not have improved before you receive this, I beg you will attend to it without delay; attend to it as your first and chief duty, for such, be assured, it is. ‘A merciful man is merciful to his beast,’ and you must be merciful to your beast, or as Mr. M. would say, ‘to your animal.’ Remember that it is your Master’s property, and he will no more thank you for driving it to death, than an earthly master would thank a servant for riding a valuable horse to death, under pretence of zeal for his interest. The truth is, I am afraid Satan has jumped on to the saddle, and when he is there in the guise of an angel of light, he whips and spurs at a most unmerciful rate, as every joint in my poor broken-winded animal can testify from woful experience. He has temptations for the conscience, as Mr. Newton well observes; and when other temptations fail, he makes great use of them. Many a poor creature has he ridden to death by using his conscience as a spur, and you must not be ignorant, nor act as if you were ignorant, of his devices. Remember Mr. Brainerd’s remark, that diversions, rightly managed, increased rather than diminished his spirituality. I now feel that I am never serving our Master more acceptably, than when, for his sake, I am using means to preserve my health and lengthen my life; and you must feel in a similar manner, if you mean to do him service in the world. He knows what you would do for him if you could. He knows that your spirit is willing, when your flesh is weak. Do not think less favourably of him, than you would of a judicious, affectionate father. Do not think that he requires you to labour, when such a father would enjoin rest or relaxation.

Ride then, or go a fishing, or employ yourself in any way which will exercise the body gently, without wearying the mind. Above all, make trial of the shower bath.—Pp. 372, 373.

The general rules by which Mr. Payson regulated his conduct are thus stated.

‘1. I will, on no pretence whatever, omit reading the Scriptures with prayer, morning and evening.

‘2. When practicable, I will spend one day in every week in fasting and prayer.

‘3. I will allow but six hours for sleep.

‘4. I will endeavour to redeem the time, by being diligent and fervent in business.

‘5. I will live more to the glory of God than I have done.

‘6. I will, every evening, review my conduct through the day, and see how far I have fulfilled these resolutions.’

Mr. P.’s religion however was not confined to general resolutions. The ardent desires of his heart break forth in the following extract of a letter to his sister, and show how fervently he longed after holiness.

‘To be willing to be nothing, to rejoice to be nothing, that God may be all in all; to glory in infirmities that the power of Christ may rest upon us,—this is the temper which I pine and hunger after; but alas! it appears at a distance so great, that I despair of ever reaching any where near it in this world. If we could put God entirely in the place of self, consider his will as our will, his honour as our honour, his happiness as our happiness, his interest as our interest, and pursue it accordingly, how happy should we be! And how happy shall we be in that world where this will be the case, and where the very stump of that Dagon, self, will not be permitted to remain in our hearts, as the rival of our blessed Redeemer. Oh! to be holy as God is holy—this is to be happy, according to our measure, as God is happy. Strive then, my dear, dear sister, strive, wrestle, pray, long, and pant after holiness. If I cannot be holy myself, yet I long to see others holy. If I cannot love and praise the ever-blessed Redeemer, it is almost heaven sufficient to see him loved and praised by others. If we could render to him according to his

benefits—but we cannot, we cannot; we must be content to be, as it were, crushed to all eternity under an insupportable weight of goodness;—for even the disposition to praise him for favours already received, is a new favour, which still adds to the mighty debt; and the faster he enables us to render back what we receive, so much the faster do our obligations increase.’

It is however as a Christian minister that Dr. P. especially deserves attention. Here he was in labours most abundant. He usually wrote one discourse in the week, preaching on other occasions from notes, &c. His sermons and other addresses often exhibit very striking illustrations; and on some occasions he had recourse to new, and what may appear doubtful, expedients, in order to excite attention, and promote the advance of true religion. The following passage occurs in one of his discourses:

‘Suppose the rebellious subjects of a very wise and good king, condemned to death. The king has a son, who from compassion to these poor wretches, offers to make satisfaction to his father for their crimes, if he will pardon them. The king consents on one condition. He places his son at the door of his palace, and makes proclamation that every one, who comes to him for pardon, and is led in by his son, shall be forgiven for his sake. One of the culprits comes, and rejecting the proffered hand of the prince, rushes to the throne himself. Can this man expect mercy?—Pp. 313.

In one of his more private addresses to young persons, he thus speaks:

‘A way-faring man stops at a tavern, and, to beguile the time of his stay there, looks round for some book. He sees, perhaps, a newspaper, an almanac, and the Bible; but chooses to pore over either of the former, in preference to the Word of God,—thinking it hardly possible to be amused or interested in that. Even a Christian will sometimes do thus.—This is, as if a man should be introduced into an apartment, in one division of which were Jesus Christ and his Apostles, and in the other the most dissolute and frivolous company; and, on being invited by the Saviour to sit with them and enjoy their company, should refuse, and seat himself with the

others. Would not this be a most gross insult to the Saviour? and do you not equally undervalue and refuse his company, when you thus neglect and despise his holy word—through which he converses with you, and invites you near to himself—and choose some foolish production instead of it?’

‘God holds out to you, as it were a thread, no stronger than a spider’s web, and says—‘Take hold of this thread; I will increase its strength, day by day, until it becomes the line of salvation to you.—So it is with the little interest you feel in the Bible class. If you cherish this, if you reflect upon what you read and hear, and daily pray to be made wise by these instructions, God will increase your interest to its consummation, till you become perfect ones in Christ Jesus. But if you lose your hold on this thread, you are lost.’—Pp. 315.

The following passages relate to some of the extraordinary measures to which Dr. P. had recourse, in order to produce a revival and extension of true religion. Those however who are disposed in these respects to follow his example, will do well, by a careful perusal of the Dr’s statements, to determine how far their situation so nearly resembles his, as to justify them in the adoption of similar measures.

‘Three weeks since, I preached to the young from the words of Christ, when twelve years old—“I must be about my Father’s business.” At the close of the sermon I invited all the young men who were fully determined to engage immediately in their Father’s work, to meet me in the evening; and, at the same time, told them I was not confident that any of them would come. However, about forty attended. After stating to them the difficulties and temptations they would meet with, and the sacrifices they must make in a religious course, I advised them to consider of it a fortnight; and if they still felt resolved to persevere, to meet me again. About thirty came the second evening; and though I cannot calculate upon all, or even the major part of them becoming Christians, yet I hope some of them will.’—Pp. 284.

‘We have a great revival commencing. We have been expecting it some time; and a few weeks since, at the close of a suitable sermon, I informed the congregation that I believed God

was about to bless us; and told them that the quarterly fast of the church was at hand, and that, if they would consent to unite with the church in the fast, we would meet in the meeting-house, instead of in the conference-room, where we usually assemble on such occasions. At the same time, I invited those who were willing to meet the church, to signify it by rising. About two thirds of the congregation instantly rose. It was a most solemn scene. The church, to whom the measure was altogether unexpected, were almost overwhelmed with various emotions, and scarcely knew whether to be glad or sorry, to hope or fear. You may well suppose that the interval between the Sabbath and the fast was a trying season to me. I felt that I had completely committed myself, that my all was at stake; that if a blessing did not attend the measure, every mouth should be open to condemn it; and it seemed as if I could hardly survive a disappointment.—Pp. 285, 286.

‘As to my desires for a revival, I have not, and never had the least doubt that they are exceedingly corrupt and sinful. A thousand wrong motives have conspired to excite them. Still I do not believe that my desires were ever half so strong as they ought to be; nor do I see how a minister can help being in a ‘constant fever,’ in such a town as this, where his Master is dishonoured and souls are destroyed in so many ways.’—Pp. 287.

Our limits, however, as usual, remind us that we must draw to a close. Dr. P. had for several years suffered under very painful and distressing complaints. We have already intimated, that soon after his entrance on the ministry, he was seized with alarming illness, and as he advanced in life, he experienced renewed attacks, under which his constitution eventually gave way, until at length in Oct. 1828, he was removed from a state of very severe suffering to his eternal rest. Most gladly should we extract some of the interesting statements, given in the present volume, of his dying hours: the following observations, however, are all for which at present we can find room.

‘Christians might avoid much trouble

and inconvenience, if they would only believe what they profess,—that God is able to make them happy without any thing else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case,—God has been depriving me of one blessing after another, but as every one was removed, he has come in and filled up its place; and now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.’

‘If God had told me some time ago, that he was about to make me as happy as I could be in this world, and then had told me he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment; I should have thought it a very strange mode of accomplishing his purpose. And yet, how is his wisdom manifest even in this! for if you should see a man shut up in a close room, idolizing a set of lamps, and rejoicing in their light; and you wished to make him truly happy; you would begin by blowing out all his lamps, and then throw open the shutters to let in the light of heaven.’

‘Suppose a son is walking with his father, in whose wisdom he places the most entire confidence. He follows wherever his father leads, though it may be through thorns and briars, cheerfully and contentedly.—Another son, we will suppose, distrusts his father’s wisdom and love, and when the path is rough or uneven, begins to murmur or repine, wishing that he might be allowed to choose his own path; and though he is obliged to follow, it is with great reluctance and discontent. Now the reason that Christians in general do not enjoy more of God’s presence, is, that they are not willing to walk in his path, when it crosses their own inclinations. But we shall never be happy, until we acquiesce with perfect cheerfulness in all his decisions, and follow wherever he leads without a murmur.’—Pp. 462, 463.

In May 1811, Mr. Payson married Miss Ann Louisa Shipman, whose piety and talent powerfully conduced to promote his usefulness, and who survives to lament his loss,

## INTELLIGENCE.

## BIBLE SOCIETY.

THE following testimonies to the beneficial effects of this institution deserve serious attention.

## NORFOLK.

‘It affords me great pleasure to look back to the period when I first set out; and to reflect, that for one family that was at that time supplied with either Bible or Testament, there were ten unsupplied: and, *now*, I praise the Lord that for miles around you can scarcely enter a poor man’s cottage but you may behold either Bible or Testament, and very frequently both, displayed, as their chief ornament, either on their drawers or mantle-piece. And besides this, any person of discernment, who is acquainted with the people, may observe a material alteration, both in the behaviour and appearance of many individuals, who, but a short time back, were joined with the multitude of the wicked and abandoned. Permit me to add another sign of amendment, which, as a Visitor and Collector, I have frequent opportunities of seeing; which is, a great appearance of industry in many families, and a peculiar neatness and cleanliness visible in their cottages and gardens. These are evident proofs that the Lord has mercifully designed to visit this little corner of His Vineyard, and made bare His arm in the behalf of many sinners. But the most delightful and material proof of the condescension and mercy of the Almighty is, to behold the different Churches, crowded with rich and poor, young and old. I am happy to declare, that, in beholding these instances of the love of God, I have received a great blessing to my own soul. I have, for my part, abundant cause to be thankful that ever the Lord inspired you with a desire to employ me as a circulator of his blessed word; as I have often, while in the act of delivering it, experienced a portion of joy and satisfaction, by considering that many individuals, who before were disorderly characters, are now become

serious, sober, and steady members of society.’—

‘A little active girl of ten years old, had for some weeks been nursing, with affectionate watchfulness a sick sister whom she expected to die; her mother and another sister being also sad invalids. She began to feel quite worn out; and leaving her cottage one morning, in order to fetch medicine, she went along her way with a very heavy heart, and crying very much. But when reaching Cromer, she heard some one speak of two poor criminals about to be executed. Her mind immediately turned to the contrast between the feelings of the friends of these poor wretches, and hers for her sister Lizzy; who, from always having been a good and amiable girl, she felt must be in the hands of God; and if she died, it must be His will, and for good reasons. She felt it was wrong in her to encourage her sorrow: therefore, hastening on her business, she resolved to do all she could for the comfort of Lizzy, and leave the event to God: and whilst returning across the fields home, she directed her mind to think of what she had learned of Scripture. A verse in the 119th Psalm came to her recollection with great force: “I know, O Lord, that Thy judgments are right; and that Thou, in very faithfulness, hast caused us to be troubled.” She felt so cheered by this text, that her mother was quite struck by her briskness and change of spirits on her return: and, on asking her the cause, learned from her the reasoning of her mind, and the effect of this verse of Scripture. The little girl continued active, day and night, in her attendance; and had the happiness after some time, of seeing her sister recover. Often too, when the mother’s heart was low, she would search her memory for some words of comfort from the Bible, and repeat them with a confidence in the peace and rest they would afford in time of trouble.’

## COVENTRY BIBLE SOCIETY.

CONTRAST with the above the following singular occurrence.—A few weeks since it being announced that the Lord Bishop of Lichfield and Coventry would take the chair at the Anniversary of the Coventry Bible Society, the Vicar and Curate of Trinity parish in that

city, thought proper previously to remonstrate with his Lordship. They state that ‘surrounded by dissenting teachers, your lordship will not be supported by the clergy of this town with perhaps one solitary exception, and we do earnestly request your

lordship to reflect on the impression which will be made on the minds of our people when they see their Bishop co-operating with sectarians, in promoting measures uncalled for by the exigencies of the place, and inconsistent with the principles inculcated by their own immediate pastors.'

They then speak of their readiness to supply Bibles from the Society for Promoting Christian Knowledge—of the danger of promoting a party spirit—of either the Bishop or themselves being brought into contempt, &c, and they then proceed:—

'So important is it in an extensive parish like this, to maintain unanimity and concord, among churchmen at least, that we seriously and solemnly in the name of our common Lord and Master, entreat your lordship *not to sow among us the seeds of discord.*

'Your lordship is so honest in the discharge of all you conceive to be your duty, that we feel assured you will not be unnecessarily offended at our maintaining our own principles with equal honesty and zeal, at our endeavouring to avert what we have reason to know, will be attended with most mischievous consequences, by causing a division in our flock, and by affording a triumph to dissenters.'

Now what shall we say to the wisdom of men, who, in the face of such statements as every month produces, object to Bible Societies? or what shall we say to the churchmanship of a Vicar and Curate who openly remonstrate with their own Bishop, and insinuate their own superior prudence and foresight! Surely their conduct is at once absurd and unjustifiable.

### PROFANATION OF THE SABBATH.

WE are happy to find that Associations for promoting the due observance of the Lord's Day, are forming in many parishes. The following Rules and Regulations adopted by the Islington Association may suggest useful hints to persons desirous of forming similar institutions. We could wish that they had touched more distinctly on the sin of buying and of reading Sunday newspapers, and of similar publications. As far, however, as they go, they have our cordial approbation.

First,—The object of this Association is the suppression of the evil of Sabbath-breaking.

Secondly,—The means by which the members of the Association propose to give their assistance towards the attainment of this object are such as the following: viz.

To exemplify in their own practice, and to encourage, by suitable domestic arrangements, as much as possible in the conduct of their servants and others, a careful observance of the Sabbath. To promote, so far as it may be effected by fair and legitimate means, a voluntary and regular attendance on the public worship; an intermission of the ordinary employments of other days, except those of necessity or charity, and, generally, an abstinence from all such habits and practices as necessarily occasion the profanation of the Sabbath. To discountenance the custom of receiving from tradesmen, or others, on the Sunday, such articles as may, by judicious arrangements,

be as well delivered on the Saturday. To urge, as much as it may be in their power, the payment of wages to labourers and others on the Friday, or at such an hour on the Saturday, as shall enable the poor to make their purchases on the week-day.—To employ such influence as they may properly use in order to induce tradesmen to keep their shops closed during the whole of Sunday, and to abstain from purchases or sales on that day.—To endeavour to correct or prevent, by prudent and discreet measures, the great evils arising from unlawful or disorderly tippling in public-houses, tea-gardens, or other similar places of resort.—To deter contumacious offenders, by such precautions or restraints as may be considered expedient, from selling or exposing for sale, either in the streets or fields, fruit, confectionary, or any other article of traffic not excepted by law.—To encourage obedience to the existing statutes against public bathing or driving cattle within the prohibited hours.—To aid the proper authorities in the execution of the laws which prohibit assembling in crowds in the streets or fields for the purposes of fighting, gaming, or any other so called sports or pastimes, whereby the public peace is interrupted, or the Sabbath only desecrated.—And, generally, to institute such measures, in conformity with the laws, as may be deemed necessary to reclaim the negligent or restrain the obdurate.



## REGISTER OF EVENTS.

THE occurrences of the last few weeks are in themselves highly important, and calculated to impress the mind with serious apprehensions as to the future. The elements of revolution appear in most extensive preparation, and the most calm and considerate persons are looking forwards with deep concern, if not with personal alarm, for the woes which are coming upon the earth.

In France, the Government is in a very anxious and precarious situation. The Chamber of Deputies has accused Messrs. Polignac, Peyronnet, Chantelauze, and the other Ministers who signed the Ordonnances of July 25, of abuse of power, exciting civil war, and bringing massacre and devastation into the capital, &c. Some humane persons have, in order to prevent these Ministers from capital punishment, endeavoured to introduce a law, abolishing in all cases the punishment of death. Tumultuous assemblies have in consequence collected, denouncing death to the late Ministers; and a large body proceeded from Paris towards Vincennes, where the prisoners are confined, with the purpose of inflicting summary vengeance. Disturbances have also arisen in some of the provinces, on account of the wine duties; and the capital itself is divided into numerous parties, many of whose leaders are exceedingly devoid of principle, and whose collisions may eventually lead to fearful results. By some, the abolition of hereditary peerage, and the withholding support from the ministers of religion, are demanded!—others anxiously desire a republic;—a third party zealously supports the Charter:—while the Government, depending almost entirely on popular opinion, is threatened, on the first obnoxious undertaking, with a new and fearful explosion. The new king appears, however, to be generally popular; and if suitable regulations are adopted, with reference to the National Guard, will probably establish his family upon the throne.

The late Revolution in France has, for the present, materially weakened the Papal power in that country. It has not, however, afforded that relief to Protestants which some had anticipated. In June last, the Royal Court of Amiens condemned in certain penalties M. Poirot, a Protestant layman of St. Quentin, for permitting M. Monod, a Protestant clergyman, to celebrate public worship, according to the Protestant Liturgy, in M. Poirot's own house, without the special sanction of the Government. Against the sentence an appeal was made to the Court of Cassation, in September last; but, after a full hearing, the sentence of the Court of Amiens has been confirmed. Before, however, we comment too severely on the restrictions of public worship, which still exist in France, let us remember that if one-and-twenty persons, meet together for public worship in this country, without previously registering the place, they are liable to a penalty. The only difference is, that Englishmen can register any place they please; but then, in so doing, they are considered, though on very insufficient grounds, as identifying themselves with Dissenters.

We noticed in our last that the King of the Netherlands was making such arrangements as would probably compel the city of Brussels to submit. The attempt, however, at negociation failing, an assault was made on the city, on the 23d of September, by the Dutch troops under Prince Frederick of Orange. After three days' fighting, in which many lives were lost, and most abominable and wanton cruelties perpetrated, the troops were compelled to withdraw. The Provisional Government has subsequently declared the Flemish provinces independent; Louvain, Tournay, Namur, Ghent, Mons, Bruges, Ostend, and, in short, almost all the strong cities on that iron-bound frontier, which have been fortified and preserved with so much care and expense, have joined the popular cause. The city of Antwerp is at present under the authority of the King of the Netherlands, but the probability is that it will, ere long, follow the prevailing example.

The affairs of Ireland, however, are those which, at the moment, excite the deepest interest. Mr. O'Connell, and other agitators, have some time since denounced the Union which took place between Great Britain and Ireland, at the commencement of this century. They contend that Ireland ought to possess a separate and independent Government, though they have not as yet thought it prudent explicitly to state of what kind that Government should be. These agitators, however, having proceeded so far as to project the formation of an Anti-Union Society in Dublin, the Government thought proper to interfere, and a Proclamation was issued by the Lord Lieutenant, prohibiting the intended meeting. The state of things in France and Belgium, precluding any immediate

hope of assistance from those countries, the agitators will most probably refrain for the present from any revolutionary measures, since Ireland is in itself obviously too weak to resist the power of Great Britain. Some may indeed calculate on a spirit of disaffection in this country; but the vast mass of British subjects are too loyal and too well-informed to countenance insurrection. Nor should it be forgotten, that the Protestant inhabitants of Ireland are a powerful party. The wealth, the intelligence, the moral courage of the country is in their keeping. Many of them have arms in their hands, and know how to use them, and, they are well aware of the real plans and purposes of the agitators. According to human calculation, the only ground of alarm arises from the conduct of our own Government. No one can say how far the same imbecility, ignorance, and irreligion, which led to the concession of the Romish Claims, with the vain hope of quieting Ireland, may again paralyze the arm of the loyal, and basely betray the cause of truth and religion. But if the Irish Protestants and yeomanry are not deserted by Government, if they can be induced to place confidence in Government, should an insurrection again break out, it will, we doubt not, be speedily and effectually repressed. Ireland indeed is not what it was in 1793. There is much more information—Scriptural schools have given a severe blow to Popish domination—there is much more real religion among ministers and people—there is a very lively remembrance among the elder peasantry of the miseries endured in the rebellion of 1798; and the old disbanded soldiery know well that the system which has been steadily pursued, for the last thirty years, of preparing roads, &c. in every direction, has rendered many of the strong holds of former periods utterly untenable against regular troops. We have, therefore, speaking as men, no fears for Ireland. As Christians, indeed, we must say, that we, as a nation, have dishonoured God—we have profaned his Sabbaths, despised his laws, countenanced idolatry, listened to the plausible and delusory reasonings of infidels and papists; and therefore deserve, and may well prepare for punishment, which may very possibly arise at a moment and from a quarter which may disappoint all human reasonings and calculations.

Parliament assembled on Tuesday, Oct. 26. The first week, however, will, it is supposed, be occupied in routine business. The royal speech is expected to be delivered early in November. May God overrule the councils of our senators to the promotion of his own glory and the welfare of these realms.

### Notices and Acknowledgments.

Received.—M.—A.—L.—VERITAS.—A PARISHIONER.—D. W.—TOTAL. C. W. P.—N. E. C.—A COUNTRY CURATE.—*Muscos*.—D. N. E.—J. C.—A. E. J. M. Esq. of K. H.

The accomplishment referred to in X's communication, may be abused to great evil, and very frequently exposes its proficients to serious temptations; it is not however in itself unlawful, and consequently the case does not exactly come under the rule laid down in Acts v. 29. We conceive, therefore, that X would scarcely be justified in peremptorily refusing to comply with a parent's wishes, though he may with great propriety point out the dangers which may arise to the children.

Persons retiring from business on a competency, or those about to arrange their worldly affairs, by making their wills, &c. ought seriously to consider, and liberally provide for the establishment of those, by whose faithful services they have long derived advantage. This obvious duty is however grievously neglected, and we fear that there is some cause for the intimation of our Correspondent, that professing Christians are, generally speaking, in these respects more niggardly and thoughtless than worldly men. Instead however of indulging groundless expectations, or giving way to sinful murmurings, let the Christian ever remember that the silver and the gold are at God's disposal; that he can at any time give us more than 'the hundred talents,' and that though painfully disappointed in our most reasonable expectations, yet if we seek first the kingdom of God and his righteousness, all things needful, nay, all things truly desirable, shall be added unto us.

Petitions to Parliament should be written on Parchment, but may be written on Strong Paper, and will be free of postage, if addressed to any Member, endorsed *Petitions*, and left open at both ends, provided such petition does not exceed in weight six ounces.





REV. ABDOL MESSEEH.

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THE  
CHRISTIAN GUARDIAN,

AND

*Church of England Magazine.*

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DECEMBER 1830.

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THE REV. ABDOOL MESSEEH.

WE have already noticed the leading features in the lives of many eminently pious and devoted characters, and the attention of our readers has in the present year been called to the venerable Schwartz, Gericke, and Buchanan—a brief account of the pious and devoted native convert, Abdool Messeeh, will suitably close the series.

Abdool Messeeh, or as he was originally called, Shekh Sali, was born at Delhi, about the year 1766; his connexions appear to have been highly respectable, and he was instructed by his father in the Persian and Arabic languages, and trained up in Mahometan principles. About the year 1797, he proceeded with his father to Lucknow in search of employment, and was engaged as moonshee to an English merchant. He was subsequently employed in the same capacity by an officer in the Company's service, and evinced his zeal and sincerity by persuading a Hindoo in the employ of the same officer, to turn Mahometan. Being reproved for this spirit of proselytism he quitted the officer's family in disgust, determining to engage no more in British employ. He then entered into the service of the Nabob of Lucknow, and after some time became a soldier under Ibrahim Ali Khan. Here he was disgusted with one of those cruel deeds of

treachery so often occurring among the Hindoo chieftains. Meer Khan, an officer in the same service was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah, in whose army both Ibrahim Ali Khan and Meer Khan held important situations. Meer Khan on meeting with Rao Scivac Sing, swore to him on the Koran that he was come to treat for peace between his own master, the Javudpore Rajah and Rao; but no sooner had Rao, relying on this oath, entered the tent, than Meer Khan went out, the ropes of the tent were cut, and the unfortunate Rao murdered; his head was cut off, carried about in triumph, and eventually sent to the Javudpore Rajah. Abdool Messeeh was shocked at this cruelty and treachery; he beheld with horror the mangled remains of this fine young man, (for Rao was a chief of noble and interesting appearance) and it immediately occurring to his mind that he might himself be eventually compelled to perform similar base and treacherous acts, he determined at once on quitting the army and earning his subsistence in some less distinguished though more virtuous way.—The soldiers in the employ of the Native Princes are not entangled with the difficulties which bind our own: they supply their own horses and arms; join them-

selves to such chiefs as they think proper, and relinquish the service at their own convenience. Abdool Messeeh therefore, without either difficulty or delay, followed the convictions of his conscience, and we find him shortly after residing at Lucknow, and supporting himself by preparing and selling green paint, verdigris, copperas, &c.

It is declared by him who cannot lie, that "if any man will do his will he shall know of the doctrine whether it be of God;" and of the truth of this declaration Abdool's case affords a striking illustration. He had been early instructed in the Mahometan faith, and his zeal in the cause of that corrupt system had exposed him to the loss of friends and interfered with his prospects as a moonshee, or teacher of native languages. He had engaged in what is usually regarded as an honourable service, where his talents and courage might open a door to the highest situations, but his conscience shrunk from the sacrifices of principle which might be necessary, and the high spirited soldier in the very prime of his days sacrifices his glittering prospects, and sinks down, from regard to principle, into a situation affording little more than a mere subsistence. He was still however a zealous Mahometan, and in about a year proceeded to visit his father, who was employed as a private tutor in a wealthy native family residing at Cawnpore, in a house very near that occupied by the Rev. Henry Martyn. Mr. M. was at that period in the habit of preaching on Sundays to the poor natives who assembled on the lawn before his house, and Abdool Messeeh was induced to go, as he observed, 'to see the sport.' Mr. Martyn was expounding the Ten Commandments and improving them so as to lead the attentive hearer to that Saviour, through whose atoning sacrifice alone our past transgressions can be pardoned,

and from whom alone grace can be obtained, enabling its possessor to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present life. Abdool was deeply impressed with Mr. Martyn's discourse. He had been perplexed by the contradictory opinions of Mahometan teachers, but the instruction of Mr. M. appeared to him at once reasonable, and far superior to anything he had yet heard. He was therefore anxiously desirous of further information, and to this end requested his father to obtain for him some employment in Cawnpore. His father was acquainted with a friend of the unhappy Sabat, who was then living with Mr. Martyn, and by means of this friend Abdool was engaged to copy Persian writings for Sabat; and thus, while concealing his real motives, was placed in May 1810, in a situation of all others the most favourable for the acquisition of that knowledge which he so ardently desired.

And here it may not be improper to advert to the importance of preaching the Gospel to the heathen of riper years. It is indeed most desirable to train up the young in the faith and fear of Christ, and hence the zealous friends of missionary exertions will ever encourage the establishment of schools for the young; but the grace of God is as formerly effectual to the conversion of the aged, and few instances can probably be found where the faithful proclamation of the truth as it is in Jesus, has ever been wholly in vain. Mr. M. had little idea, when first addressing himself to Abdool Messeeh, of the important results which should follow from that one sermon; and this has been stated to be the only instance known to the friends of Mr. Martyn, in which his addresses to the natives, proved decidedly effectual to conversion;\* but the

\* Missionary Register, 1827, p. 450.

bread cast upon the waters, was here, as in un-numbered other cases, found after many days.

Abdool having thus obtained access to the means of instruction, eagerly, though cautiously, improved his opportunities. There were at that period some native Christian youths under the instruction of a friend of Mr. Martyn, and Abdool anxiously inquired of these young persons, concerning the lessons, catechisms, &c. which they were taught, and he thus acquired much valuable and important information, to which in later years he has referred with great satisfaction. After some time, Mr. Martyn having finished the translation of the New Testament into Hindoostanee, the book was entrusted into Abdool's hands that it might be bound. Abdool eagerly embraced the opportunity of perusing its contents, and thence obtained additional discoveries, both of his own character, and the way of salvation, and became firmly convinced of the truth and importance of the Christian religion. He still however concealed what was passing in his mind, until Mr. Martyn being about to leave Cawnpore, Abdool explained his situation, requesting advice, and expressing at the same time a desire to be baptized in the name of Christ. It was in consequence determined that Abdool should accompany Mr. Martyn to Calcutta, where they arrived in the latter end of 1810. Mr. Martyn was not however entirely satisfied of the reality of Abdool's conversion, and he accordingly left him at Calcutta, under the instructions of the late Rev. David Brown, by whom he was, after five months farther probation, baptized in the old church at Calcutta, on Whitsunday 1811, by the name of Abdool Messeeh, that is Servant of Christ, and when of course he relinquished his former name of Shekh Salih. Mr. Brown observes, in writing to a friend—'On Sunday

last I publicly baptized Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given that it would be in the afternoon. Good people of all ranks attended, and in the evening I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whitsunday witness similar wonders of grace. I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion.'

After Abdool's baptism, he appears to have made a rapid advance in Christian knowledge, humility, circumspection, and devotedness. Some of his Christian friends wished him immediately to engage in missionary labours, for the benefit of his countrymen; but he observed that he was as yet little acquainted with the Bible, as a whole, and should perhaps, through ignorance, assert things not in agreement with the analogy of faith. This reasonable objection was not however received with entire approbation; and some of his more zealous friends were rather disposed to indulge unfavourable ideas of his sincerity and zeal. Owing to this and other causes, Abdool Messeeh continued in comparative obscurity till the close of 1812. This season of retirement was not however neglected. Abdool diligently availed himself of every means of grace, and improved his opportunities of instruction so as to become richly furnished in knowledge and experience. He was not, indeed wholly unemployed, but was induced, at the suggestion of a valued friend, to note down at large the hints communicated to him on different passages of Scripture, and to read and enlarge upon them to a small society of native Christians and others, who assembled weekly for instruction. Among other bene-

fits resulting from these attempts, five Mahometans were so far impressed, as to embrace the Christian profession, and were eventually admitted to baptism; while the zealous exertions of Abdool exposed him to much opposition, and some vexatious and persecuting measures, under which he evinced great firmness and Christian temper. On more than one occasion he was summoned before the magistrates, but invariably acquitted with costs; and many efforts were made, by pecuniary and other advantageous offers, to detach him from Christian Society. To avoid these incessant interruptions, he was advised to remove to Chinsurah, where his Christian example and conversation produced a beneficial effect on some Roman Catholics and Armenians, some of whom, on his leaving Chinsurah, expressed an intention of following him to Agra.

In 1812, Abdool Messeeh was engaged as a catechist in the service of the Church Missionary Society, and placed under the superintendence of the present Archdeacon of Calcutta, the Rev. D. Corrie. On his voyage up the Ganges to Agra, of which a detailed account appears in the Missionary Register for 1814; Abdool evinced the utmost anxiety for the welfare of his fellow-travellers, and the poor heathen around. We find him instructing the children in the Holy Scriptures, collecting the boatmen, the native Christians, the inhabitants of the villages where they halted, and, in short, all to whom he could obtain access; reading, conversing with, or distributing to them portions of holy writ. We regret that our limits will not allow us to insert some of the numerous and interesting anecdotes relating to this period: they deserve, however, especial attention from persons desirous of evangelizing the heathen; and it is much to be wished that a small volume of his conversations and discourses, on this and other

occasions, should be prepared for the use of missionaries.\*

Of these communications the Rev. Mr. Thomason thus speaks:

'If you have safely received a packet which I forwarded for you last June, containing a diary of Abdool's journey from Calcutta to Agra, you will be prepared to hear more of that useful labourer. I have now the pleasure to send you a continuation of the journal, giving an account of his labours in Agra, up to the latter end of August. His progress in every missionary gift is equal to our fondest expectation: his success in missionary labour greatly exceeds our hope. For we could not have ventured to hope for such rapid and extraordinary effects as have attended his ministrations at Agra in this short period. A bright day seems to be rising on those parts. What may we not expect from beginnings so prosperously breaking out among us? If it should please God to continue Corrie and Abdool together, we may hope for extensive fruits.'

Having arrived at Agra, Abdool read daily with his kind friend, Mr. Corrie, 'some portion of the Scriptures, noting down explanations of difficult passages, answers to objections, &c. especially he wrote a Commentary on St. Matthew's Gospel, and also on the Epistles to the Romans and the Hebrews; many copies of these exercises were sought and obtained in manuscript by Native Christians, in the Upper Provinces, and especially by individuals residing in the Mahratta country. Besides these readings, &c. in the New Testament, during the two years in which Abdool Messeeh resided near the above-named clergyman, much of the Old Testament was read by them together, and commented on;

\* We understood some time since, that our valued friend the Rev. Ed. Bickersteth intended to prepare such a volume. We hope that in his retirement at Wotton, this intention may be carried into effect.



and many entire Sermons and outlines of Discourses were translated for his use. By these means he attained a considerable insight into the Christian Scriptures; so that, aided by unusual soundness of understanding, and a self-possession that never forsook him, he became *a workman that needed not to be ashamed*; and his answers to open or disguised adversaries of the Cross of Christ appeared, at all times, to be dictated by *the Wisdom which is from above*.

After labouring some time at Agra in the acquisition and communication of Christian knowledge, he proceeded, in July 1814, to visit his parents and friends at Lucknow. Many interesting particulars of this journey are recorded in his journals, of which the following are specimens:

'We put up again at Merankee Serai. There a descendant of Mahomet, with a white beard, named Meer Noor Ali, came to me, and, saluting me after the Mahometan manner, sat down beside me, and inquired whence I came. I answered, 'From Agra.' He said, 'I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man, who turns away many Mahometans from the faith. You are a Mahometan; from you I shall know the truth of this report.' I answered, 'God keep me from becoming a Mahometan!—I was a Musselman; and, by the grace of God, have obtained a Christian name. May God keep me in the faith until death!' Greatly wondering, he said, 'Perhaps you are of those very people.' I replied, 'Through the grace of God I am; and may God continue me a partner with Christians!' On that he began to say, 'What race were you of?' I said, 'I was nobly born; but, by proof and conversation, I

discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahometans ascribe to Mahomet, all belongs to the Lord Jesus Christ.' He answered, 'I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favour of Mahomet?' 'I cannot answer, from respect to you, lest you should take it ill.' He answered, 'I will not take it amiss, whatever you may say.' I replied, 'I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favour of Mahomet, in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear*. If you can suppose this has any respect to Mahomet, there may be something in it.' On this, he said, 'If this be true, then our religion is altogether false.' Then I answered, 'Know, for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage.' He appeared anxious, and said, 'Shew me what I should do.' I answered, 'Examine the Gospel.' He said, 'Where shall I find the Gospel?' I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked, 'After what manner do you worship?' I shewed him the Prayer Book, translated; and he stayed till evening, and looked over the whole, with the Forms of Baptism and Burial of the Dead, and the Treatise on Baptism (abridged from Archbishop Cranmer) and, in the evening, went away pleased, saying, 'May God be gracious unto you! you have made me very happy. How shall I address myself to God in prayer?' I said,

'Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:' and, opening the Gospels, I pointed out to him the Lord's Prayer, and wrote down for him the Ten Commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, 'The grace of the Holy Spirit be with you.' He answered, 'Amen.'

'July 28.—Mayut Messeeh went on before, and gave notice of my approach. Thirty persons, friends and acquaintances, came out to meet me. Among them my father and two new brothers-in-law; and my brother Joseph, seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the ninth chapter of the Acts, and explained it according as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention, and appeared pleased: and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us!' And my father, his eyes streaming with tears, said—'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast shown me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies.' After this, I and Mayut Messeeh sung that Hymn beginning—

At early dawn the Lord we'll praise,  
With dusky eve his name resound:  
This still our theme at noon-day blaze,  
With it our hearts at night rebound.

July 29.—In the morning all my relations, male and female, having

set their several households in order, collected for worship. I read the fourteenth of St. John, in which are recorded the glad tidings of the Holy Spirit's coming. My servant and Anna sung the hymn beginning, 'Jesus, my dear Lord, forget me not.' My father and mother were greatly taken with this hymn; and neighbours and friends collected in such numbers, that there was no room left. After worship I took my brother, and went in quest of a larger house, which we met with within the precincts of the British resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame come daily for charity: and those who were my Mahometan friends also come to dispute; to whom I answer as the Holy Spirit enables me. The questions which they ask, with my answers, I write in a book, which, on my return, I will show. Pray for me, that the Lord Jesus Christ and the grace of the Holy Spirit may be with me.'

The Journal from which these extracts are taken elicited the following observations from a competent judge:

'You will rejoice much with us in our dear brother and evangelist, Abdool Messeeh. The Journal of his visit to Lucknow will give you a distinct view of his character—a character, which the purest ages of Christianity would acknowledge and rejoice in. He possesses, in a high degree, those qualifications which the Apostle Paul recommends: he is *apt to teach, patient, in meekness instructing them who oppose themselves, if peradventure God may give them repentance to the acknowledging of the truth*. These are indispensable requisites of the missionary character; and they will all be well tried in this country of prejudice, ignorance, and bigotry. These are great obstacles to the gospel, and often give much discouragement to the preacher. In short, India may

properly be called the entrenched camp of Satan. Thanks be to God, some of its gates have been forced; and we trust, EVEN WE, to see the ensign of the Gentiles unfurled on its towers. In this expectation we by no means hope against hope.'

On Abdool's return from Lucknow, he resumed his labours as catechist at Agra. His valuable friend and guide Mr. Corrie was now obliged to return to England on account of his health, and Abdool feeling at once the loss of his friend, and being himself unwell, appears to have been less regular in recording the events which occurred. Yet was he actively employed in his Master's work; omitting no opportunity of speaking a word in season.

'After worship and tasking the children, a servant of the Hukeem Hyder'ooddeen came to call Abdool. On seeing him, they advanced with kindness to meet him; and the Hukeem's son, who has attended on many Mussulmen as a disciple, inquired after his health. Abdool inadvertently replied, that, by the grace of our Lord Jesus Christ, he was better. All present frowned, and said, 'That's an infidel speech. You should not have so said. Jesus Christ is truly a Prophet, but not God; and it is idolatrous to call him so.' Abdool replied, 'It would be infidelity in a Christian to call Christ merely a Prophet. If Christ is like other prophets, what advantage have Christians? A prophet has no power to forgive sins; but our Saviour Jesus Christ has power to forgive sins. It would be stupidity to compare him with mere prophets.' They asked, 'By what argument do you prove his power to forgive sins?'—Abdool answered, 'By the gospel;' and taking a copy from his man Dubel Messeeh, he read the ninth chapter of St. Matthew: they all listened attentively, and shook their heads in silence. At last the Hukeem's son,

a very superior man, said 'If that is the original gospel, and no wise corrupted or interpolated, you are right.' Abdool wished, if any of them desired a copy of the gospel, to give them one; but they were all ashamed to receive one. Soon after, the Hukeem Hyder'ooddeen, fearing such discourses should weaken his influence, and that some disagreement might arise, kindly dismissed Abdool.'

We are not certain whether either of the following circumstances occurred on this or on former occasions. 'On the first visit to his family at Lucknow after his conversion, he was obliged to flee in the night and in disguise, and on his second was preserved from being apprehended and punished as an apostate, according to Mahometan law, only by the sudden death of the late reigning Prince.'

After labouring eight years as a catechist, it appeared desirable that Abdool Messeeh should be admitted to Holy Orders. He had now been instrumental in collecting a Christian congregation, and bringing many to an acquaintance with the truth as it is in Jesus; and it was thought important that he should appear amongst them with a definite character, and administer to them the holy sacraments. Application was consequently made to Bishop Middleton, and on his expressing doubts whether by the terms of his Letters Patent, he was entitled to ordain in such cases; 'He was reminded of the practice of the Society for Promoting Christian Knowledge in the south of India; and informed of the Committee's desire, that, after that example, Abdool Messeeh should receive Lutheran ordination, to which he made no objection. Accordingly he was set apart to the work of a missionary by the Lutheran Missionaries of the Society.'

The Bishop however visited this station; and the Calcutta committee state that 'his inspection of the

native church and school was equally satisfactory to his own mind with the other visits that have been recorded. He was particularly pleased with the Society's faithful missionary, Abdool Messeeh, who is reported to be proceeding with his usual simplicity and acceptableness.'

The following extract from Abdool's Journals shows the improved state of feeling manifested by the inhabitants of Agra towards this aged servant of Christ:—

'Formerly, the people of this city were much offended with me, and said very evil things concerning me: I always showed them kindness, and often attended them with medicines when they were sick; and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases: often, also, I endeavoured to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind, and desire no evil to any one. Now, in the place of enmity, these people begin to show kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments: for instance, to-day, Meer Seyud Ali, who is headman to the collector, sent me a friendly note, saying—'The daughter of me, your servant, is to-day to be married: you will greatly oblige me by making one of our company.' I sent for answer—'Since the day that by the grace of God I was honoured with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to show myself at a wedding-feast.' He sent, in reply—'I have read in the blessed gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey

the traditions of the divine Jesus. If you excuse yourself on account of the dancing, &c. I will prepare a separate apartment for you; and will invite some aged persons, like yourself, to keep you company.' I was rejoiced on hearing this, since it appears that these people read the gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion, and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation I entertained some hope respecting them.'

The blessing of God appears to have attended Abdool's labours in a very remarkable degree: Archdeacon Corrie, after mentioning the happy death of a convert, writes—

'About a fortnight ago, a woman came to me, saying that her husband, five years ago, was baptized at Agra by Abdool Messeeh: he afterwards returned to Kurnal, his native place; and continued his usual employment: lately falling sick, he begged her to come with him to Meerut, where they would find Christians; but that he died on the way. He told her of his change of religion, and that Jesus is the only Saviour; and, when dying, urged her to seek Christian instruction.'

After his ordination, Abdool returned to Agra and laboured with the utmost diligence in the work of the ministry. Here he was favoured in 1825, with an interview with Bishop Heber, and his lordship, being freed from the restraints under which Bishop Middleton laboured, consented to admit him into the ministry of the Established Church. Abdool accordingly proceeded to Calcutta, and was with three other missionaries ordained in the Cathedral church of Calcutta, Dec. 2, 1825. 'On this occa-

sion, the Articles of the Church of England, the Ordination Service both for Deacons and Priests, with the oaths of supremacy, abjuration, and canonical obedience, were translated, and a copy supplied to Abdool Messeeh; the Bishop also reading the parts of the sermon in which he was personally interested, in Hindoostanee. The kindness of the Bishop made a deep impression on Abdool Messeeh; and the characteristic benevolence of that incomparable prelate appeared, in not formally putting the aged disciple upon an examination, but, by asking him how he would answer certain questions, ascertaining from his replies the correctness of his religious opinions.'

After his ordination, Abdool Messeeh returning up the country visited his aged mother at Lucknow. He had early in the preceding year obtained a grant of ground, and permission to erect a place of worship at Lucknow, and it appeared advisable that he should come to reside in that city as a minister of religion and occasionally visit Cawnpore. His labours, however were nearly over. 'He had not attended divine service at the Residency as usual, for some Sundays; but, it being reported that he was confined with boils, no further inquiry was made; at length, the native assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. Luxmore went to visit him; and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.'

In the latter end of February, he sent a message to the Resident, begging he would do him the favour to come and see him before his death: with this request Mr. Ricketts readily complied. After making known his wishes as to where he would be buried, and some other

trifling requests, he expressed himself perfectly resigned; and said that death had no fears for him, for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him; and, looking steadily at him for some time, seemed to pray internally—then saying he was easy and content (or happy) begged him to leave him. He afterward expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, 'See the fruits of Christian Love!'

'The day before his death, Abdool requested his friend to write his Will: this was accordingly done, after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother; his books to the Bible Society; and his clothes to a nephew, for whom he had always shown much love. This document he desired might be delivered into the hand of his dear Christian friend, Mr. Ricketts. He then declared to the witnesses, before his brother and relatives there present, in a cheerful manner and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, 'Thanks be to God, I have done with this world! and with regard to my mother,' putting his hands in a supplicating posture, "I commend her to God:" then, laying his hand upon his nephew, he said to his friend, 'Speak to the Resident, that no one be allowed to injure him:' then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, 'O Father, Son, and Holy Ghost, be gracious to ——.'

'In the evening of Mar. 4, the wife of his friend called to see him; and, on her asking him how he was, he said, 'Very well, sister, thanks be to God!' But this, it is observed, he must have meant of his soul: for his body was extremely ill; and

hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand; and, at his desire, the fourth chapter of St. John was read: at the conclusion he said, 'Thanks be to God!' A favourite hymn was then sung: he had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour:—

Beloved Saviour, let not me  
In thy kind heart forgotten be!  
Of all that deck the field or bower,  
Thou art the sweetest, fairest flower!

Youth's morn has fled, old age come on;  
But sin distracts my soul alone;  
Beloved Saviour, let not me  
In thy kind heart forgotten be!

He joined in singing this hymn; and desired that it might be sung a second time: but, alas! he could no longer articulate distinctly, and became insensible to every thing

around him. He lay, seemingly in perfect ease, till about half-past eight; when he raised his head from the pillow, and with his left-hand took hold of the band of his friend—then gently withdrew it—and breathed his last.

'According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, attended the funeral on the morning of the 5th, and read the Burial Service at the grave.'

Thus terminated the life of this extraordinary and eminently useful individual. The extent of his usefulness appears to have been very great, and his holy zeal, disinterestedness, and devotion, afford the most complete and decisive refutation of those numerous objections which are brought forwards against the native converts. May God raise up many faithful men who may follow him as he followed Christ.

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PSALM CXIX. 5.

Oh may the Sun his brightness shed,  
To mark the path my feet should tread,  
And guide me on my heavenly way;  
But selfish dreams obscure my sight,  
And wavering thoughts, and earth's delight,  
Distract my soul, my course delay.

Oh that Jehovah's voice were sent,  
To rule each purpose and intent,  
To lead me like an infant's string;  
But nature in her wayward mood,  
Mistakes the counsel given for good,  
And counts it an intrusive thing.

The child his father's accent knows,  
And follows in the path he shows:  
Lord, were my spirit wholly thine,  
I should not doubt thy loving voice,  
Or pause a moment in my choice,  
But all myself to Thee resign.

J. T. M.

## SERMON ON 1 TIMOTHY I. 15.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 TIMOTHY I. 15.

IN all the works of Jehovah, his own glory is abundantly displayed. The church triumphant, composed of "the spirits of just men made perfect," acknowledge this in their song of praise. "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

The same glory is displayed in his providential dealings with the children of men. Who can read the account of the divine conduct toward the patriarchs, prophets, apostles, and confessors, and not feel his heart drawn out in thankfulness, for all the mercy and truth which God manifested in his dealings towards them!

In the work of redemption Jehovah glorifies every attribute of the divine nature, and lays the foundation of that church which shall sing without ceasing the deserved praises of the holy and blessed Trinity throughout the endless duration of vast eternity.

In the operations of his grace in the hearts of his chosen people, when he "calls them by his grace, and reveals his Son in them," God Almighty is forming a people for himself to celebrate his glory. Accordingly Peter addresses the children of God, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

God made Saul of Tarsus—that chief of sinners—a penitent man, and called him to the apostleship. And Paul mentions this act of sovereign mercy with feelings of humility and thankfulness: "And I thank Christ Jesus our

Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." And the thankful heart of the apostle led him to publish far and wide the love, the grace, and mercy of God in Christ Jesus, that all men might taste the cup of blessedness which God had filled, and celebrate the wonders of redeeming love." This is a faithful saying," &c.

Let us attend,

I. To the DECLARATION which the apostle here makes; and,

II. To the COMMENDATION which he gives to it.

First, you are called upon to attend to the DECLARATION here made—"Christ Jesus came into the world to save sinners."

Paul here speaks of CHRIST JESUS. This is the name which he pronounced to "be above every name," and that which formed his constant theme. "We preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He would know nothing else: "I determined not to know any thing among you, save Jesus Christ and him crucified." He would glory in no one thing but his cross: "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me and I unto the world." He speaks of his love as that which "passeth knowledge," and "counts

all things but loss for the excellency of the knowledge of Christ Jesus his Lord;" fully determined that "Christ should be magnified in his body, whether it be by life or death."

Jesus Christ is the eternal Son of the eternal God: "one" with his Father—

In power, in glory, and in essence, one.

Therefore it is that "his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Then Jesus Christ, whose name signifies Jehovah, the anointed Saviour, is very and eternal God.

This Christ Jesus *came into the world*. He often appeared to ancient believers of the early ages in human nature. Thus "the voice (or the Word) of the Lord God was heard walking in the garden" by our first parents: thus he appeared to Abraham and did eat under his tree; and to Jacob, who wrestled with him at Peniel. But St. Paul here speaks of that appearance which forms the subject of the New Testament history. And here we must remark, that Christ "took not on him the nature of angels, which kept not their first estate, but left their own habitation." He made them monuments of his tremendous wrath, having "reserved them in everlasting chains under darkness, unto the judgment of the great day." "But he took on him the seed of Abraham," "and the Word was made flesh and dwelt among us;" made of a woman, by "the power of the Highest," and "found in fashion as a man."

He came *in great humility*. "He made himself of no reputation, and took upon him the form of a servant." The stable was his birth-place, and the manger his bed. He passed some years of his life exercising the occupation of a "carpenter;" and after he had entered upon his public ministry, he told

one who desired to be his disciple, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

He came into the world *to suffer and to die*. He suffered from the hand of man, and from the hand of God. "He was despised and rejected of men; a man of sorrows and acquainted with grief." The Son of God was betrayed by one disciple, denied by another, and forsaken by all. He was cruelly treated by the Romans and Jews; for "they did spit in his face, and buffeted him; and others smote him with the palms of their hands." "Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe." He was crucified between two thieves, "without the gate" of the city: he died, and was buried, and rose again, and went up into heaven. He suffered from the wrath of God, when in the garden of Gethsemane, "he sweat as it were great drops of blood falling down to the ground," and when on the cross, he cried, "My God, my God, why hast thou forsaken me?" Then it was that "it pleased the Lord to bruise" his only begotten Son. "He hath put him to grief."

He came into the world *to save sinners*. "Sin is the transgression of the law," and "all unrighteousness is sin:" and sin exposes the sinner to the curse of that law of which sin is the breach; "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." And that curse is death—spiritual, temporal, and eternal death. For God told Adam, "In the day thou eatest thereof, thou shalt surely die." To save sinners from this curse was the end for which Christ Jesus came into the world. This was the cause of all his bitter sufferings, and of his



painful death. He appeared in the place of his people ; and their sins were, every one of them, laid on the head of this most holy " Lamb of God." Isaiah tells us, " The Lord hath laid on him the iniquity of us all : " and Peter confirms the same truth when he says, " Who his own self bare our sins in his own body on the tree." And as he bare their sin, he also bare the curse which that sin deserved ; and not only so, but was " made a curse for us." Hence it is that we read, " He was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed ; " and " Christ hath redeemed us from the curse of the law : " and again, " Behold the Lamb of God, which taketh away the sin of the world." The law hath now nothing to lay to the charge of a believer, for Christ hath answered all its demands ; and " all the elect people of God " are delivered " from the bitter pains of eternal death."

But Jesus came to save sinners from that *spiritual death* into which sin had cast them. This is that state which Paul calls " dead in sins ; " and is the state of every man by nature. From this sad condition, God's people are raised by the agency of the Holy Spirit, who is sent down from heaven, by our ascended God and Saviour, for that very purpose. And this work he does, by shewing to them the sinfulness of sin in their own hearts, and by directing them by faith to Jesus Christ for pardon and salvation. They then experience the blessed effects of " being justified by faith, and have peace with God through our Lord Jesus Christ. By whom also they have access into this grace wherein they stand, and rejoice in hope of the glory of God." They " present their bodies a living sacrifice, holy, acceptable to God," and glorify God in their body and spirit, which are God's."

They are supported in death, and have " victory " given them in that important hour, " through our Lord Jesus Christ ; " and contemplate with ardent desire that " crown of righteousness, which the Lord the righteous judge shall give them at that day." And when the spirit shall be " delivered from the burden of the flesh," it shall be " carried by the angels into Abraham's bosom." And at the last day, the body shall be raised from the dust of death ; " For if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit which dwelleth in you." The raised body shall be quite different from the body of humiliation which we now wear : it shall be incorruptible and immortal, " fashioned like unto the glorious body " of " the Saviour, the Lord Jesus Christ." " We shall be like him ; for we shall see him as he is." And body and soul, united and holy, shall dwell for ever and ever in the presence of God in the " new heavens and new earth, wherein dwelleth righteousness ; " where " there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be written in their foreheads." And then shall the people of the living God triumph over temporal death ; for " when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Thus we see that Christ Jesus came into the world to save sinners from the curse of a broken law ; which curse consists of death,—spiritual, temporal, and eternal death.

What a debt of gratitude do we owe to the holy and blessed

Trinity, for love so unspeakable, for grace so abundant! 'Let us give thanks unto our Lord God; for it is meet and right so to do;' and let us adopt the language of blessed Peter, and say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation."

We consider secondly, the commendation which the Apostle gives to the declaration, *This is a faithful saying, and worthy of all acceptation.*

He tells us it is a *faithful saying*,—true in itself. And of its truth no one can possibly doubt for a moment, when he is informed of the foundation upon which it is built.

*The faithful God hath publicly testified of his Son.* At his baptism God gave his testimony to the Messiahship of his Son, before the assembled multitudes at Jordan: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, *Thou art my beloved Son; in thee I am well pleased.*" And when Jesus was transfigured, God gave the same testimony. To this testimony Peter refers in confirmation of the truth which he preached: "For we have not followed cunningly devised fables, when we make known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, *This*

is my beloved Son, in whom I am well pleased."

*The faithful angels testified of Christ Jesus the Lord.* At the time when Jesus was born, they appeared to the watching shepherds in the plains of Bethlehem, and said unto them, "Behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

*The faithful scriptures uniformly testify of the Son of God.* "The spirit of prophecy is the testimony of Jesus." The whole Bible refers to him, and all the parts of it were written to publish his salvation. Jesus tells us, in that book, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "The Son of man is come to seek and to save that which was lost." Again we read, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

*Faithful Paul had himself experienced the truth of his declaration.* Under a full and deep conviction of sin, he had gone to Jesus Christ for salvation, and had found that faith in him was able to save him from its guilt and dominion. Himself tells us, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

*Faithful men in all ages have given their testimony to Jesus.* 'The holy church throughout all the world doth acknowledge' Jesus for her Saviour and her God. Numbers of this church have sealed their testimony to Jesus Christ with their blood. Many are now looking for all their happiness, in this world

and in that which is to come, from what he hath done and suffered : and millions are now enjoying everlasting salvation as his free gift.

*It is worthy of all acceptance.* This saying, so well attested, is surely most worthy of the acceptance of every man, and also worthy of the most hearty acceptance. 'The high and low, the rich and poor, the wise and the unwise, the old and the young, the Gentile and the Jew ; men of every nation, and kindred, and people, and tongue, will find this "faithful saying" most worthy of the first regard, worthy of the acceptance of every power and faculty of their immortal souls. And that, because the acceptance of this testimony concerning Jesus will make them blessed in life, happy in death, and joyful throughout all eternity. But there is nothing else which will give this blessedness, either in heaven or on earth. So the Bible plainly tells us : "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." "Other founda-

tion can no man lay than that is laid, which is Jesus Christ." And the refusing to accept Christ Jesus the Lord will bring with it "everlasting destruction from the presence of the Lord, and from the glory of his power."

Having explained the declaration of the Apostle, and proved his commendation of that declaration, I would ask every one of you, Have you found this saying a faithful one in your own experience ? and have you given it that hearty acceptance of which it is so worthy ? Search your own hearts, and examine your own souls, to see if these important truths have been fully received, believingly realized, and practically exhibited by you. The mere knowledge of these things will leave you worse than those who never knew them. Therefore try your own-selves : pray to God in the language of David, and say, "Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting."

R. A. H.

## ON ADDRESSING THE INFIDEL AND PROFANE.

MR. EDITOR.

It is often a matter of surprise to me, that ministers in general do not make more pointed and personal addresses to careless unconverted sinners. Such persons are unquestionably to be found in almost all congregations where the truth is preached : for Christ's ministers, have, like their master, a mixed assemblage of hearers, and the self-righteous pharisee, the humble publican, the hypocrite, the formalist, the established christian, and the daring infidel, meet together in the same temple, kneel at the same altar, and apparently worship the same God,—of course with different feelings, different motives,

different effects. My intention, however, is not to enlarge on the varied characters of worshippers, but simply to confine myself to that of the evidently bold unblushing infidel, the mocker of God's words, the laughing jeering listener to his sacred truths. Such require surely some especial notice, some peculiar address, wherewith to arouse them at least to reflection and awe. There is the milk of the gospel for babes, there is strong meat for fathers in Christ, but there needs something altogether different for the actual despisers of that gospel. The only time I ever saw a young man, whose shameless conduct in the house of

God, told too plainly what he was, and why he was there, appear at all uneasy and serious in manner, was during a very short but solemn exhortation to scoffers such as he. I am led to make these remarks, which I do with great humility, from circumstances that have recently fallen under my own observation, and made so strong an impression on my mind, that I could not forbear doing so.

The minister whom, from sabbath to sabbath, I have the privilege of hearing, is indeed a minister of Jesus, and preaches the truth as it is in Him. But he aims so much at the blessed work of establishing the weak, of comforting the desponding, of clearing away the difficulties of the doubting, and of feeding the decided christian with the bread from heaven; that he forgets there may be some among his congregation, who, denying perhaps the truth altogether, or, knowing nothing of it, but as the cant and fanaticism of a few deluded souls, come there, for the first time, either from mere motives of curiosity, or from the yet worse motives of ridicule and jest. The consequence is, that as they can neither digest the spiritual aliment, which nourishes and sustains even the weakest believer, nor understand the meaning of those sublime metaphors, which pourtray the love of Christ to his church, and are so precious to the souls of its members, they laugh at what is unintelligible to them, and leave the house of God unwarned and unedified, on perhaps the *last* opportunity they may have, of being aroused to repentance.

For many successive sabbaths, some vacant sittings in our place of worship, have been occupied by a young man and his companions, who are evidently of this class of character, and come solely for the purpose of amusement and satire. They have been so un-

fortunately within the range of observation by my family, that it has been impossible for us to avoid the sight of levity, equally painful and revolting; and while holy indignation has burned within us, we have longed for some words from the preacher, which, if they should not be carried by the grace of God to their hearts, might at least come home to their consciences, and make them tremble before Him, in whose presence they are but dust and ashes.

But all in vain—the backslider, the mourner, the self-deceiver, the rejoicing christian, have been severally addressed—but these passed over.

Oh! ye scoffers and deriders! Surely had it been thundered in your ears, that they were not the words of your fellow man you presumed to cavil and sneer at, but those of your God, the God who will judge you—surely, had you been reminded, that you not only insulted the minister who addressed you by your profane jesting, but also the sacred majesty of heaven, before whom the seraphim veil their faces, and, who chargeth even his angels with folly—surely, had a plain declaration of your awful state been laid before you in language at once intelligible to the understanding and the conscience; you had not dared to present yourselves so often in the same place, only to repeat the same sin. I may be wrong, but it does appear to me, that an address of this kind, followed by an exhortation to repentance, and a simple direction to the “Lamb of God that taketh away the sins of the world,” is as needful in the application of sermons, on the supposition that there may be those present, to whom it would be suitable, as a searching appeal to the mere formalist, the hypocrite, and the pharisee.

L—.

## ON EARLY INSTRUCTION.

MY DEAR FRIEND—I have taken into consideration our recent conversation on the subject of impressing the minds of children with the importance of religion ; and am of opinion that this cannot be done at too early an age. Children are more inquiring and intelligent upon religious topics than is generally supposed, and early impressions are not very easily effaced. I am sure that I need not remind you of an undeniable truth, that we are all born in sin and shapen in iniquity, that from the womb we go astray speaking lies, and that the imaginations of the heart are evil, and that continually ; by nature we are far from God, "there is none that doeth good, no not one." The picture is humiliating, but it is nevertheless just and scriptural, and our own hearts abundantly prove its lamentable truth. Nor can we too early inculcate on the minds of children, the necessity of a thorough change by the renewing influence of the Holy Spirit. "Marvel not that I said unto thee, Ye must be born again." The ordinance of baptism is a solemn ordinance, and no doubt in many instances the children of *believers* are regenerated at this period, and made children of God and joint heirs with Christ ; but the ordinance simply considered is not regeneration ; there have been some mistaken views upon this point on which however I will not now enlarge, although closely connected with our present subject, but rather draw your attention to another important doctrine, namely, the sacrifice made for sin by the death and merits of a Redeemer. Every child should be well grounded in these fundamental truths which are essential to salvation. The fall of man whereby we are totally corrupt and lost, the atonement or full satisfaction made by

Christ shedding his blood upon the cross, whereby we are cleansed and stand accepted by the Father in his name and righteousness ; and the sanctifying work of the Holy Spirit in the renewal of our corrupt nature.

And now, my dear Friend, to come to the practical part of the subject, as to the method of impressing these truths on the minds of children, it should be done with as much simplicity as possible, referring to various passages of Scripture in a way to interest their feelings, and not making it a dry study beyond their comprehension. I very much approve of catechetical instruction, not only on the Sunday but during the week ; you would be surprised to hear how well some of our Sunday School children answer the questions put to them, and how very much it is a means of instructing even the teachers themselves ; but the happiest method of instruction will not avail without God's blessing. Parents are exhorted to bring up their children in the nurture and admonition of the Lord, and teachers are reminded of a paramount duty—"In the morning sow thy seed, and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that." The bread is to be cast upon the waters, though it may not be found till after many days ; there must be a patient waiting, watering the seed with many tears and prayers, ere it spring up—God alone can give the increase. The responsibility of parents and teachers is indeed great, *example* and *precept* should go hand in hand, or it will avail little ; religion should be recommended rather than *enforced* upon the child's attention, the advantages pointed out, and the happiness and comfort it diffuses. Where a *distaste* is manifested,

parents should have recourse to fervent prayer that the Lord may grant that, which they themselves cannot communicate, even a renewal of the heart to love the name of the Lord. Knowledge is not grace: where both are combined, parents and teachers are indeed highly favoured, this proves their charge to be under *divine* culture, plants of the Lord's own planting. Many children grow up in heathenish principles, who, if the impressions of early childhood had been fostered, would have adorned our Christian churches, and been a blessing to their friends and connections. God usually vouchsafes to work by *human means*, and I would therefore earnestly impress upon parents their deep responsibility in the sight of God, and the sin of living in neglect of their own and their children's salvation. On the other hand, the Lord often reverses the order of natural relations, if I may use the expression, and by the principle of divine grace implanted in the mind, the child becomes the means of the parent's salvation—"Even so Father, for so it seemed good in thy sight." Luke x. 21.

From what I have said, my dear

Friend, I am sure you will infer, that while the duty is strictly enjoined on parents to use every means to impress upon the minds of their children the important truths of religion, the work is, and must be, wholly of God, it is he alone who can bless their efforts—this consideration so far from causing them to *relax* in the work, ought to be a stimulus, for God will assuredly prosper the work of his own hand. In reading the Scriptures we have the same encouragement; he has promised that his word shall not return to him void. Isa. lv. 10, 11.

With reference to Sabbath occupations for children I know this is attended with some difficulty, especially to those who are very young, but play-things should be wholly laid aside, and children who are accustomed to this will not deem it a hardship, and it will teach them early that a distinction should be made and the Sabbath day hallowed. As to the elder children, I know a family who have for years each retired to their room in the afternoon or evening to read the Scriptures and other religious books; they have done it from choice, and esteem it a privilege.

A—A.

### SOME ACCOUNT OF THE LATE MR. HENRY RIPLEY, OF STRANGWAYS, NEAR MANCHESTER.

THIS devoted servant of Christ departed this life on the evening of Thursday, March 25, 1830, in the forty-third year of his age. His character was not like that of the meteor which blazes in the heavens and dazzles us by its lustre, but whose motions are uncertain, and which continues only for a short time; he rather resembled a star revolving in a regular and prescribed orbit, emitting the genial influence of its rays in a known and regulated sphere. No blazing profession of religion marked his steps, he court-

ed not the observation of men. His piety was humble, active, and persevering. The grand desire of his soul was to promote the glory of God, and he counted it an honour to be employed in any work whereby his fellow men could be benefited, or the Redeemer's kingdom advanced; but he was scrupulously anxious that *self* might not appear in the work; and when, by his instrumentality, good was effected, that the whole glory thereof should redound to Him in whose service he wrought. The faculties of his

mind were peculiarly vigorous and active, his judgment acute and discriminating, and his argumentative acumen of a high order, yet he seemed unconscious of possessing any superiority over others, and was as willing to be instructed, as to impart instruction.

It pleased God to incline his feet to tread the ways of holiness at a very early period of life. He became a regular attendant on the means of grace when about eleven years of age; and, under the pastoral care of the late revered Dr. Bayley, founder and first minister of St. James's church, Manchester, received into a prepared heart, the precious seed of the word of the gospel; which being nourished by the dew of God's grace, took root, and brought forth those fruits of piety which adorned his future life. In his thirteenth year Mr. R. became a teacher of the lowest class in the Sunday School; and passing through the various grades which that scene of benevolence affords, arrived in due time at the office of conductor; in which he continued to toil with unabated ardour, till within a short period of his death. In this work of faith and labour of love, his active genius had full scope to develope its powers. Here his character shone with peculiar lustre; being gifted by nature with a rapid flow of thought, and readiness of expression, he never failed to give interest to the instructions imparted from time to time. His warm, affectionate, and faithful addresses to the children, will be had in long and grateful recollection by survivors; many of whom we hope will be his crown of rejoicing in the day of the Lord Jesus. By his colleagues and all the teachers he was held in high and deserved estimation. The kindness and urbanity of his manners endeared him to their hearts, and made them consider him as a father and a friend; while his uniform candour and decision secured

their esteem and veneration. Long will this bereaving providence be felt by them.

Mr. Ripley did not, however, confine his labours to the Sunday School; he was an active and efficient visitor of the poor, the sick, and the dying, pouring the balm of consolation into the troubled breast, and endeavouring to arouse the careless and impenitent to a sense of their danger. His other avocations indeed did not allow him to devote so much time as he wished to this important department of Christian duty; but he was always ready whenever opportunity was afforded him.

Mr. R. had also the honour of being one of the earliest promoters of the Church Missionary Society in Manchester. This valuable institution was introduced by a zealous advocate of the cause into the Sunday School circle, and a subscription proposed to be entered into forthwith; when some demur was made as to the amount each person should subscribe, Mr. R. immediately decided the matter by entering his name for as much as his then circumstances would afford, and exhorted others to do the same. He also became a diligent collector of the freewill offerings of his friends. This was in the year 1814; since which time the Society has received his willing aid, his influence, and his prayers. Nor were his benevolent exertions confined to this Society; he entered warmly into the merits of every institution established for the diffusion of Christian knowledge, and the relief of human woe; and to his power, yea, and often beyond his power, he contributed his pecuniary aid.

He was warmly attached to the doctrines and worship of the established church, not through blind zeal or the force of habit, but as the result of enlightened principles and scriptural research. His attendance upon the ordinances of the

sanctuary was punctual, regular, and uninterrupted, except by sickness or unavoidable necessity. He was, however, far removed from a bigot in religion. All, of whatever name, who evidenced discipleship to Christ, and reflected his image in their conversation, had a share in his affectionate regard. He used to remark that the children of grace were like one large family, separated into different apartments, but acknowledging one common head, and bearing evident marks of relationship to each other.

In his dealings with his fellow-men we find the same steady principles actuating his conduct; and so far as I can learn, his character stands untarnished by any departure from strict integrity. His rule upon all occasions was the golden one of Scripture, "Whatsoever ye would that men should do unto you, even so do ye unto them."

Such was our departed friend in the church and in the world; let us now view him in the more endearing circumstances of domestic life; where we shall find the same enlightened energy of mind, issuing in all the acts of kindness which make life valuable. As a husband and a parent, he was uniformly tender, sympathising, and affectionate; as a master and head of a family, it was his continual desire and effort to rule his household well. The important duty of family worship was seldom omitted, even amid the bustle and fatigue of worldly business. The Sabbath was scrupulously honoured and kept holy, he was uneasy if any part of his household were detained from the public worship of Jehovah. It was one of his favourite maxims, that those who taught others to hallow the Sabbath day, should themselves keep it holy; and he was always prepared to sacrifice his temporal interests, rather than allow its sacred hours to be intruded upon.

As a friend he was sincere, faithful, and disinterested: slow and deliberate in forming attachments, he was firm and inviolable in those solemn ties which bind man to man. Wise in counsel, candid in advice, and easy of access, his opinion was sought in a variety of emergencies. The natural strength and quickness of his mind, added to a meek and peaceable disposition, fully fitted him for the duty of advising on the one hand, and of reconciling differences on the other; we might emphatically style him a peace-maker; he thus enjoyed a larger share of the confidence of friends in life; and descended to the grave highly esteemed and honoured.

Let us now contemplate Mr. Ripley as a Christian acting under the influence of religious truth. His views of the depravity of man, of sin, and of salvation through Christ alone, were clear and comprehensive; his reliance on the power and goodness of God was full and implicit. For the last sixteen or seventeen years he suffered much bodily affliction; many a time has he been brought to the very borders of the grave, but while enduring the acutest pain, not a murmuring word ever escaped his lips. His soul was patient and resigned to all his heavenly Father's dispensations. Often did he adopt the language of the poet, and sing,

' Father, whate'er of earthly bliss,  
Thy sov'reign will denies;  
Accepted at the throne of grace  
Let this petition rise;

Give me a calm, a thankful heart,  
From every murmur free;  
The blessing of thy grace impart,  
And let me live to Thee.

Let the sweet hope that Thou art mine,  
My life and death attend:  
Thy presence through my journey shine,  
And crown my journey's end.

The promises of God's word were his support and strong hold in the day of trouble. He considered himself a stranger and pilgrim on



earth, and anticipated his dismissal from the body not only without fear, but with the exultation of hope. He was a man of prayer: in the Sunday School, in the social and domestic circles, he would breathe forth the language of supplication. He was a man of praise: endued with the powers of melody, he delighted to sing the praises of the Lord. His mind was well stored with psalms and hymns. The pathetic strains of Newton and Cowper, were his principal favourites; so much did he admire them, that he could repeat from memory nearly the whole of the Olney Hymns.

Thus fitted by the chastening hand of Jehovah, and thus employed in his service on earth, this valued man descended to the grave by slow and gradual steps. For about two years, his bodily frame had been weakening to its fall, and he had been compelled to withdraw in a measure, from the active duties of life. At times, indeed, a glimmering of hope has beamed on the anxious minds of his friends, that he might be allowed to sojourn somewhat longer among them; but the canker worm was evidently preying on his vitals, and weakening the spring of life. However, both he and they were so far flattered, by the apparent success attending the recent treatment of his medical adviser, as to entertain the expectation of his surviving for at least some months to come. But it pleased Him whose ways are not as our ways, to blast these prospects, and through a sudden change in his disorder, to remove his sanctified spirit from a suffering and emaciated body, to that abode where "the inhabitant shall no more say, I am sick."

The Lord also in his inscrutable wisdom saw fit, through the extremity of bodily pain, to weaken his intellectual powers during the last few days of expiring nature. It is, however, a source of satis-

faction to his friends to recollect, that nothing of a painful kind was spoken in the intervals of mental aberration, but when the power of reason at all returned, he was employed in the repetition of Scripture,—in the utterance of prayer and praise. Early in the morning of the day before that of his death, he inquired affectionately about each of his friends by name, prayed earnestly for his wife; and that his only son; then a student at Cambridge, might be useful in his day and generation; and be the Lord's in that day when he maketh up his jewels. After this he relapsed into his former state of debility, and his mind continued to wander more or less, until within a few hours of the closing scene; when, in the opinion of those who watched around his dying bed, his mental faculties were in full exercise; and though he was unable to articulate, they could distinctly discover that he was happy in the prospect of immediate dissolution. He made many ineffectual attempts to speak, but his lips refused to utter what his heart dictated. Very few words could be gathered, but among these were the cordials of the christian's heart, living or dying; he faintly uttered, 'Christ precious.' And when the friend, who closed his eyes in death, quoted the language of the apostle—"O death where is thy sting? O grave where is thy victory? &c." he intimated he felt its truth. When again, the same friend repeated the Psalmist's animated strain, "Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee. When my heart and my flesh faileth, God is the strength of my heart, and my portion for ever," He pointed upwards and tried to say, yes; and by and by fell asleep in Jesus. May the writer and every reader follow him as he followed Christ.

ANODRM.

## ON QUAIN'T EXPRESSIONS.

MR. EDITOR.—I have long been a great admirer of brevity, and have adopted *Multum in parvo* as my favourite maxim; but some awkward circumstances which have lately occurred, in consequence of adhering too closely to my rule of conciseness, induce me to request the insertion of the following remarks in your publication, in the hope of saving some of your readers from a similar mistake.

Beza is said, by some authors, to have often used the words of Augustine, 'I have lived long, I have sinned long; blessed be the name of the Lord.' I think we may readily believe that such a sentence from the mouth of either Beza or Augustine must have arisen from a heartfelt conviction, that though all their best actions, all their most devoted services in the cause of that Being in whose sight "the heavens are not pure," were defiled by sin, yet that they knew in whom they trusted, and that He who had kept them thus long had washed their sins in his own most precious blood, that they should soon have done with sorrow and with sin, and, blessed be the name of the Lord, would then stand accepted before His throne. But, in quoting such short detached sentences, is there not often a danger of doing an author injustice? Is the adopted sentence always complete in itself? or is it not in many instances liable to misconception from its very quaintness and separation from its context? and may not opinions, nowise favourable to the morals of its author, and even doctrines at once delusive and dangerous, have been founded on such misconception? Indeed, I much fear that the former clause of Rom. vi. 17, has been often quoted not only apart from its connexion with the whole chapter, but not unfrequently even without the latter

clause of its own verse, in order to support that quaint maxim, 'the greater the sinner, the greater the saint.' We know, indeed, from the lips of unerring truth, that "to whom little is forgiven, the same loveth little;" and, by the same rule, he to whom much is forgiven the same will love much: but to suppose that St. Paul thought the better of his converts, for having been *great* sinners, when in fact he thanked God that though they had been the servants of sin, yet they had now obeyed from the heart that form of doctrine which was delivered them, would be contrary to his own life and conduct, and to the whole of his Epistles—the uniform tenor of which is first to establish sound doctrine, and then to build up a holy practice, as the sure result and test of sincerity—it would, in fact, be much the same as to suppose that either Beza or Augustine blessed God for having prolonged their lives, that they might have the longer time to sin. No doubt the same theme, even salvation *from* sin to holiness, was the moving cause for gratitude in all three; they all admired the grace of God freely bestowed on them through Christ Jesus; by which they themselves had not only become living monuments of that grace, but had been also made the instruments of salvation to many others.

The following little anecdote may illustrate the danger of indulging in concise expressions. When the late Rev. T. Scott commenced the study of the Arabic language, a relation of his was directed to apply to the agent of the Church Missionary Society for some expensive Arabic works. The agent intimating a doubt whether Mr. Scott at his time of life, then above sixty, would make much proficiency in so difficult a lan-

guage, Mr. Scott's relation, fully confiding in that great man's powers of understanding and industry, immediately replied, *O! he'll make nothing of it*; meaning that the difficulty would be as nothing to Mr. Scott. The Committee to whom the application was referred declined supplying the books, considering the expense too great to be incurred in an experiment of which Mr. Scott's own relative said he would make nothing, they supposing the expression to imply that Mr. S. would never learn the language. Mr. Scott however persevered, and overcame the difficulties by the aid of German publications translated into broken English by German Missionary Students; but this

one misunderstanding occasioned that good man immense labour, and at the same time produced in his mind a feeling that he had not been treated with the kindness and consideration which his zealous and laborious services so justly deserved.

Let those then, Mr. Editor, who, like myself, prefer the *concise* to the *excursive* style, take especial care both in speaking and writing, that every short sentence they use be a complete maxim in itself, and not liable to misapprehension. The regarding this one caution will prevent much painful regret on the one hand, and much troublesome explanation on the other.

Q.

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## REFLECTIONS ON THE PRESENT STATE OF THINGS IN EUROPE.

MEN who are only conversant with the occurrences of life as they daily happen, and who look not beyond the present actors and the immediate causes of events, are often disposed to attribute to human policy or to chance, those circumstances, which, when duly considered, will be found to be the invariable and inevitable consequences of the laws which God has ordained for the government of his creatures. Sudden and violent changes in the constitution of countries, revolutions in states and empires (and the present day is fearfully fraught with such) are the sad consequences of national disregard to the laws which God has appointed, are the effects of national impiety and wickedness. They are the scourges with which God punishes the vices, the injustice, the contempt of virtue and religion, which too many nations exhibit. They are intended as reproofs, how often neglected reproofs! to those who suffer under

them; and as warnings, though too frequently disregarded ones, to surrounding nations. The experience of ages shews, that even in this world, they only who act according to the commands of God, can be long either happy or prosperous. Injustice and vice may flourish for a while, but their end is confusion and destruction. So it is also with states and empires. The more their administrations have been conducted in obedience to the laws which the Creator of all has established, and the more their subjects have respected the powers ordained of God, and joined cheerfully and heartily in the service of their Maker, the more prosperous and successful have they been. But when they have deviated from the straight path of justice, when political aggrandisement has been preferred to righteous judgment, and momentary advantage, to equity; when rulers and people have joined in forgetting God, in neglecting his service, and despising his

commands, it is *then* that the affairs of all become disturbed and disastrous. No good feelings can long actuate the minds that are uninfluenced by the highest duties which can devolve upon man. And he that has forgotten God, will soon learn to hate his brother; the heart that is ungrateful to God, cannot long beat with true benevolence to man. Worldly selfishness becomes the engrossing principle, and it engenders a restless anxiety of soul, ever dissatisfied with the present, and labouring after the acquirement of some unenjoyed privilege or pleasure, utterly regardless of the means by which it is obtained. Invasion of the rights and property of others, becomes the real, if not the avowed object of all. The oppressions of the rich and the encroachments of the poor, vie with each other in extravagance and injustice. All orders of society become disturbed and opposed. Each, with accusation, transfers the blame to others, while all in reality are equally guilty,—each demanding redress, and each unwilling to grant it. Then it is that the hearts of men become a prey to every wearying and consuming passion. Hatred and malice, anger, contention, riot and revenge succeed. Ambition, vanity, and pride feed and cherish all these baleful passions, until the hand of man is raised in impious enmity against his fellow, and imbrued in the blood of his brother.

This is a mournful picture; but how many sad instances of the truth of its delineation, does the page of history afford. It would be long to trace all the effects of national sin and national impiety, which are recorded in the Scriptures. There is no punishment, which they have not called down upon the guilty nation. In the long catalogue of human sorrow, and suffering, and woe, there is none which the moral corruption

of the people has not inflicted upon themselves. The horrors of war and desolation, the sword, the famine, and the plague; hatred, strife, dissension, treachery, murder, oppression, the miseries of siege, the cruelties of rapine and plunder, and the horrors of captivity. For they, whose long continued neglect of God, has at last withdrawn from them the preventing favour, and the safe protection of the Creator, are left a prey to every unhallowed passion, and are guided only by the influence of him who is the prince of darkness, and the author of all rebellion, and misery, and sin.

So terrible are the consequences of national apostasy and defection from God; so dreadful the results which follow from the corruption of moral feeling, the loss of high and virtuous principle, and the neglect of religious worship. For the laws which God has ordained will never permit vice to go unpunished, nor disobedience to pass unchastised.

If then we are anxious for the prosperity and the good of our country, let us take heed to ourselves, that we forsake not the law of God, that we neglect not his worship, that we never yield ourselves up as the slaves of sin and folly. The true, and humble, and consistent christian, is the noblest patriot and the sincerest friend to his country. He that loves, and serves, and fears his God, can never be indifferent to the welfare of his people, can never be a faithless and intriguing subject. Nay, more, the prayers of the righteous ascend up to heaven in the behalf of his country. He neglects not the natural means of defence which providence has put into his power: but he places not his trust in an arm of flesh, he confides not in the mere efforts of mortal strength. He builds around his country a sublimer barrier than towers and battlements can give, he surrounds it with a wall of fire, and by his

prayers brings down from heaven for its protection, the flaming sword of the Almighty. Would the presence of ten righteous men in Abraham's days, have availed to rescue Sodom and Gomorrah from destruction, and shall not, in this our day, the fervent prayers of humble, sincere, and honest christians, prevail to bring down blessings on this our highly favoured and still happy land! Oh, if we desire the continuance of the mercies we enjoy, if we would be preserved from that desolating and destroying scourge, which at this very hour is running its baleful course around us, let us act the part of christian men, and christian subjects; as christian men, let us look to our own actions, our own thoughts, our own hearts, let us tear out from thence every root of bitterness, every thing which is unholy and offends; let us live like men who fear, and honour, and love their God; and as christian subjects, let us follow the example which our holy church gives us: she teaches us, that the hearts of kings, and rulers, and governors, are in the hands of God, who disposes and turns them according to his will; that the dispositions of the people are moulded in accordance to his decree, for that it is God alone who can deliver us from all sedition, from conspiracy, battle, murder, and rebellion. She teaches us to offer up our prayers in behalf of those who direct the conduct,

and form the senate of the land; that they may be endued with wisdom and understanding from above, that their consultations may be prospered to the advancement of God's glory, 'the good of his church, the safety, honour, and welfare of our sovereign and his dominions; that things may be so ordered and settled, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.'

It is to the piety of our forefathers, and the holy resolution with which they undauntedly and avowedly stood forward to check the progress of vice infidelity and sin, that under God we owe every blessing that at this moment *we*, and throughout the world, *we alone* are enjoying. If then we would transmit these blessings down to those who shall succeed us, pure unsullied, and complete, we must be treading *now* in their steps, we must exhibit the same holy indignation against sin; must evince the same purity of life; the same devotion of heart, and soul, and power, and thought, all we have, and all we are, to God. We must, like them, cultivate every christian grace, must be adorned with every virtue; must, like them, be clothed with the righteousness of Christ, having our affections above, and, while in this world, living like men who are waiting for the coming of our Lord.

W. L.

### ISAIAH XXV. 8.

"The Lord God shall wipe away tears from all faces."

Why should the Christian's spirits sink?  
Though worldly troubles cloud his way,  
He shall forget his griefs, and think  
Of them "as waters pass'd away."

The Lord, whose word abideth sure,  
In victory will swallow death;  
And they who to the end endure,  
Shall triumph with their latest breath.

The King of Kings shall wipe away  
With his own hand their mourning tears,  
And lead them to the "perfect day,"  
When Christ, the *Christian's* life appears.

CREDENDA.

## ON HORSE RACES.

SIR,—The evils commonly if not invariably accompanying horse races are overlooked and disregarded by many of whom we might hope better things. Those evils are, however, not on this account the less pernicious, and I have therefore been so highly gratified with the perusal of the two following papers on the subject, that I cannot but hope you will allow them to appear in an early Number of the Christian Guardian.

The first paper is entitled, *An Address from the Clergy to the Inhabitants of the Parish of Sheffield.*

‘*Dear! Beloved,—We, your ministers, having reason to fear that the neighbouring Races, and the Races at Doncaster in particular, are attended and encouraged by many persons who live within the limits of our pastoral charge, have felt ourselves constrained by an imperative sense of duty to unite together in this address.*

‘*We are fully convinced that the amusements of the Race-course are not only highly offensive in the sight of God, but also the source of many and fearful evils to man, from whence flow only present misery and future shame, and the end of which is death.*

‘*We, therefore, who “watch for your souls as they that must give account,” earnestly request the serious and candid attention of those who have hitherto promoted the amusements of the Race-course to the following word of affectionate exhortation, in which it has been our desire and endeavour to speak the truth in love.*

‘*We entreat you to consider well the long and dreadful catalogue of sins, of which these amusements are the undoubted occasion; the gross and open violation of the Sabbath—the oaths, and curses, and blasphemies, which are heard*

*on every side—the drunkenness and revelry which so greatly abound—the low profligacy of the ale-houses—and all the various forms of dissipation and debauchery which are always found to prevail wherever the demoralizing influence of the Race-course extends. More especially would we draw your serious attention to the corrupting tendency and ruinous effects of the gaming-tables and the betting-rooms, and to the fatal consequences which so frequently follow from the practice of gambling; we would call upon you to calculate and to consider how many depredations, frauds, and robberies have been caused; what horrid passions have been excited; how many families have been reduced to bankruptcy and beggary; and how many individuals have been driven to desperation, and to the horrid crime of self-murder, by this essential and inseparable part of the general system—this universal concomitant of races.*

‘*How far any of you may be direct partakers in these sins and abominations cannot be fully known to us; but it is fully known to Him, who “sets our iniquities before him, and our secret sins in the light of his countenance.” May God turn all such sinners from the error of their ways and save their souls from death!*

‘*That many persons sanction, by their presence, these amusements, who neither desire nor design to promote the wickedness which is connected with them, we readily admit.*

‘*By many of you the moral evil of Races may be unperceived and unfelt. You may go and return unconscious of having done or suffered harm. We would, however, have you to consider whether such unconsciousness of evil does not arise from your want of that*

sensibility of sin, that high tone of moral feeling, which you would not fail to possess, if your judgments were regulated, and your hearts were influenced by that only authorized rule of right or wrong—**THE INSPIRED WORD OF GOD.** You were unconscious of the evil which was around you, because your moral perceptions are too much darkened, and your moral sensibilities too dull and dead;—and therefore it is that you have seen and heard, and not perceived. You are unconscious of the injury which you have sustained, because your moral standard and habits are at all times so lamentably low.

‘But there are others of you who have witnessed violations of decorum and morality too gross to pass without painful observation. Your eye has seen and your ear has heard what you could neither defend nor excuse; but you have endeavoured to satisfy your scruples, by sheltering yourselves under the plea of your personal freedom from such vicious excesses, and the purity of your intentions. We would affectionately, but solemnly warn you that the time will surely come, when the voice of conscience will no longer be silenced and suppressed by such a fallacy;—when you will be compelled to feel that every man who contributes his sanction or support to that which is, the cause, and the occasion of these abominations, is a partaker in their guilt. There is not an individual amongst you who does not possess and exercise a personal influence, which is either beneficial or hurtful, upon some sphere, larger or smaller. For this influence you are accountable to Almighty God; and just as far as your presence, or purse, or example, or known opinions may have tended to support the amusements of the Race-course, or to encourage and embolden your friends, or dependants, or acquaintances to attend upon them; just so far will you be

held personally responsible for the consequences, and be required to answer at the dreadful day of judgment.

‘We beseech you, then, by the wrath of God, which is revealed from heaven against those who do such things, and who have pleasure in them that do them;—we beseech you by the worm which dieth not, and the fire that never shall be quenched;—we beseech you by the mercies of God, and by the exceeding great love of a dying Redeemer, “Go not into the way of evil men,”—“Be not partakers of other men’s sins”—“keep thyself pure.”

‘Oh! could you but once feel the power of a Saviour’s grace and the sweetness of pardoning love, and of peace with God, with what sincerity would you reject and renounce these vicious pleasures; with what pain and sorrow would you look back upon them; worlds would not bribe you again to touch the unclean thing. You would feel the full force of the Apostle’s affecting appeal, “What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans vi. 21—23.

‘That God may bring you to this better and happier state of mind is the sincere and earnest prayer of your faithful and affectionate Ministers,

Thomas Sutton.  
Edward Goodwin.  
Thomas Best.  
W. H. Vale.  
John Blackburn.  
James Knight.’

S. H. Langston.  
T. D. Atkinson.  
Wm. Harris.  
John Gibson.  
Henry Farish.

The second paper to which I would refer is an account contained in the Derbyshire Courier, of an attempt made by some of the inhabitants of Chesterfield to ensure the

ringing of the church bells at the ensuing races. A public meeting was convened for this purpose, when a letter from the Vicar of Chesterfield was read, assigning his reasons for departing from the custom of some of his predecessors. Attempts were made to induce the Vicar to withdraw his prohibition, but without success, and the bells in consequence were not rung. The worthy Vicar remarks—

‘Although I am entirely ignorant what measures may be in the contemplation of those gentlemen by whose requisition you have called the meeting to be held on Friday next, I should think myself wanting in respect to you and to them, if I did not explain my view of the subject, which will then come under your consideration.

‘It appears to me, that the controul which the law has given me over the church bells is a trust, for which I am responsible; and which I should violate by suffering them to be rung in honour of, or in aid of, what I conceive to be one of the greatest moral evils that can afflict my parish.

‘In forming this estimate of the amusements of the race-course I am but too fully justified by the crimes of which they are the fruitful and undoubted source; the shameful violation of the preceding Sabbath; the oaths and curses heard on every side; the abounding of drunkenness and every species of debauchery; and, above all, by the pernicious tendency and fatal consequences of the practice of *gambing*; consequences not confined to those frauds and robberies, which, as you, Sir, are well aware, the utmost energy of the civil power is insufficient to restrain; but involving the ruin, the infamy, and not unfrequently the self-destruction of those who indulge in this hateful vice, the inseparable concomitant of races.

‘These are consequences which many of those who attend the races

would, I readily admit, most sincerely deplore. But they form so essential a part of the system, and stamp such a character on the amusement, as to force upon me the performance of a duty, which, I will venture to assert, cannot be more displeasing to others than it is painful to myself.

‘It is painful to me to oppose the wishes and incur the censure of those, whose welfare is near my heart, and whose utmost enmity will, I trust, never extinguish the regard which I bear towards them. Yet surely by nothing should I so justly forfeit all claim to their respect, as by a deliberate preference of human approbation, to the dictates of my conscience.

‘It is painful to me to deviate from the practice of my excellent predecessor, to whom I willingly confess my inferiority in the amiable virtues which adorned his life. But the reference which is now made to his example, serves only to strengthen the determination I have formed, by showing that the measures, however apparently unimportant, of every public functionary, have an influence that ends not with his life, but extends to the generation which follows him.

‘It is painful to me to appear wanting in courtesy to the patrons of the amusement, whose exalted rank forms only one of many considerations, on which every mark of honour should be paid to them. But I greatly mistake the character of those distinguished individuals; if they would derive satisfaction from any tribute of respect, procured by the sacrifice of a conscientious—though, in their judgment, a misguided feeling.

‘I am unwilling even to believe it possible that any of my parishioners will so far forget their character, as either to perpetrate or encourage any acts of violence. But from a sincere desire to prevent such a painful result of excited feelings, I must explicitly declare



(and you will greatly oblige me by making the declaration public) that if any force should be used to obtain possession of the bells, it will be at the peril of those who use it.

'To yourself, Sir, permit me in conclusion to offer the expression of my sincere respect, and of my hearty desire that you may be able to look back upon your year of office, now drawing to its close, with the consciousness of having begun and ended it in the fear of Him whose delegate and representative you are. And although the state of my health will, I fear, prevent me from assisting in the approaching solemnity, when you will appear in the house of God to surrender your commission to Him from whom you received it, I shall not fail to offer for yourself and your successors, the prayers which I should otherwise have presented in the sanctuary, "that in your several stations you may serve truly and indifferently to the honour of God, and the edifying and well governing of his church and people, always remembering the strict and solemn account which you yourselves must one day give at the judgment-seat of Christ.'

I beg to remain, Mr. Mayor,

Your faithful humble servant,

THOMAS HILL.

The following extracts from a subsequent letter, are too important to be omitted, especially as the reasoning they contain will apply in many other cases.

After adverting to a letter addressed by his parishioners to himself at the public meeting, the Vicar observes, that 'even they must feel, according to the sentiments of their letter itself, that only one course is open for me. They declare their unfeigned respect for conscientious scruples; and as in my letter to the Mayor, I have

stated that my refusal proceeds from a conscientious conviction of the impropriety of allowing the bells to be rung on the occasion adverted to, I can only repeat, and it is scarcely necessary I should even do this, that my conviction remains the same, and that my conduct must continue to be governed by it.

'With regard to the discord which it is intimated my refusal may introduce into my parish, I will put it to your own judgment, whether it is most meet that I should leave the path of duty to avoid the danger of discord, or hold on the way of truth in the confidence that it will ultimately be found the way of peace also.

'As I have hinted in my former letter, I am willing and even desirous that honour should be paid where honour is due, and that the bells should be used to mark the arrival of the visitors of distinction, to whom you allude; but if I find that such arrivals are for the purpose of supporting and sanctioning a system, which I hold to be in the highest degree pernicious and demoralising, I am bound to withhold that tribute of respect which on all proper occasions ought to be paid.

'In conclusion, allow me to observe, that I should worthily deserve the condemnation you would urge upon me, if forsaking my office as your spiritual pastor, I should surrender my conscience into the hands of any portion of my parishioners who may differ from my views.'

I cannot but hope these sentiments of the excellent clergy of Sheffield and Chesterfield, may induce many firmly to withstand the evils and abominations so invariably connected with Horse Racing.

I am, &c,

ÆQUES.

## ON PLAGIARISM.

MR. EDITOR—I was in hopes some abler pen would ere this have answered the enquiries on this subject inserted in your number for June. As to the exact definition of plagiarism, I would refer him to Johnson and other writers on the English language, but as to the question, 'Wherein consists the crying sin of plagiarism?' I answer at once, there is no sin, none whatever. Do we condemn the mechanist who is at work on the steam engine or any other piece of machinery, because he avails himself of the skill of his predecessors, adopting those parts which he thinks will be of advantage to his machine, and rejecting others? certainly not: Do we consider his machine the worse or the less perfect on that account? or rather do we not say, he has avoided such and such defects, which the former laboured under. Or do we condemn the physician for receiving into his practice, the prescriptions and regimen of his brethren, whether ancient or modern, in the same art—certainly not. Or do we condemn the advocate, who in support of his cause, quotes cases, and decisions, and precedents which have been recorded in the archives of his court—certainly not. Or lastly, do we condemn the historian (who perhaps is the greatest of all plagiarists) for quoting whole pages of those who have trod the same path before him—certainly not. Does it vitiate the truth and authenticity of the work itself? No.

Now, Sir, I would ask, why should we tie down the divine, and say, you shall only deliver those sentiments and thoughts, clothed in those words and forms of speech which originate, solely and originally from your own mind. You shall not adopt the language or sentiments of any of your Fathers

in the Gospel, but shall in complaisance with the Athenian spirit of the age, wholly discard them. I consider this unfair towards the ministers of the gospel, who, instead of being more restricted, should, in my opinion, be set more at liberty from the trammels and harness of criticism. Is it just to try him and his sermons by the same law, by which you would judge the novelist, the dramatist, or the poet? I think not: He has a work of vast importance to perform; so vast, that any other work that can be put in competition with it, is but "as the small dust of the balance:" knowing then that the consequences of his labours are so momentous to them who hear him, and feeling all the responsibility attaching to his holy office, seeing that he is commanded to be "instant in season and out of season," to "rebuke," to "exhort," to "become all things to all men," that he may "by all means save some," is he not warranted, not only to have recourse to the stores of his own mind, but also to avail himself of the labours of those "bright ornaments who lived in the early ages of our church, and those modern lights which illumine our own day?" I think he is fully justified. He is as a good householder, to bring forth from his treasures things new and old.

At the same time any long quotation should be acknowledged in some way, however general. A case recently occurred where a sermon being commended, the master of the house immediately went to his library, and brought a volume of recently published sermons, by a divine within two or three miles of the preacher, which contained the sermon they had heard that morning. This conduct is far from correct, but yet where young preachers are required to provide three, and

sometimes four sermons in one day, they are almost compelled to have recourse to plagiarism.

I apprehend there never was any author or preacher who had not been more or less a plagiarist. At the same time when any lengthy

quotations are cited from ancient or modern writers, but especially the latter, they ought to be acknowledged, that the preacher or author may not be suspected of wishing to pass it off for his own.

A CHURCHMAN.

## CLERICAL ATTENDANCE AT VESTRIES.

A CORRESPONDENT in your Number for August, has objected to the attendance of clergymen at parochial vestries: I have always considered their presence as highly desirable; nor am I satisfied with the validity of the objections adduced.

That the "poor shall never cease out of the land," is certainly a Scriptural affirmation; but that, on this account, the smallest relaxation on the part of a Christian, to interfere in their behalf, whenever an occasion is offered him of so doing, is inferred,—cannot easily be granted. That a clergyman has many opportunities of administering to the wants of his poor parishioners by his attendance at vestries, must, I think, be admitted by Verna, on a closer review of the subject. That it is his duty so to do, is a point also which cannot be easily refuted. Verna must be well aware that the poor is that part of a clergyman's flock which claims a great share of his regard and attention. Their temporal as well as spiritual interest ought to be the subject of his strict investigation; and very unacquainted with the matter must he be, who would maintain that the presence of a clergyman at a vestry, of known zeal and decision, is not calculated for their benefit. That he should enter into parochial business with magisterial authority; and be involved in discussions tending to bring him into contempt with his parishioners, would be a great impropriety; but he may surely attend

a vestry without thus lessening the dignity of his character.

Wherever the least oppression of the poor is observable, or a selfishness manifested, his exertions in their behalf will be always regarded as belonging to his character; and excite, like every good work, a degree of respect.

Verna ought to be acquainted with the fact, that persons appointed to distribute the rates, sometimes carry on a deception, requiring the scrutiny of the guardian of the poor; and would it be too much to expect of him a pleasure in examining their concerns, in distinguishing the deserving from the reprobate, and aiding them accordingly? Certainly not: if he be a truly faithful minister he will see the necessity of constant visits to the haunts of wretchedness; of watching with assiduity over the really distressed, that they are not "robbed and spoiled" on the one hand, by the negligence of overseers, or on the other by the cunning address of their neighbours. It is true, that charity in the present day is widely extended; but in a general point of view, the clergyman ought certainly to consider himself as the poor man's friend.

A conscientious endeavour to be at peace with his parishioners in his intercourse with them; and at the same time to plead the cause of the poor with firmness, ought always to be kept in view.

BENEVOLUS.

## ON FIELD SPORTS.

SIR,—Inquiries are occasionally made on the lawfulness of Field Sports, and sometimes an indulgence in such recreations is defended by an appeal to *Christian* and even *Clerical* examples. Allow me therefore to call the attention of any of your readers who may be disposed to adopt this line of argument, to the following extract of a letter from a valuable friend.

‘With regard to sporting, perhaps I may be allowed to speak with impartiality, having been myself passionately fond of the gun. My situation in life, though far removed from affluence, is such as qualifies me to kill game, and I am possessed of a small estate which would furnish me with an opportunity of frequently doing it upon my own land. But I have for many years totally abstained from this practice, through the following considerations; first, as thereby *losing precious time* which could be much better employed; another, as being a *cruel diversion*, and consequently inconsistent with the character of the Christian, and that conformity to God, which as his servant, I am called to sustain; as being *attended with considerable expence*, the amount of which would be much better employed by being diverted into pious and benevolent channels; as *wasting and exhausting the spirits* and unfitting me for devotional exercises and holy exertion; in short, as *being totally opposite to that state of holiness which I am called upon in the word of God to follow after and attain.*’

‘The following quotation from Mr. Newton’s *Cardiphonia* upon this subject, exactly corresponds with my own sentiments, and well deserves the attention of those who are tempted to such sports:

“For the sake of the church, and the influence example may have

upon his fellow Christians, the law of charity and prudence will often require a believer to abstain from some things, not because they are unlawful but inexpedient. Thus the Apostle, though strenuous for the right of his Christian liberty, would have abridged himself of the *use* so as to eat no meat, rather than offend a weak brother, rather than mislead him to act against the present light of his conscience. Upon this principle, if I could without hurt to myself, attend some public amusements, as a concert or oratorio, and return from thence with a warm heart to my closet, (the possibility of which in my own case I greatly question) yet I should think it my duty to forbear lest some weaker than myself should be encouraged by me to make the like experiment, though in their own minds they might fear it was wrong, and have no other reason to think it lawful, but because I did it; in which case I should suspect that though I received no harm, they would. And I have known and conversed with some, who I fear have made shipwreck of their profession, who have dated their first decline from imitating others whom they thought wiser and better than themselves in such kind of compliances. And it seems that an obligation to this sort of self-denial rises and is strengthened in proportion to the weight and influence of our characters. Were I in private life, I do not know that I should think it sinful to kill a partridge or a hare; but as a minister, I no more dare do it, than I dare join in a drunken frolic, because I know it would give an offence to some, and be pleaded for a licence by others.”\*

ALBERT.

\* Newton’s Works, Vol. I. 509.

## ON THE UNFULFILLED PROPHECIES OF SCRIPTURE.

## No. XI.

Our last essay reviewed the interpretation of the first four seals;—we now proceed to consider the fifth and sixth.

The *fifth seal* (Rev. vi. 9.) exhibits the expectant state and cry of the church, for her Lord to come to his judgment and his kingdom. By a figure of the boldest description, the prophet expresses this expectation: "*I saw the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.*"

Here is a cry of the church,—more especially of the blood of the church, expressive of impatient expectation of a certain judgment.

But this cry cannot be a mere general imprecation of vengeance on the persecutors of the church. "*How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth,*" is indeed their cry;—but this cry immediately follows the second, third, and fourth seals, in which every description of earthly penal infliction had already been visited on "the earth," or proper Roman empire. As, therefore, civil war, barbarian domination, fire, famine, and pestilence had already been sent upon the earth,—it cannot be any of these judgments that is intended by the invocation, "*How long, O Lord, holy and true, dost thou not judge,*" &c. As far as the infliction of his "four sore judgments, the sword, and the famine, and the noisome beast, and the pestilence" could go, the Lord *had* "judged and avenged their blood upon them that dwelt upon the earth."

What, then, was the "judg-

ment," the delay of which raised their cry to heaven? What was the event to which the eager expectation of the church militant, and, we may also fairly conclude, the ardent desire of the separate spirits of saints in paradise, was directed? We know not where to find an answer to this question, save by glancing forward to that great restitution of all things unto which all the prophets are constantly looking, and which is ushered in at the eleventh chapter of the Apocalypse, by the acclamation, *We give thee thanks, Lord God Almighty,—because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, and shouldst destroy them which destroy the earth.*" This glorious period, which is introduced by the sounding of the seventh or final trumpet, has been looked for by the church of God in all ages, and was probably invoked with no common ardency of expectation at the period in question. The judgments of God were visibly abroad in the earth; the empire of paganism had passed away, but when the blessedness of the promised millennial reign was looked for, nothing but continued and increasing desolations met the eye. The fall of the Roman empire seemed indeed to be approaching, but in its place nothing better than the lawless rule of savage barbarians seemed likely to succeed. The suffering church might therefore well be described, as lifting up its voice to God in the cry, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell upon*

*the earth."* While, of the disembodied spirits of the martyrs, excepting we suppose them endued with the knowledge of all future events, it may safely be concluded that their earnest expectation of the coming millennial glory was at least as strong, and their cries for its hastening as loud, as those of the militant church in the flesh.

The meaning, therefore, which we attach to this cry of the souls of the martyrs, is this; that the church, both on earth and in paradise, seeing the downfall of paganism, and witnessing also the desolation of the Roman empire by the barbarians, and yet perceiving nothing arise out of either of these events indicative of the expected reign of the Messiah, cried out to God, in impatient expectation, with the exclamation, "*How long, O Lord!*" &c. The cause of this cry being made the subject of a distinct seal, will be more fully seen when we proceed to consider the answer which they receive.

*"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."*

An answer is here given to the impatient cry of the martyrs. It is true that the persecutions of Pagan Rome have ended; and their number is therefore, in one sense, complete. But they are informed that another race of sufferers is yet to come. A body of "*their fellow servants and brethren, that should be killed as they were,*" is yet to arise. They must therefore wait a little season, until the martyrs of the papal period shall also have been accomplished, and then the hour of judgment and of final reward will come.

This reply, then, marks distinctly the date of the fifth seal. It sets forth a period when one class of martyrs, those who suffered under

pagan Rome, was complete; and when the second class, the victims of papal Rome, were yet to arise. It also bespeaks a period when the state of the world would lead the church to expect great events, and yet in which no signs of the hoped-for millennium were to be seen.

Such a period was that which intervened between the ravages of Alaric, Attila, and Genseric, and the fall of the Western empire. The cry of the church in this seal, and the answer given to them, are admirably contrived to convey the intimation, that a fresh period of martyrdom was now about to commence, and a period, too, of so different a character from the past, that although its martyrs would be *fellow servants and brethren* with the former "*noble army,*" they would still be a distinct and separate body, slain by another enemy, and witnessing to another point of the same glorious confession. This period we should be inclined to date at about A. D. 456 to 476.

This fifth seal possesses but few points upon which commentators might differ. The visible facts figuratively expressed in the first four seals, have no continuation in this; nor can any event in history be fixed upon, as expressly prefigured in the fifth seal. The degree of certainty, therefore, which we feel concerning its interpretation, is rather grounded upon its relative situation than upon any of those landmarks which fix with precision the dates of other points in the series. Very different, however, is the character of the next seal, which is thus described:

*"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens*

*departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand."*

Of this magnificently awful prediction we might safely suppose, as in the case of the vision of death and hell under the fourth seal, that if the fulfilment had already arrived, we could be at no loss as to its identity. But, as in that instance, so in this, it is allowed on all hands that the event has come to pass, and yet the time and place is disputed! The two leading interpretations are as follow:—

Mr. Faber considers, with Bishop Newton and Archdeacon Woodhouse, that the earthquake of the sixth seal "announces a mighty change in the Roman world, which to many persons of rank and power should cause no small consternation." The persecution of Diocletian and Galerius, which ceased in the year 311, was rapidly followed by the greatest ecclesiastical revolution that the world ever beheld; no less a revolution, than the overthrow of the lately rampant Paganism of the Roman Empire, and the establishment of Christianity in its stead. I consider the sixth seal to have been opened A. D. 313: for that year was marked by the famous edict of Constantine, in favour of Christianity, which soon after led to its establishment upon the ruins of Paganism, and which finally liberated the church from heathen persecution."

This interpretation, however, is liable to two serious objections.

1. The fixing upon the date A. D. 313 for the opening of the sixth vial, necessarily obliges us to date the first four seals, as well as the fifth, much earlier. And there is nothing in history prior to this date, which answers to the awful predictions of the fourth seal. We have already seen that the events of this seal are not to be found earlier than between A. D. 430 and 450. We must therefore seek for the earthquake of the sixth seal in some subsequent period.

2. But, further, if the figurative language of the fourth seal, compelled us to fix its period about the time of Attila, no former "destroyer," having fully answered to the terrific descriptions there given, we are equally obliged, and for similar reasons, to pronounce the events of the time of Constantine to be wholly unequal to the magnitude of the predictions of the sixth seal. The events brought forward as furnishing the fulfilment of the prediction, do not at all answer to the terms of the prophecy. To use the language of Vitringa, as quoted by Mr. Cuninghame, "The imagery of the sixth seal exhibits to us the change and subversion of the state of some empire, which should be accomplished with a sudden shaking and the most violent convulsions. But the alterations introduced by Constantine were executed in a period of profound peace; and there was nothing in them that corresponded to the figures of the prophet." "Public sacrifices were permitted, and a large proportion of the Roman senate, many years after the time of Constantine, continued in the belief and patronage of the heathen superstitions." Was then Paganism subverted with violence and a mighty commotion, when, long after the time of Constantine, it subsisted and flourished in the principal cities of the empire?

In fact, the gradual change in the professed creed of the Roman

empire and imperial government, which commenced under Constantine, and was completed seventy years after, under Theodosius, by no means answer to the descriptions of the prophet. How did "the sun become black as sackcloth of hair," or "the moon become as blood," or "the heavens depart as a scroll," or "every mountain and island move out of their places." There is nothing of all this in the progressive alteration of the imperial creed, in spite of which alteration, as Mr. Cunningham remarks, the first seven christian emperors continued to bear the title and office of sovereign pontiff of the pagan rites.

This plan of interpretation then, though supported by venerable names, will not bear examination. The supposed fulfilment does not answer to the prediction,—and the date fixed will not accord with the periods we have been obliged to assign to the previous seals.

The scheme of Mr. Cunningham, Mr. Frere, and Mr. Irving, is even still more inadmissible. Disputing with success, as they do, the above plan, which gives the sixth seal to the period of Constantine; they substitute in its room, another, which finds the fulfilment of the earthquake of the sixth seal in the French revolution.

This method of interpreting the passage appears however to involve a fatal difficulty. It is discordant with the plain language of the context of the Apocalypse, and can only be admitted by explaining away the obvious meaning of the passages immediately following.

We are now considering the meaning of the sixth seal. Immediately after follows the seventh, in which are included the seven trumpets, as the seventh day of compassing Jericho included in it seven marches round that devoted city. The first six trumpets, it is generally acknowledged, were

sounded, long before the French revolution; the fifth and sixth being by the agreement of all commentators, applied to the Saracens and Turks. If, therefore, the seventh seal follows the sixth, and if the contents of the seventh seal were fulfilled between A. D. 600 and 1700,—how can the earthquake of the sixth seal be that of the French revolution, or how can it be yet future. If the seventh seal be fulfilled, and the sixth seal remain still unfulfilled, then the numeration is wrong, the sixth ought to be called the seventh, and the seventh, the sixth. But we reject at once all such confusing and dangerous schemes. It were better not to attempt to understand these things at all, than to overcome their difficulties by such violent theories as these.

And yet, where is the necessity for either of these strange schemes of interpretation? Why should we interpret the peaceful and gradual advances of christianity under Constantine, to be a dreadful revolution, eclipsing sun and moon, and removing every island and every mountain? Or why should we believe that the Spirit, while predicting the leading events of the Roman empire, should make a sudden leap of 1200 years, and introduce the French revolution before the rise of the Saracen or Turkish powers. Is the difficulty of finding a natural and easy and simple interpretation so great as to force us to either of these extremes?

There is no necessity for either of these untenable suppositions. History presents us with a far more simple and natural fulfilment of the prediction, than either of these two far-fetched surmises.

We have already seen that the fourth seal, presenting us with the rider on the pale horse, named Death, or the Destroyer, was aptly fulfilled by the appearance of Attila, about the years A. D. 410—456.



To this period succeeds one of expectation, on the part of the church, of the coming of the judgment and deliverance of the saints. But after they are warned that a farther period of patient waiting still remains for them, we are introduced, by the sixth seal, to a great earthquake, eclipsing sun and moon, and removing mountains and islands. As the whole subject of the seals is undoubtedly the history of the empire, this earthquake must signify some great revolution or change in the empire, brought about by great convulsions, and affecting the whole state and constitution of its government.

Such a mighty change did actually taken place, and that at the very period to which our previous calculation of the first four seals has brought us. In the year A. D. 476, the remaining existence of the Western Empire, which had already been weakened by the attacks of its Gothic and northern enemies, fell before Odoacer, king of the Heruli. In a few years after, this leader was displaced by Theodoric, king of the Ostrogoths, and the proper Roman empire fell into

those ten parts so frequently foretold by the prophets.

That this final disappearance of the Western Empire may properly be fixed upon as the fulfilment of the earthquake of the sixth seal, appears from the writings of Gibbon and Robertson, both of whom expressly term it "a revolution;" which, in historical language answers to what in prophecy is termed an earthquake. Robertson, indeed, speaks of "the obscurity of the chaos occasioned by this general wreck of nations;" language which is remarkably suited to the state of things described under the sixth seal, in which sun and moon, and every mountain and island are involved in confusion and darkness.

This period, then, comprising the close of the fifth century, and the beginning of the sixth, may be more properly assigned to the sixth seal than either that of the age of Constantine, or that of the French Revolution. It not only follows naturally in regular sequence, but also answers in all its leading features, to the description given in the inspired pages of St. John.

## ON CONFORMITY TO THE WORLD.

MR. EDITOR.—Although an unknown and a diffident correspondent, I am desirous of making a humble effort to address your readers on a subject, which, often arrests the attention, oppresses the minds, and damps the energies of thoughtful and sincere Christians. I mean the continued and increasing assimilation of the professors of godliness with the children of the world. While I trust I have not imitated the example of some of the late writers on "*Reform*" in dipping my 'pen in gall,' I would unite in deploring in common with many of my clerical brethren, the sad declension of the Christian

character and spirit, more especially as it respects 'long known and notorious religious families,' in whom we so frequently see a most alarming deficiency of Christian spirit and temper. If Christians were properly aware of the influence which a consistent, amiable conduct, (not only in public, but in the privacies of domestic life) has on the "almost persuaded" lingerers and watchers at the threshold of the door of the kingdom of heaven; if they knew how beneficially the even accidental and apparently unnoticed traits of Christian character, displayed in the numerous and scarcely definable calls for

the exhibition of Christian temper, imperceptibly operate on the mind, awaken reflection, and speak forcibly to the consciences of spectators; if they knew how many might be won by such an exercise of a high and holy principle, how many might be drawn by the cords of affection, who would resist a more direct and decisive appeal to their feelings; surely if Christians were more alive to these things, it would induce professors to "take heed that their light *so* shine before men, that they, seeing their good works, may glorify their Father which is in heaven," and lead them to say, "We will go with you, for God is with you of a truth."

O ye, who are walking in the light of scriptural views and privileges, "*what manner of persons ought ye to be in all holy conversation and godliness?*" But, alas! what divisions, disunion in families, paltry envyings, injustice, worldliness, malice, backbiting! What unamiable tempers and censoriousness; what *cold heartless* attendance on the stated seasons of prayer are we frequently compelled to witness! From scenes such as these, from this '*strife of tongues,*' the soul turns '*wearied, wrung and riven,*' '*tired of tumult,* and

sick at the sight of guilt,' and is led to exclaim, with the Psalmist, "O that I had wings like a dove, then would I flee away and be at rest."

How highly criminal are those (whatever be their profession) who neglect to lead others to Christ by a spirit of gentleness, tenderness, and love; who lose sight of that precept which enjoins on all who name the name of Christ, "to show forth the praises of Him who has called them out of darkness, into his marvellous light," who forget what they themselves were in the days of their ignorance and folly, and disguise their malevolent dispositions in affected lamentation, "having the form of godliness, but denying the power of it," in their lives and conversation.

In recording these observations, the writer deeply feels his own demerits, earnestly desiring that the '*love of Christ* may constrain himself and all the Redeemer's professed disciples to live more to His glory who died for them. "O Lord remember not the sins of my youth, nor my later transgressions,"—"Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

N. E. C.

## VALUE AND EXCELLENCE OF TRUE RELIGION.

MR. EDITOR.—As a constant reader of your Christian Guardian, which I peruse with pleasure, and I trust with profit also, I venture to submit to your consideration the following illustration of the value and excellence of true religion.

CHARLES GREEFHOUGH, a native of a populous hamlet in the West Riding of York, was in his youth as thoughtless as his companions. He was blest however, with pious parents, and eventually their prayers and endeavours for his spiritual good were blest to their thoughtless son.

He had mingled at the village tide or fair, with the worst of the assembled rabble, and had gambled away seven out of ten pounds which he had saved by his labour. Disappointed and wrought up to a pitch of desperation frequently attendant upon such demoralizing and illegal sports, he came to his father's house determined, if any severe rebuke was given him, to enlist at once into the army by way of revenge. Full of these resolves, he sat down sullenly in the house, awaiting the expected occasion of putting them into execution. In-

stead however of hard rebukes, his parents both greeted him with tears of unfeigned sorrow and affection, his mother exclaiming in a solemn and melancholy tone, 'Oh, Charles, I am sorry for thee!'

It was now that the Holy Spirit commenced the blessed work of renovation upon the soul of this hardened sinner; he was softened, retired to his bed, and, after a miserable night, rose the next morning with a determination, by God's help, to "lead a new life." This he was enabled to do, and for about ten years persevered in the right ways of the Lord. His knowledge and experience of divine things gradually increased, and in his Christian course and profession, he was remarkable for his *modesty, simplicity, and consistency*. He also gave his attention to his family, and enjoyed their affectionate esteem in an extraordinary degree. It pleased God also to bless him with a pious partner, and on the whole, his fire-side in the evening, after the labours of the day, presented a very interesting scene. He had joined the Wesleyan Methodists in the former part of his religious life, and continued attached to that body until his death. That Society might well esteem him for the retiring and consistent character of his piety, and for his exemplary attention to domestic duties; qualities which are frequently wanting in those who are put forward in religious exercises; and whose attendance on the numerous class, prayer, and other meetings, is very generally the occasion of most culpable and lamentable neglect of their families, especially on the Lord's day.

Our humble and pious neighbour was engaged in the perilous occupation of a miner. One evening I called in upon him, and found him surrounded by his happy and attached family. After some interesting conversation, we parted. The next morning, having engaged in family worship, he proceeded to

his work and labour, which was to get the iron-stone in one of those pits which, from their shape, are termed 'bell pits.' The pit in question was just being finished, and Charles, with four others, were engaged in it, when a tremendous fall of earth threatened them. They simultaneously rushed to the opposite side, which they had scarcely reached, when they were all partially buried. The four companions of poor Charles extricated themselves and each other, and proceeded to use every effort to procure his release, at the peril of their own lives, for a still more dreadful falling in of the side of the pit now threatened them. It was at this awful moment of peril that the Christian calmness and disinterestedness of our humble friend were exhibited. After expressing his conviction that he could not be extricated, he directed them to place a stone to defend his head, which yet remained unburied, and then said—'Escape for your lives! 'tis well I am taken instead of you; for I am ready, and you are not!' His few remaining minutes were spent in earnest prayer for his family, and in solemn commendation of his departing spirit to the Lord Jesus. The earth then fell, and buried him alive!

So generally was he esteemed, that five hundred persons are computed to have attended his funeral; and on the occasion of the improvement of his death, as many went away from the church, unable to obtain admittance.

I have no room for the reflections which this simple narrative suggests, on the mysteries of the divine dispensations, and the influence of consistent piety. It may serve some of your clerical readers as an occasion for expatiating on these topics; and may it be blest to the edification of their flocks.

I am yours respectfully,

B. S. G.

## ON THE PUBLICATIONS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

SIR—You could not do a greater service to some of your readers, than by carrying into execution, the intention you intimated in your review of ‘Perceval Poynder on the Bible Society,’ ‘of speaking more decisively than you have ever yet done, of the guilt of countenancing the erroneous and heretical statements which are to be met with in some of the publications admitted on the lists of the Christian Knowledge Society.’ Disclaiming all party spirit, and wishing the success of every effort to promote the cause of *true religion*; I yet *cannot* refrain from urging you in your excellent publication, to prosecute your intention, and to point out some of the exceptionable books in that Society’s list. Many sincere and well intentioned Christians, who distribute these works, are little aware of the *exceptionable* passages which some of them contain; and are they the more *secure*, from the apparent *sanction*, not only of evangelical Christians, but even *ministers*? whose names are to be found among the subscribers—with the wish perhaps of conciliating as far as may be in their power, and with a desire of promoting every institution, which has so sacred an object in view, as the furtherance of Christianity. But though *these* perhaps only make a small *selection* of their tracts—*others*, possessed of but little *leisure* or *discernment*, give them *indiscriminately*. I have been led to these remarks in consequence of reading lately the following passage in one of the Society’s books, entitled, ‘The Christian’s way to Heaven.’

‘But no man has reason to fear that God Almighty will not reward him with eternal happiness, when he is *sure* he *has* discharged those conditions, to which God, in his

Holy Word, has promised eternal happiness. Now these conditions or qualifications of salvation, I shall reduce to as few heads as conveniently I can, and speak to them in their order.

1. To believe all the articles of the Christian faith.

2. To avoid all gross sins.

3. To avoid every single sin known to be such.

4. To practice all the gospel virtues.

5. To observe the ordinances of Christ, and his holy church.

Lastly. To watch against all temptations and failures.’

Each of these heads is of course much enlarged upon, but surely, Sir, this is not speaking as do “the oracles of God?” Who ever can be *sure* that he *has* performed these conditions? Who shall *dare* be so *presumptuous* as to *deny* that he *has grievously* failed in *every one* of them? How different the simplicity of the Gospel! The Apostle says in the *very* text upon which this discourse is framed; “Believe on the Lord Jesus Christ, and thou shalt be saved.” These several *conditions* as they are termed, are the *effects* and *fruits* of that saving “faith, which worketh by love,” not the procuring cause of salvation. It is *sadly* to be feared that this *self-righteous* spirit deludes many to their *eternal* ruin, while they are seeking to *merit* salvation by their *own* doings, they will *never* find it. Is it saying too much to affirm that the passage I have quoted tends to subvert one of the *fundamental* principles of the Gospel? to take away the *one only* foundation of *Scriptural* hope—“Jesus Christ *the righteous*.”

But, Sir, while I would hope, that, through the medium of the ‘Christian Guardian,’ you will animadvert upon a few of those books which

are exceptionable, it would also be doing *essential* service, if some of your numerous correspondents, who have leisure at their command, would point out such of the Society's publications as *may* safely be given away to the poor and unlearned, and *some* such I doubt not, there *are*. I am acquainted with a young person, who is situated in the midst of rather a large, and *very neglected* parish. Her time is at her *own* command, but from being *severely* afflicted with *deafness*, and exceedingly *nervous*, she is unable to *converse* with her poor neighbours on those things which concern their *eternal salvation*. She therefore wished to be an agent in distributing appropriate tracts; as a *means*, under the blessing of God, likely to be productive of good; but her father (a clergyman of the established church, though *not* the minister of the parish in which he lives interfering, she was induced to promise that she would not distribute any tracts except those contained in the Society's list without her parent's permission. This promise she has since lamented, and *endeavoured* to be freed from, but *without* success. Being young in the Christian life, and distrusting her own judgment, she would feel *gratefully* indebted to *any one*, who could mention such books, which, though they might not exhibit the doctrine of grace so *fully* as could be wished, might yet be given with the humble hope that they contained nothing *injurious* to the cause of truth. I honour and respect the *zeal* and *intentions* of many of the supporters of 'The Society for promoting Christian Knowledge,' though I cannot but *deeply* regret, that in

*some* instances, they are not directed into a better channel, and that *some* of their tracts are not more in accordance with the doctrine of the good old Homilies, which I firmly believe are in unison with the word of God. It is also *grievously* to be deplored, that any serious Christians, should *so* depend upon the *sanction* of human authority, as to be agents in the distribution of books they have *never* examined, and *which*, if they were to try by the *only* sure criterion of our faith, *the word of God*, they would find in many instances *dangerously* erroneous. I would earnestly intreat those *especially*, who are *directors* of the Society, to examine into, and correct its *abuses* to the utmost of their power; and I trust, the *determination*, long since avowed, of providing tracts more *suitable* to the present time, will soon be carried into effect.

Your obedient Servant,

VERITAS.

We have inserted our Correspondent's letter nearly at length, at the same time it may be proper to remark, that the Society for promoting Christian Knowledge is at present engaged in preparing a new series of Publications, which will of course supersede many on their former list. Meanwhile persons desirous of doing good will do well to confine their distribution to such tracts and books as are of unquestionable excellence—such as the Homilies, Burkitt's Help and Guide, Jones's Catechism of Nature, &c. and to distribute no publications which they have not themselves carefully read.—Ed.

## REVIEW OF BOOKS.

*Two Essays: I. On the Assurance of Faith. II. On the extent of the Atonement, and Universal Pardon.* By Ralph Wardlaw, D. D. Hamilton, 1830. 12mo. Pp. xvi. and 327.

*The Doctrine of Universal Pardon considered and refuted, in a series of Sermons, with Notes, Critical and Explanatory.* By Andrew Thomson, D. D. Minister of St. George's Chapel, Edinburgh. Pp. x. and 500. 12mo. 1830.

THE elements of mind, like those of matter,—at least as it is at present constituted,—seem to be perpetually liable to a *fermenting* process; and it requires no effort of the imagination to trace a striking analogy between the two, in the attending circumstances and in the final results. In each case, the exciting cause, though perhaps very limited in its beginnings, may be adequate to the production of the most extensive and remarkable effects:—the changes thus brought about, if seasonably watched and subdued, may be of a salutary and beneficial nature; but, if suffered to run on without a prudent controul, they must ultimately prove baneful and pernicious. We might apply these remarks with advantage to much that is now going on in the literary and political world, connected with what is called 'the march of intellect;' but our present business is with the *religious* community, which seems to be pursuing its 'march of intellect' with no less ardour, and to be boastfully pressing forward through fields of *new discovery*, instead of humbly inquiring after the *good old paths* and walking therein. Every sober and reflecting mind must of late have been deeply pained to observe a general fermentation in the religious public, an agitation

of opinion, a fluctuation of sentiment, which threatens to convert every thing which has hitherto been considered sound and wholesome, into a corrupt and putrid mass. We are no advocates for the *stagnation* of mind; we rejoice when the spirit of inquiry is stirred up, and when an anxious investigation of scriptural doctrines takes place of that dull, morbid, apathetic acquiescence in generally received opinions, which is much more frequently found on the side of superstition than of truth. But these inquiries, infinitely important as they are, lie comparatively within a small circle; and all that a Christian is required 'to know and to believe to his soul's health,' is simple, easy, and obvious even to the meanest capacity, provided it be applied to the sacred page with prayer for divine teaching. There *are*, indeed, mysteries which even the angels desire to look into, and which will probably form delightful subjects of inquiry to glorified spirits of the human race in that world where we shall "know even as we are known;" but we ought to be humbly thankful, if in this life we are permitted to "know in part," and if we have been graciously led to a *saving* knowledge of "the truth as it is in Jesus." It seems, however, to be the great business of certain popular leaders of religious opinion in the present day, to enforce on their admiring disciples a very different kind of knowledge from this,—to engage their belief in doctrines framed according to some new conceit or fancy of *their own*, propounded with such an air of authority, and with such sweeping condemnation of the rest of the religious world, as is calculated to make a deep impression on persons of susceptible frames and of nervous constitutions. A feverish excitement has, by such

means, been produced in the Church of Christ. The greatest extravagancies have thus found their abettors, and the most absurd perversions of the leading doctrines of the gospel have thus been widely propagated, even among good and holy men, whose judgments have been less strong than their devotion. In the mean time, very lamentable effects have been produced in the church; a party spirit has been disseminated among those who ought to love as brethren, since they often differ more about words than essentials. The unbeliever is confirmed in his errors, when he sees such manifest division of sentiment among those who profess to be devoted to the service of the same Lord and Saviour. But perhaps the most lamentable effect of all, is, the uneasiness which is produced in the mind of the simple-hearted Christian, who has hitherto been living in a quiet enjoyment of that 'peace in believing' which results from a cordial reception of the doctrines of the cross; he finds himself unhinged by subtleties and refinements which he cannot understand, and perplexed by difficulties which he cannot disentangle,—with which, therefore, he would not meddle, were they not forced upon his attention by the dogmatism and loquacity of some of those advocates of new opinions, who disturb by unprofitable controversy the hours of christian intercourse which *used* to be devoted to the happy employment of mutual edification.

The opinions to which we allude in the preceding remarks, will be readily perceived by all who take the slightest interest in what is passing in the religious world. Candour, however, requires that we should make a marked distinction between those opinions which may be innocently entertained, without infringing any doctrine of the gospel, and those which tend to mystify, if not entirely to conceal the sim-

licity of scriptural truth.—Among the *former* doctrines we may place the views which many excellent men are accustomed to take of the prophecies, and more particularly of the state of the millennial church. Here we deem it sufficient to protest against a dogmatical spirit, but too prevalent among the advocates of a literal interpretation of certain predictions which other equally pious men consider as satisfactorily fulfilled in a spiritual sense.—Among the *latter* doctrines we include those which have been recently broached respecting the human nature of Christ as having been essentially liable to sinful inclinations—the Assurance of Faith, as necessary to its very existence—and the Universal Pardon of mankind, even of those who have never exercised repentance and faith, and who will hereafter be condemned simply for not having believed that they were forgiven. Of such doctrines it is impossible for us to write in terms too decidedly reprehensive. That they are embraced by some whose personal piety cannot be doubted, affords no apology for heresies which are repulsive to the best Christian feelings, which set at defiance all sound interpretation of the Scriptures, which lay a grievous snare for weak consciences, and which have filled many a simple-hearted believer with timid anxiety and distressing perplexity. And with regard to *both* classes into which we have thought it only charitable to divide the new opinions, we cannot but condemn most decidedly the magisterial tone in which they are usually announced. With Dr. Wardlaw, we heartily join in saying,—“ We disclaim all authority: there is a style of dictatorial loftiness, and of almost inspired decision, which has been adopted by some of the abettors of the doctrines ” in question, “ and by some of the modern Millenarian ‘ School of the Prophets,’ such as no man has any title to assume,

since the 'vision and the prophecy were sealed up' in Patmos; and which is as offensive to good taste, as it is inconsistent with the humility of a disciple of Jesus. It is not of any man now living,—it is of his Apostles and Prophets, who 'being dead yet speak,' that the great head of the church has said—"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth him that sent Me." (Wardlaw's Essays, p. xvi, xvii.)

Our present criticism must be confined to a brief notice of *two* of the doctrines to which we have made reference, "*the Assurance of Faith*," and "*Universal Pardon*." The little volumes which we have associated at the head of our article, treat these subjects most satisfactorily, though in a very different manner. Dr. Wardlaw's Essays, "embracing *both* doctrines, are distinguished by that richness of scriptural argument, and that mellowness of christian love, which are always so delightfully and happily blended in his writings." Dr. Thomson's "*Sermons*" are interesting and vigorously argumentative; his points are all carried with triumphant success; every thrust against his opponent *tells*; and he dispatches him without ceremony, we had almost said without mercy. Each treatise, though directly opposite to the other in its style, is valuable in its own way; but we strongly recommend those who desire fully to enter into the subject, to peruse them *both*: the former will find its way through the heart to the understanding, by *gradually* unfolding the real doctrine of Scripture, and giving a lucid exposition of the truth in all its bearings; the latter will *at once*, and in every paragraph, bring conviction to the mind, by powerfully exposing the utter inconsistency of the doctrine it opposes, with the plainest declarations of Holy Writ.

Dr. Wardlaw takes for the basis

of his first Essay, "*ON THE ASSURANCE OF FAITH*," the words of the Apostle, 1 John, v. 13. "*These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*" From an analysis of this passage, he derives six Propositions, under which he states his views of the scriptural doctrine of Assurance, as distinguished from that undoubting personal confidence, independent of the evidence of character, which it is the object of his treatise to oppose. We are inclined to think that, by this plan of breaking up his text into so many consecutive statements, he has too much subdivided his matter; and thus rendered his arguments less lucid and interesting than they might have been, had he thrown his thoughts into a more easy and natural train. We are content, however,—and so, we are sure, will every candid reader of his Essay be, to follow him in his *own* method, which is not without its advantages. He begins by stating the first elements of Christian truth; and shews, 1. That it is the design of God that sinners may obtain "eternal life," a blessing which ought to be contemplated in three distinct points of light—as to *legal state*, as to *personal character*, and as to *future prospects*. He proceeds to shew, 2. That "eternal life" is offered and bestowed in the name, and for the sake, of the Son of God; 3. That it is obtained by *faith*, or believing on that name; and, 4. That it is the Divine intention that believers should "*know*" they have it. After this preliminary matter,—matter closely connected, however, with the argument which follows, he comes to the pith and marrow of his Essay, and demonstrates, in his 5th Proposition, that this *knowledge* or "*assurance*" of eternal life, is to be attained, not



by any direct personal conviction or immediate consciousness of the fact, but by the believer comparing his dispositions and character with "*things written*" in the Divine Word; and 6thly, he proves that the same things from which this knowledge is scripturally derived, serve to establish his faith, and to keep him cleaving to Christ.

Under the third proposition, Dr. Wardlaw has some excellent remarks on the meaning of the word "*faith*," (see particularly p. 33—43), and corrects some indistinct notions which are extensively prevalent. He gives a simple, and we think a very correct definition of "*saving faith*," as being "*the belief of saving truth*;" or, in other words, "*the belief of the Divine testimony concerning Christ, resting on a full conviction of the veracity of God.*" He then proceeds to shew, that "*faith*" is connected with "*eternal life*," in the threefold view which he had previously taken of it, as regards the sinner's *state in law*, his *spiritual character*, and his *future prospects*; that is, and to use more technical terms,) as regards his justification, his sanctification, and his hope of salvation. It will at once be seen how closely this plain view of "*faith*," bears against the *modern* notions of Assurance, that is, of an unhesitating conviction of any individual that Christ died for *him*, independently of reference to the things "*written*" in the Divine Word, as corresponding with the state of his heart and character, and as thus affording him evidence that the privileges he claims are really *his*. The whole argument is concluded with the following remarks:

Faith, whether considered as justifying, as sanctifying, or as imparting the hope of futurity, derives its appropriateness and its efficacy from the nature of the truth believed. From that it never should be separated in our conceptions of it; for from that it never can be separated in actual subsistence. —There is this difference, among others,

frequently observable between the statements of the Divine Word, and those of human systems of doctrine professedly founded upon it,—that in the latter there is a great deal said about the *manner* of believing,—about what faith is as a metaphysical act of the mind,—about *how* a sinner is to believe, not as it respects the spiritual and practical influence of his faith, but as it respects the process of the mind in believing; whereas in the former there is nothing whatever of this kind; it dwells upon the *matter*, rather than the *manner*; it teaches us *what* we are to believe, rather than *how* we are to believe it. In human systems, we have distinctions without end, of faith into ever so many kinds, and modes, and actings, such as have often been found exceedingly perplexing to the mind of the simple inquirer. It cannot with truth be said of them, as it is said of the Word of the Lord, that their entrance "*giveth light unto the simple.*" The Scriptures, on the contrary, are occupied with the testimony itself. Of it they give a full and clear exhibition; but there are to be found in them no puzzling metaphysics about the mental process of believing it, and directions as to the manner in which that process is to be set about and effected. All is plain. The testimony is presented on the authority of God; sinners are invited to consider and to believe it; and the practical effects are detailed by which the faith of it must be followed and manifested.' Pp. 59.

Dr. Wardlaw's arguments against the presumptuous manner in which it is now so common to hear assurance insisted on, (irrespective of evidence gathered from a correspondence between individual character and the written word,) are the more weighty because he is not one who sets aside the doctrine, when asserted in a Scriptural sense, and with the humility becoming the believer. The manner in which assurance is sometimes maintained, and the language in which it is not unfrequently clothed, is such as would excite disgust in every pious mind, were it not that among the very strenuous advocates of this doctrine, as perverted by modern theologians, are to be found a few popular leaders of eminent christian attainments,—whose evangelical

spirit and almost apostolical dispositions are considered as investing with infallibility every opinion they happen to hold, and as sanctifying their very errors. It is most difficult to detach ourselves from this influence of *character* and *opinion*; and, indeed, to a certain extent it ought to have its weight, and to lead us to examine carefully whatever is strenuously maintained by men of a heavenly spirit, and of holy life; but, after all, our faith ought not to stand in the wisdom of men, nor must we suffer ourselves to be beguiled into error, because it sometimes happens to be propagated by individuals of lovely or even exalted character. It is particularly important to bear this in mind, with reference to certain unguarded and unscriptural statements of the doctrine of assurance. In pointing out the extravagant manner in which it is sometimes maintained, that a believer cannot *be* such, unless he is able peremptorily to state his 'Assurance;' Dr. Wardlaw makes the following satisfactory observations:—

There is a very wide difference between possessing a calm and comfortable enjoyment of it in the soul, and being forward to affirm it and glory in it before others. A believer may be in full possession of an inward, tranquil, and even joyful persuasion of his state before God, of his interest in the divine mercy, and of his safety for eternity; and yet not stand ready when the question—'Are you a child of God?' is put to him by a fellow creature, to reply, with an unhesitating boldness, 'I am'.... How very differently may the believer, whom I have supposed to shrink from the bold affirmation, in answer to a fellow creature's inquiry, 'I am a child of God,'—how very differently may he speak of himself, when a question, involving the very same amount of state before God, is put to him in a different form. Suppose that, instead of asking, 'Are you a child of God?' you were to put the inquiry—'Does your hope, as a sinner, rest exclusively on the free grace of God, through the righteousness and atonement of Jesus?'—there might be,

no hesitation to answer then. With a full heart, and an eye gleaming with the tear of grateful joy, would the humble believer say—'Yes, indeed; I am a poor, sinful, guilty, lost creature,—worthless, helpless, hopeless. But I believe the record that God has given of his Son. I know from that record the fulness, and the freeness of his mercy to sinners through Jesus Christ. Here I place my hopes; and I have joy and peace in believing. Christ is my all. His finished work is my only confidence; and, I bless God, it is enough; I need no more. I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.

'O! to grace how great a debtor!'

Now this is the language of assurance. It expresses the first principles in the character of every believer; the principle, namely, of self-renunciation, and of exclusive reliance on mercy through the merits of the Saviour. And there can be no doubt that, wherever this first principle exists, all the other graces will be found proportionally existing, that enter into the composition of the christian character; and that the sinner who is, in deep and humble sincerity, under the predominant influence of this principle, is a child of God.—But then, in what I have now supposed this child of God to say, *self* is not the immediate and prominent subject. In as far as it is the subject, it is in the way of confession of unworthiness and guilt. CHRIST is properly the subject. To him the willing testimony is borne. Self is laid at his feet, in prostrate dependence; and the glory is given to him alone. It is in vain to say—Well, but does not what you suppose him to say amount in effect to the same thing as if he had said, in so many words, 'I am a child of God?' Be it so. I answer, that saying a thing in one form may indicate a very different state of mind indeed from saying the same thing under another form.... Confidence towards God, and a comfortable assurance of personal salvation, may be enjoyed, whilst there may be a hesitancy, and a becoming hesitancy too, to express it in a particular way; and that to require a readiness to express it in that way as a test of the faith of the gospel, is unreasonable, unscriptural, inconsistent with a correct knowledge of the structure and operations of the human mind, and, withal, when tried by the

unassuming delicacy of the Christian character, in exceedingly bad taste.—Pp. 64, 67—70.

We have before observed that we consider the sum and substance of this admirable essay as contained in the discussion of Dr. Wardlaw's *fifth* Proposition, from p. 70 to p. 181. In this part of his little treatise, our author enters fully upon the development of his views of the *scriptural* doctrine of the assurance of faith, and shows that believers are to "know" that they have eternal life simply from "the things which are *written*," or, in other words, from the divine testimony as to their state, character, and prospects. No such thing is to be found in the Bible as a *direct* testimony to the fact of our personal salvation; 'we must deny its existence, till he who affirms it has shewn us his name and surname, accompanied with such distinctive marks as exclusively appropriate them to himself.' (p. 75.) If it be replied (as it generally is) that salvation depends entirely upon belief, and that belief is an act of which we cannot but be *conscious*, and that nothing can be more certain than that of which we are conscious; Dr. Wardlaw most satisfactorily shews the fallacy of such a conclusion. He admits that the evidence of personal salvation is not *outward*, or extraneous to the sinner's own mind; for, in the nature of things, it must be connected with inward *consciousness*: but it must also have a correspondence with something "written":

If it be a consciousness of believing, the faith of which the sinner is conscious must be the faith of what is written—of the Divine testimony. If it be the consciousness of any of the effects of faith, it must still accord with the representation of those effects given in the word;... a consciousness of those distinguishing properties and symptoms of spiritual life, which are specified by the Holy Spirit.... The evidence of our interest in Christ as the propitiation for sin, is our conformity to Christ as an example. "Whoso

keepeth his word, in him verily is the love of God perfected; HEREBY know we that we are in him."—Pp. 100, 103, 110.

This statement is confirmed by a very apposite quotation of a passage quite decisive on the subject, to which we, with Dr. Wardlaw, would more particularly direct the reader's attention, the passage is that in 1 John iii. 14—21; where the apostle, in a very different strain from that of some modern teachers, asserts that the *fruits* of faith are the proper evidences of its reality, and form the only scriptural ground of our consciousness "that we are of the truth" and that we have "passed from death unto life."

Such statements as these, we are well aware would draw down upon their abettors the most uncompromising reprehension of those who have imbibed the views of Mr. Erskine and of Mr. Malan, as being inconsistent with the 'freeness of the Gospel' method of salvation. We have heard them, indeed, denounced, both from the pulpit and in the private circle, as partaking of the very spirit of *infidelity*; and we have been deeply pained to observe what contemptuous pity has been poured upon the names of some of the most spiritually-minded servants of Christ (—we will only mention one, the late venerable Mr. Scott)—for what have been called their low standard of doctrine and short-sighted views of scriptural truth! Dr. Wardlaw will of course be weighed in the same balance, and will equally be found wanting; as he is one of the writers who insist upon *evidence* as the proper ground of assurance. The following passage will, however, shew with *how low* a standard he is content! After having stated that our assurance of a title to eternal life, must be founded on the evidence resulting from the correspondence of our spiritual character with the written word, he piously and eloquently adds:—

The peace of God, keeping the heart and mind through Christ Jesus, is not incompatible with the inward struggle between the opposite principles of the flesh and the Spirit. If it were, of what bosom on earth could that peace be the cheering inmate? Whilst with the consciously sincere desire and endeavour to "glorify God in our body and spirit which are God's," there mingles a consciousness of sin and short-coming in every act, and word, and thought, this latter consciousness should just lead the believer to the same source of peace from which he originally derived it. It should keep alive upon his mind a deep impression of the necessity of such recurrence. The beginning of his confidence must be held fast unto the end. He is not to gather something of his own in the course of his progress in the divine life, to be associated with the work of Christ as the ground of his confidence. The work of Christ must stand alone, gloriously alone; infinitely sufficient in itself, and dishonoured and contaminated by every association of it with the very best of human service. Even to the end, Christ must be to the believing soul "all its salvation and all its desire." The last prayer must be the same with the first, "God be merciful to me a sinner!"... Let the believer, then, remember, that, make of his experience what he will, no part of it must he ever think of incorporating with the work of Christ in the ground of his hope. Nothing of ours can be admitted there; nothing done by us, nothing wrought in us; neither faith itself, nor any of its fruits. "Other foundation," either in whole or in part, "can no man lay than that is laid, Jesus Christ." Who, indeed, can ever add to what Jesus, with his dying breath, declared he had finished? The attempt is a denial of its perfection. What can mend without marring,—who can touch without polluting it? It is a work in which the hand of the Master has left nothing to be filled up or improved by the disciple. It stands forth in all its Divine excellence and completeness, challenging the admiration, and inviting the confidence, of the chief of sinners, but disclaiming any co-operation from the chief of saints. Who will presume to affix any codicil to that will, to which the seal of Heaven has been appended, sanctioning its provisions as firm and unalterable? To the very last hour of the believer's life, the ground of his hope remains the same. He wishes

no change. The more he knows of himself, the more sensitively does he shrink from the thought of associating aught of his with the divine work of his Lord: and the more he knows of his Lord, the firmer does his confidence become, and with the greater simplicity and exclusiveness does he adopt the Apostle's language, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

But while this is truth, important truth, on which we cannot too strongly insist,... yet, in perfect harmony with this truth we say, without hesitation, that *the soundness and legitimacy of our hope, as truly resting on the right foundation, is manifested by the influence, in other respects, of the faith from which it arises.*—Pp. 129, 135, 136.

Such are the views which it is now fashionable to denounce as *low and defective*!—and which are met, not with any thing like Scriptural argument, but with the language of high-toned reprobation. But minds constituted like Dr. Wardlaw's are not to be moved from the simplicity of the gospel by merely authoritative declamation; and we trust that his valuable Essay will be the means of confirming the faith of thousands, who might otherwise be unhinged and perplexed by the extravagant statements of these matters, which are so industriously enforced by many modern teachers.

Imperfect as is the analysis which we have given of this Essay, our limits prevent us from dwelling upon it any longer; but we must not conclude without a few remarks on the other little Treatise in this volume,—namely, that on "Universal Pardon." The extravagant notion which Dr. Wardlaw combats, is briefly this,—that the atonement has availed for the sins of all mankind, collectively and individually, so that *all without exception are actually in a state of forgiveness*,—that pardon is universal, not merely in free offer, but in *actual possession*. It is maintained, that any other view of the virtue of the Redeemer's

sacrifice, is subversive of the 'freedom of the gospel.' This novel scheme branches out in many collateral extravagancies, and introduces the utmost confusion among the very simplest elements of scriptural truth. In some respects it may be considered as a mere war of words; for (to take a single instance) the strange theory which asserts that multitudes of *pardoned* sinners die in a state of final *condemnation*, must evidently use the term 'pardon' in a totally different sense from that which is generally attached to it: but even though we could admit (which we are not disposed to do) that the error is altogether *verbal*, it is by no means innocent; it tends to mystify the simplest doctrines, and to render ambiguous and perplexing the plainest truths of the gospel. Another lamentable circumstance usually attendant on such novelties, is, that their abettors, when pressed by sober argument, are almost unconsciously driven from one extravagance to another, in defence of their original absurdity; till the word of God becomes, in their hands, little better than a manual for subtle and ingenious expositions. Dr. Wardlaw has pointed out other evil effects (Pp. 317—327) which this extraordinary doctrine is fitted to produce both on the church of Christ and in the world at large; to which we earnestly exhort those among our readers to give serious attention, whose minds are in the slightest danger of being beguiled by a heresy no longer confined to Scotland, but rapidly spreading in England. In the mean time we must hasten to point out a few of the leading arguments by which he overthrows this new scheme of gospel freedom.

Pardon, he shews, cannot be *universal*, because, 1. it is connected with *faith*. "To Him give all the prophets witness, that through his name *whosoever believeth* in Him should receive re-

*mission* of sins." The Saviour is "set forth, a propitiation *through faith* in his blood, to declare his righteousness for the remission of sins." As many as seek to be justified by the works of the law, "are under the curse,"—that is, *are unforgiven*. Pardon cannot be universal, for, 2. it is dependent on *confession*. "If we *confess* our sins, he is faithful and just to *forgive* us our sins." 3. The word of God meets this doctrine with a frequent and explicit negative, whenever it declares that forgiveness is connected with *repentance* and *turning to God*. "Repent and be baptized for [that is, in order to obtain] the remission of sins." "Repent ye, and be converted, that [to the end that] your sins may be blotted out." The Apostle Paul was sent to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins." 4. This doctrine is totally irreconcilable with those passages which teach us to *pray* for forgiveness; for why should we pray for that which is already bestowed? "Hide thy face from my sins, and blot out all mine iniquities," is a prayer of which innumerable examples occur in the Bible. The reply of the advocates of the new doctrine to this argument, may be adduced as a fair specimen (once for all) of the ingenious shifts to which they are driven, and of their manifest perversion of the plain acceptance of scriptural terms, in defence of their untenable position. It is asserted that we are not instructed to pray for *pardon*, but for a *sense of pardon*. Dr. Wardlaw very happily brings this new definition of pardon to a test from which there is no possibility of escape.

Among the petitions of the brief but comprehensive prayer which our Lord taught his disciples, he instructs them to say—"forgive us our sins, for we

also forgive every one that is indebted to us?" Is not this a prayer for forgiveness? The answer, according to the new doctrine, is,—No, it is a prayer only for a sense of forgiveness. But, unfortunately, the word "forgive," occurs in both clauses of the sentence.

.... What shall we make of this? Does our forgiving men their trespasses signify giving them a *sense* of our forgiveness? No, certainly. The condition expressed in the prayer relates to the state and temper of *our own* minds towards those who have injured us, not to the satisfaction which *they* might enjoy in the assurance of it. The petition, therefore, ought to be interpreted on the same principle,—that is, according to the plain and obvious meaning of the words, as relating to the exercise of forgiveness on the part of God, not to the satisfaction or peace of our minds in the enjoyment of it.—And while the passage contains an instance of commanded prayer for forgiveness, both the terms themselves of the petition, and our Lord's comment upon them, express the sentiment, as clearly as language can convey it, that those who do not forgive *are themselves unforgiven*.—Pp. 216, 217.

But, 4. Universal *pardon* would imply universal *salvation*;—a doctrine from which the advocates of the new opinions shrink as sensitively as their opponents, but which inevitably follows from their theory. Their most plausible argument for the universality of *forgiveness* is derived from the general and unqualified terms in which the extent of the atonement is declared. But, if because Christ is said to have died for all, it follows that all are actually partakers of the end for which he died, why is this end restricted to *pardon*? why does it not include *salvation*? The fact is, the universal terms in which the atonement is spoken of in a number of passages, refer to the generality and *all-sufficiency of the remedy*; while, on the other hand, the limited terms in which it is represented in a still larger number of texts, proves that it has a *particular application*. This, it must be admitted, is a difficult subject; but the difficulty does not become less

(or rather it is infinitely increased) by asserting that the effect of the atonement is universal as regards *pardon*, but restricted with reference to *salvation*. The reader will find some valuable remarks on the *extent* of the propitiation made by the death of Christ, in the Essay we are now reviewing, and some just criticisms on the incorrect way in which apparently conflicting texts on this subject, are usually harmonized,—advanced with the judicious discrimination which might be expected from a writer so conversant with the doctrine of the atonement in all its bearings.

In the very cursory view we have been compelled to take of this Essay, we cannot pretend to have followed out the whole thread of Dr. Wardlaw's arguments: indeed, we have simply stated a few of his strongest points, as calculated to shew how satisfactorily he demonstrates the inconsistency of the doctrine of Universal Pardon with the plainest truths of scripture.

We have only one more observation to make before we close. We are persuaded that such an extravagant and preposterous doctrine as that of Universal Pardon, would never have obtained extensive acceptance among persons of genuine piety, were it not for the boasted pretensions it makes to be the only view of the effect of the atonement which secures the 'unconditional freeness of the Gospel.' Such pretensions, however, unfounded, when advanced by men of holy life and conversation, and when conveyed in language, not only highly devotional, but manifestly prompted by zeal for the honour of the Redeemer, have a very powerful, and indeed an undue influence on minds more tender and susceptible than capable of sound discrimination. The scruples of individuals of this class, can be removed only by a simple and judicious counter-statement—by shewing that the old, established doctrine of faith as es-

sential to pardon, is unjustly charged with the consequence of making belief the ground or meritorious condition of a sinner's confidence before God. This, Dr. Wardlaw has done in a very clear and beautiful manner; he shews that such objectors confound a *sine qua non*, (or *indissoluble connexion* of one thing with another) with a *meritorious condition*; and he leaves his opponents no ground to stand on, by proving that, after all, faith is as *indispensably necessary* to sanctification and salvation in the scheme of Universal Pardon, as in that which maintains that remission of sins is limited in its bestowment by a believing application for it:—

To speak of believing as in any way, or in any degree, the ground of acceptance with God, is subversive of the first principles of the Gospel. But to speak of it simply as something necessary to the obtaining and enjoying of forgiveness... is so far from being inconsistent with the freeness of grace, that the Apostle makes use of this very connexion of faith as one of his proofs and illustrations of the perfectly gratuitous nature of the whole scheme.... "Therefore it is of faith, *that it might be by grace.*" He appears to have felt no impossibility in considering the belief of the gospel as necessary to the obtaining of the blessing, without regarding it as the condition or ground on which the blessing is bestowed.... Yes! and there are thousands and tens of thousands, who neither perceive nor feel the alleged impossibility but who enjoy their forgiveness by faith in Christ, and at the same time are humbly sensible of its being entirely by grace, and give that grace, with lowly yet lively joy, the undivided praise....

Salvation is by faith in the one system as well as in the other. There is no being saved without it. Why, then, must it in the one case be regarded as a condition or ground, any more than in the other? The only difference is in the testimony to be believed; but believed it must be, in either case, in order to salvation.... It ought to be granted that, according to both systems, faith is indispensable; but that, in neither is it to be regarded as at all a condition or ground of salvation, but simply as a necessary means of its at-

tainment. Salvation is *by* faith in both; but in neither *on account of* it.—Pp. 233.

Should this criticism meet the eye of any readers whose minds have been excited or unsettled by the extravagant doctrines now so prevalent in the church, we would affectionately intreat them to procure Dr. Wardlaw's little volume, and to give it a candid and careful perusal. We are confident that it will, under the blessing of God, disentangle their perplexities, throw a devotional calm over their disquietudes, and, above all, send them back to their Bibles with clearer views of the refreshing simplicity of Scriptural truth, as contrasted with the cloudy mystification of human systems.

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*Forty Family Sermons; by the Editor of the Christian Observer.* 8vo. Pp. xxviii. and 506. Hatchards. 1830.

*Sermons, illustrating Christ's dealings with his Church. By the Rev. F. G. Crossman.* 8vo. Pp. xvi. and 336. Hatchards. 1830.

*Sermons: Practical and Experimental. By the Rev. Warwell Fenn, B. C. L.* 8vo. Pp. xii. and 408. Rivingtons. 1830.

IN hearing or writing sermons, we are often induced to pause and enquire what is the preacher's object? What end had he in view in preparing or publishing the present discourse? and how far is the sermon itself calculated to answer the proposed end? We are not for instance to expect that a series of discourses intended for an ordinary country congregation should be prepared with the same care, and arranged with the same precision as if addressed to a polished audience at the west end of the town. The smooth and flowing period which would apply in the one case, would be very ill adapted to the untutored ear in the other, while the strong and striking contrast

which might impress the village auditor would possibly disgust rather than awaken the attention of the more refined hearer. Considerations of this kind may indeed be pressed too far. Few congregations, if any can be found, in which the rich and poor, the learned and the unlearned, do not meet together, and the faithful steward of the mysteries of God while endeavouring to provide more abundantly for the larger proportion of his congregation, will, at the same time strive that no one may be deprived of his portion of food in due season.

These ideas have recurred to our minds while perusing the sermons before us. Sermons widely differing in object and character—all containing much that is valuable and important, though still partaking of the infirmity with which all human productions are accompanied.

The first publication at the head of this article contains a selection from the discourses inserted in the *Christian Observer* during the last thirteen years, to which is prefixed a preface, containing much interesting and instructive information with reference to the work itself.

The discourses here selected will be found, as the author observes, short, plain, and appropriate; some of them we may add, are striking and original; all useful and instructive, being at once evangelical and practical. They are not indeed so full and explicit on minor points, as some might desire, and the absence of any discourses on domestic and relative duties, will be felt by many as a defect in a volume intended for family reading. Some however of these topics are accidentally introduced and well enforced, though the author has designedly omitted much of that personal application which is appropriate to the pulpit, but which appears to him less suitable to the family circle. An omission which we cannot entirely approve.

It is not however our design to engage in any lengthened examination of the volume before us; many of our readers are probably acquainted with the Sermons, having perused them on their first appearance. To others the following extracts will at once afford fair specimens of the work itself, and instructive lessons for their own direction.

The nineteenth sermon is entitled Herod's wish to see Christ, from *St. Luke ix. 9*, in which the author considers First, Herod's question, and Secondly, his desire.

First. His question was, "*Who is this?*" How different must have been the answer given to it by the various classes of persons with whom he was surrounded! His heathen courtiers would probably represent our Lord as a Jewish enthusiast, whose claims or pretensions were of no consequence but to his own sect or nation. The Israelitish scribe would represent him as an imposter, who pretended to be the promised Messiah. The hypocritical Pharisee would represent him as "a glutton and a wine-bibber, a friend of publicans and sinners." The vain, the careless, and the busy worldling would represent him as a troubler of their spiritual repose, and a preacher of unreasonably severe doctrines.

But how different would be the character given of him by the faithful servants of God, who "were waiting for the consolation of Israel." Their language would have been, "This is He of whom the prophets did speak." This is He who when man fell was promised as the Restorer; this is the true Messiah, the Son of God, the Saviour of the world. Had some faithful and intrepid disciple of Christ been present when Herod's question was propounded, how interesting would have been his answer! Beginning with the fall of man, which rendered an atonement necessary; and proceeding through the Old Testament prophecies, which predicted that such an atonement should be provided, he might have pointed his royal auditor to the object of inquiry, and said, "Behold the Lamb of God, which taketh away the sin of the world." He might have shewn how Daniel had specified the time, and Isaiah the events, of his life; and might have compared



the substance with the shadow, the antitype with the type, in confirmation of his statement. He might have represented the love, the piety, the tenderness of the Redeemer; his zeal for the glory of God, and his unwearied services in the cause of mankind. He might have described—but who can describe?—the sorrows and persecutions which he suffered on our behalf. He might have exhibited his life-giving doctrine, and have shewn its blessed effects on the character and conduct of his disciples. He might have pointed to living instances of the covetous becoming liberal, the unchaste holy, and the irreligious devout, under its influence. He might have dwelt with eloquent ardour upon the eternal benefits which would ensue upon a faithful reception of this Saviour, as our Prophet, Priest, and King. He might have shewn, that by faith in him we become justified, and, being justified, have peace with God. He might have described the Redeemer in his original dignity and glory, as “equal with the Father as touching his Godhead,” though now for a time “inferior to him as touching his manhood.” He might have contrasted this his inherent glory with his voluntary humiliation, and his submission to all the innocent infirmities of human nature. And having gone through the stupendous narrative, having displayed the Redeemer in all his mediatorial offices, he might have added, “Such, O King, is he of whom thou hearest these things.”

It would not, however, have been possible for the most faithful disciple of Christ at that period, to have detailed *all* that we, who live since the accomplishment of our Lord's great work, have the opportunity and privilege of knowing. The Sun of Righteousness had then run but a part of his eventful course. The “agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension” of the Saviour were at that time unaccomplished. The fulfilment of prophecy was incomplete; the last battle with the powers of darkness was not fought, nor had the dying Redeemer then exclaimed, “It is finished!” If, then, the unbelief of Herod was inexcusable, how much more so is ours, who have witnessed the final seal of divine truth set to these things! Let us, then, each seriously ask himself, “Who is this of whom I hear these things?” Is he really, as I

profess to believe, the Son of God, who came upon earth to die for the sins of mankind? Is he? And shall I neglect so great salvation? Does he lay the easy yoke of his commands upon me; and shall I refuse to bear it? Did he exhibit perfect love to God, and benevolence to man; and shall I, who take upon me his name and profess to be his disciple, continue cold in my religious and negligent in my social duties? Is he all-powerful, and shall I dare to disobey him? Is he all-merciful, and shall I neglect to love and serve him? Did he die for my salvation, and shall I not live to his glory? Was he patient, and shall I murmur? Was he forgiving, and shall I be uncharitable? Was he, in a word, “my sacrifice for sin, and my example of godly life;” and shall I slight that sacrifice, and neglect that example: thus “crucifying him afresh, and putting him to an open shame?”—Pp. 231—234.

Under the second head, the author observes.

‘It is impossible to tell exactly what might be the cause of Herod's desire to see Christ. He might wish to ascertain whether it was really John the Baptist raised from the dead; or he might be desirous of getting our Lord into his power. But most probably curiosity was the chief motive.

‘Thus it is with too many persons in every age. They have a vain curiosity in religion; they profess a desire to be acquainted with our blessed Lord and his doctrines, while they are not under any practical obedience to his commands. But what will such ineffectual desires profit us before God? Rather will they increase our condemnation; because they shew that we had it in our power to know what our Saviour requires of us, but neglected the means of spiritual instruction.’—P. 235.

He then assigns several reasons why we should desire to become acquainted with Christ, namely, his dignity as the Son of God, his personal character, our dependence on this knowledge for salvation, and then proceeds—

A time will arrive when we *must* see Christ. He will appear at the last day to judge both the quick and the dead; to receive the righteous into everlasting happiness, and to condemn the wicked to never-ending punishment. But with what different feelings will his appear-

ance be greeted! To those who have loved him upon earth, who have desired to see him in the means of his appointment; in his word, his works, his providence; in prayer, in meditation, and in the ministry of the Gospel, his second appearing will be a source of inconceivable delight. He will hail such with the cheering welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord." "Come, ye blessed of my Father: inherit the kingdom of heaven prepared for you before the foundation of the world." Such shall "see the King in his beauty, and behold the land that is very far off." All the clouds and shadows which concealed him from them in the present world shall be removed: they shall see him "face to face;" they shall be like him; and they shall enjoy his presence and his favour for evermore.

But let us turn to the awful reverse. There will be no pleasure to the sinner in the appearance of Jesus Christ at the last day. So far from it, he will call on the rocks and mountains to fall on him, to hide him from his presence. Of those who, like Herod, saw Christ upon earth, in whose streets he prophesied, and who gratified an idle curiosity by the sight of his miracles, there will be many found, at the last day, whose knowledge only aggravated their guilt in rejecting him. The case also applies to ourselves. We have all the means of grace, and the hopes of glory in our possession; but it is, so to speak, a practical and personal acquaintance with Christ that is necessary to render us true Christians. We all know something of him, as did the Jews among whom he appeared; but is our knowledge of the right kind? Does it influence our heart and conduct? Is it accompanied by the fear of God, and an earnest desire to fulfil his commands? It is very possible to understand the doctrines of the Gospel, and to remember and admire the actions and sayings of its Divine Author, without being really his disciples. Let us then examine our hearts; let us see, whether we repent truly of our sins—whether we have a lively faith in the Redeemer—whether we stedfastly purpose to lead a new life, and whether we cultivate that most excellent grace of love or charity towards all mankind. Let us endeavour to acquire a more intimate and endearing knowledge of the Saviour, and a more eager desire to obey his laws and imitate his example.

And then, though we cannot behold him, as did Herod, with our bodily eyes, we shall see him "as through a glass darkly," and enjoy his presence in the sacred ordinances of religion upon earth, and at length be translated into his immediate presence, where there is fulness of joy for evermore.

From the discourses of the Christian Observer, we proceed to those of Mr. Crossman: these are, he informs us, published with only a few verbal alterations as they were preached. They treat of Christ as 'the beloved, the husband, teacher, strength, corrector, support, salvation of his church—as making trial of his church, as the tree of life, the instructor of kings, the risen Saviour, the bread of life, the avenger of his enemies, the refiner of his own jewels, as conquering by love, as the Prince of Peace, the High Priest, the Physician.'—They point out the nature of Christ's kingdom, and speak of him as our consolation in death. They thus enter into the very marrow of Christianity, and treat of those topics which are most precious to the true believer. They are however, too exclusively addressed to real Christians, and in some cases the texts chosen have no necessary connexion with the observations deduced from them. Who, in the first instance would conclude that the girdle spoken of in Jer. xiii. 7. should be the text of a sermon entitled, 'Christ the corrector of his Church.'

The following extracts will however, enable our readers in some degree to judge for themselves of Mr. Crossman's mode of address. The eleventh sermon is entitled Christ the risen Saviour: the text is Luke xxiv. 5. *Why seek ye the living among the dead.* After a brief introduction Mr. C. observes:

This passage may surely be made applicable to some of the multitude of seekers that abound in the Christian world. I look upon this earth as a vast sepulchre, and very many of those who dwell in it exhausting their strength and labour among the dead. The truth may

be proved by showing, in the *first place*, the sort of work in which mankind are occupied; and, *secondly*, by specifying the causes which keep up the delusion.

He then proceeds,

And *first*, as to *salvation*, every sabbath-hearer, and almost every sabbath-breaker, is encouraged by the father of lies to believe that he is seeking it. Let us take the most favourable specimen of unprofitable seekers, the amiable moralist. His comforters, the pillars of his house, the supporters of his hope, are the works of the law; he thanks God that he can lay his head upon a pillow of down with a conscience void of offence; he knows not what it is to walk with the profligate, to be the slayer, or the defrauder of his fellow man; he is an accurate calculator of the gross sins that he has never committed, but very inaccurate in his recollection of those which, though they be not accounted of by the world, are yet deadly enough to carry him down to hell; he can boldly declare what he is *not*, but he does all in his power to conceal from himself what manner of man *he is*. Is salvation to be found in such a loose, defective system as this? Alas! he is aiming to do what never man did—to extract a savour of life out of corruption, a comfortable hope out of a sepulchre of dry bones; he is “seeking the living among the dead.” Whilst Paul was in the house of bondage, he tried this way; he put his trust in Gamaliel, when he should have been studying the science of Jesus Christ and him crucified. Instead of looking with simplicity to the righteousness which is of faith; after the strictest sect of his religion, he lived a pharisee. He did, indeed, make clean the outside of the cup and of the platter, and for this he had his reward; for he stood so high in the opinion of high-priests and elders, that they made him a persecutor of the flock of Jesus; but as to his *heart*, that was overrun with the foulest weeds of bitterness and enmity; it was the seat of every wild passion; the Lord had never risen upon it with healing in his wings. And was it in such fruits as these that he could find any thing pleasant to the taste? Was it in this way he could lay hold on eternal life? He tells you with his new tongue, and in his new song, that he counted it all as dung; he was expecting light in the grave, he was seeking the living among the dead. The young man in the gospel had been using all diligence to get materials together

for his house of sand; but when he exposed them to the eye of Christ for commendation, how astonished was he to find that the main thing was wanting to make it an enduring house; Christ himself, as a corner-stone, was to be added to it. This our Lord implies when he says, “One thing thou lackest, sell all that thou hast and give to the poor, and *come follow me*.” The Jew rested his salvation upon his being one of the seed of Abraham, and the circumcision of the flesh: and the Gentile, with little less presumption, connects it with baptism, the absence of certain vices, or the fancied fulfilment of certain duties. Ah! this blessing will never be ours upon these terms. It has been already bought, *dearly* bought, and the purchase has been made good, and the deed registered; it stands now neither for barter nor for sale, but to be thankfully received; and they do so receive it, who believe that they are “justified freely through the redemption that is in Christ Jesus.” As long as you apply for it with money in your hands, you will be dismissed as the disciples were from the sepulchre, and sent away empty.

But again, the words of the text may be instructive, if we apply them to the *peace and joy* that we are labouring to attain.—Pp. 173—176.

Under the second head, namely, the causes of this delusion Mr. C. proceeds.

I shall proceed to notice, in the *second place*, the causes of this delusion. And here I must name, as one of the chiefest, that very cause which moved the disciples at break of day to carry the spices and fine linen to the sepulchre—an *ignorance of the Scriptures*. The Holy Ghost had not yet fallen upon them, to guide them into all truth. They were so ignorant of the prophecies, which were perfected in the person of Christ, that it seemed to have been a matter of regret with some of them, after his last struggle upon the cross, that they should have confessed him King of the Jews—“We trusted it had been *He* who should have redeemed Israel.” How little could they have known or understood of those remarkable expressions of David, which one after another had their exact fulfilment in Jesus of Nazareth: “They parted my garments among them, and for my vesture did they cast lots:” and again, “A bone of him shall not be broken.” And in the same way, my friends, we

*err*, not knowing the Scriptures. They tell us of Christ as a foundation: "Behold I lay in Zion, for a foundation, a stone;" and that whosoever builds upon that shall not be ashamed. It proved its strength and perpetuity when God loaded it with the whole mountain of his wrath; and yet we go about to establish a foundation of our own, and would fain melt away this basis of our eternal glory. Besides he is the *living* stone, possessing within himself a living righteousness, a living wisdom, an incorruptible glory. But is he not, as the sole fountain of these blessings, disallowed of men? Is he not treated rather as an *assisting* Saviour, to *help* the righteousness and wisdom of the creature, than to bring in his own everlasting righteousness where there is *none*? We set up a refuge of lies as a sort of opponent to darken, if it were possible, the brightness of his truth. Is this to trust in the holy One of God, who died and rose again for our justification? We may, indeed, tender at his altar some such unacceptable offering as the spices and fine linen of the disciples, but we rather treat him as if he lay shorn of his attributes, and lifeless in the sepulchre, than as one who ever liveth as the strength and the light and the salvation of men.

Again: the Scriptures tell you of a throne upon which the Saviour sits as a dispenser of grace. Have we any knowledge of such a throne? or of those spiritual necessities which will give us the true interpretation of it? The act of putting up prayers, of falling in with the worshippers on the sabbath, of opening the word of God—these do not of themselves constitute the act of seeking the gifts that are peculiarly committed to Christ. If you have ever laid your petition of griefs at the foot of that throne, you must have had some witness within you testifying to their reception in heaven; some answer of comfort, not perhaps as to their actual removal, but in a way that equally denotes the tenderness of a father—"My grace is sufficient for thee." If you have been a faithful seeker there, you will have had a glorious view of God in Christ, reconciling the world unto himself: this must have been succeeded by an abhorrence of sin, and such a sense of devotional love, as can only be realized by a brand plucked out of the burning.

The assertion at the close of this sentence is obviously too strong.

God does not always, perhaps not ordinarily, vouchsafe to his waiting people that immediate answer to prayer which they may desire. Their prayers are heard and answered, but their faith and patience are often proved and tried before that answer of peace, which they so earnestly desire, is more fully communicated.

Our extracts from Mr. C. must however close with the following passage from his sermon on Isa. xi. 6. entitled Christ the Prince of Peace.

But the text holds out a third consideration; and thus affords another satisfying evidence to the sinner, as to whether his faith had fastened upon Christ; for behold the prophet joins "the calf and the young lion and the falling together;" and makes known, in the spirit of prescience, that "a little child shall lead them." Here we come to the most lovely part—the cornerstone of the believer's character; and he requires to be well known before he can venture to say he is possessed of it. My *zeal* may urge me to defend my religious opinions, and my *zeal* may be mistaken for Christian *devotion*; my *prudence* will warn me to shun the company of the wicked, and my *prudence* may have the name of *wisdom*; a deference for *consistency* will bring my feet into the courts of the Lord, and I may be looked upon as a *faithful* worshipper: but before I shall consent to strip my soul of its darling righteousness, and to present myself before God's throne, with no other ornaments than those of a teachable and humble mind, I must be taught of God. This I conceive to be a spirit that cannot be mistaken; it is, if I may so speak, almost the perfection of an earthly Christian, and hence the absence of it from so many of our congregations. Not only is the simplicity of the gospel as little relished in parts of this civilized kingdom, as it was at Athens, or at Ephesus, when Paul preached it, but often, to get a hearing at all, it must be set off with the beauties of imagery and the charms of eloquence. A little child, my brethren, could not avail himself of these artificial props; and yet whenever we are rooted and built up in Christ, a little child will lead us. We may, indeed, learn at the feet of some Gamaliel that wisdom which is admired of men, but it is by the foolishness of

preaching we must become wise unto salvation.

After some additional remarks, Mr. C. closes with an improvement, of which the following is an extract :

And *first*, if meekness and love, and simplicity and docility of mind are indeed the fruits that must flourish in the kingdom of Christ, what awful times are these we live in! They are, it is true, *discoverable*, but in what proportion to the wild grape of the wilderness! The appearance is like "the shaking of an olive tree, when the vintage is done—two or three berries on the top of the uppermost bough, four or five in the outmost fruitful branches thereof." What is *your thought* in this matter? that the hand of Jesus is under your head, and that his banner over you is love?—oh! remember that you are only elect, through sanctification of the Spirit, and this consists, not in the mere checking corruption and rooting out evil from its secret places, but in creating a garden, in fencing, and watering, and storing it for the Lord, and he that is planted there *a holy seed*, expresses what he is by his *fruits*; and they are of that fragrant and peculiar nature, that the believer's eye will recognize them at a glance. You know their qualities, they have been described to you to-day; bring them near to your consciences for close examination, and judge how far they correspond with those that *you* are bringing forth in your daily walk and conversation.

Again; if these fruits, even in their present scant measure, are signs of the latter days, then is there reason for increased watchfulness, *for the harvest is at hand*. Do you fancy this to be impossible, because the in-gathering of the harvest would be small? The estimate of Christ's sheep must not be taken on the number of those who walk with Jesus at any *one* period of his church; he has had a people ever since the world was founded; and if at this hour the graves and the sea were to give up their dead, there would be an ascent to glory of "a great multitude that no man could number." What sort of reflection do you bestow, my friends, on such a solemn event as this? are you considering that the earth is getting ripe for judgment? are you looking out for the reapers to thrust in their sickle? Oh! how widely does the watchfulness of a *disciple* differ from that of a pro-

fessor! the weapons of *his* warfare are not carnal, he fights with those spiritual ones which are provided of God. He does not begin to place a light in his watch-tower when the enemy has forced the city, but he keeps it always burning, that whether he come at cock-crowing or at midnight, he may find the servant of the Lord ready. And whilst he sets his hands to the work, his *faith* is in lively exercise; every step he moves is in dependence upon the strength of his salvation, for he has been taught, that, "except the Lord keep the city, the watchman waketh but in vain."

Our limits compel us to speak more briefly of Mr. Fenn's volume than we could desire. It possesses considerable vigour and originality—though the choice of his texts is often fanciful. Thus, for instance, he treats of the sinner's refuge, from 1 Sam. xxii. 2. *And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them*;—and enlarges on the remaining imperfections of believers, from 1 Sam. v. 4. *Only the stump of Dagon was left*.

The Sermons contain, however, much that is highly instructive and important, though less carefully finished and arranged than is ordinarily desirable. They are however, obviously intended for a plain country congregation, and we doubt not, notwithstanding the imperfections to which we have adverted, many will peruse them with pleasure and advantage. Should a second edition be printed, we would recommend the author to print his scriptural quotations at full length, since many of his readers may not at the moment be able to supply the defective sentences.

The tenth Sermon is from Psalm lxxi. 7. "I am as a wonder unto many." This passage the author accommodates,

- I. TO THE SAVIOUR.
- II. TO THE SAINT.

The Christian believer is a subject of "Wonder unto many!"

## A WONDER!

In reference to { what he once was.  
 { what he now is.  
 { what he will hereafter be.  
 UNTO MANY.

To { Sinners.  
 { Saints.  
 { Angels.  
 { Devils.  
 { Himself.

He was once a Monster in Sin—he is now a Miracle in Grace—and will hereafter be a Monument of redeeming Love to all eternity. The Saint is a subject of Wonder to those, who were once his Companions in Sin—to those, who are now his Companions in Grace—and to those, who will hereafter be his Companions in Glory! A Wonder unto Devils—but most of all—to Himself!—Pp. 272, 273.

## III. TO THE SINNER.

Unconverted, Impenitent, Unconcerned! A WONDER UNTO MANY! A Wonder in Three Worlds!

To { Angels.  
 { Saints.  
 { Devils, and lost Souls.

An impenitent Sinner is a Wonder unto *Angels*. If they be said to *rejoice* in the conversion of a sinner; they may not unreasonably be supposed to *wonder* at the apathy and perverseness of every one, "who goeth on still in his wickedness:" and were it possible for grief to be found in heaven, surely angels might weep over those, who "know not the day of their visitation, nor the things which belong unto their peace."—

After enlarging on this place the author breaks out,

Come then, YE HELPLESS SINNERS, to the Saviour. (Hos. xiii. 9.) He never said to a seeking soul—"Seek my face in vain." You have nothing to come *with*; but every thing to come *for*. Renounce your self-righteousness: no longer wear such "filthy rags" (Isa. lxiv. 6.) when you may exchange them for a "clothing of wrought gold." (Psalm xlv. 13.) Renounce your sins—nor keep them till they will no longer keep you. "Behold, now is the accepted time:" now—while you can give some hopeful evidence of a real conversion from sin unto holiness, and "from the power of Satan unto God."

Learn the dreadful nature of sin. What is that, which alone displeases God? What is it, which interrupts, and often destroys, the peace and prosperity

of nations, churches, communities, families, and individuals? Sin. (Jas. iv. 1.) What is that, which has made the affections in the heart of man like a den of lions? Sin. What is it, which has made the soul of man, originally created in the likeness of his Maker, "the hold of every foul spirit, and a cage of every unclean and hateful bird:" yea, the very habitation of devils? (Rev. xviii. 2.) Sin: which hath full possession of the heart and soul of every natural man. Whence is it, that not only man, but "the whole creation groaneth, and travaileth in pain together until now?" The cause is sin. "And not only they," &c. (Röm. viii. 23.) Sin is the seed of all the thorns and the thistles, the miseries and the maladies, which grow upon the earth; which is cursed for its sake. (Gen. iii.) What was it, that expelled from the garden of the Lord its first tenants, and drove them from their heritage and their home? The monster's name is Sin! What is it, which fills the regions of darkness with anguish and despair? Sin. What is it, that hath slain its countless thousands and ten thousands? "Behold," says Satan, "I conspired against my Master: but who slew all these?" (2 Kings x. 9.) The murderer's name is Sin! It is sin, which makes angels to wonder, saints to weep, and devils to wail!

But sin has done more than all this. Sin brought the Son of God down from heaven; tore him as a sacrifice from the bosom of the Father; "marr'd his form and comeliness;" but could not spoil him of his *holiness*, nor impair his *love*! Behold then, brethren, your Remedy! "Behold the Lamb of God," &c. Behold the Man of Sorrows! It was sin, which made him so: your sin and mine. Sin led him from Gethsemane to Calvary; "pierced his hands and his feet"—"the iron entered into his very soul," and extorted that exceeding great and bitter cry, "My God, My God, why hast thou forsaken me?" (Matt. xxvii. 46.) Learn the awful nature of your disease, brethren, and weep for it! Behold your Remedy, and wonder at it! *Weep*, that you cannot love the Sufferer more: *wonder*, that the Sufferer should have loved you so much! O that you might feel some portion of the love, which your dying Saviour manifested, when he died for you: and weep and wonder at a sight so full of woe—at an event so full of love! "Greater love hath no man than this!" (John xv. 13.)

And now, my fellow-sinner, can you

resist the eloquence of the Cross? Have you seen what sin hath done; and can you love it any longer? Pray for the Spirit, that can alone "convince you of sin, and of righteousness, and of judgment." (John xvi. 8.) Learn to hate sin, not for hell's sake, but for its own sake; on account of its "exceeding sinfulness." Learn to hate it for his dear sake, whose blood was shed to cleanse you from it. (Zech. xii. 10. Jer. xxxi. 20.) This is the repentance of a child of God. Sighs from hell, and the wailings of a lost soul, can never reach the ear of mercy. But prayers, cries, and groans from earth, the music of godly sorrow, assail the very heart of God: "and his soul is grieved for the misery of Israel." (Judges x. 16.) Not hallelujahs are more sweet, than Ephraim's heart-renting sighs, his heart-returning vows. Oh, get a broken heart for sin; and a whole heart for God: a *broken*, but not a *divided* heart. Soul and self must be separated: soul and Christ united. This is the sum and substance of the religion of a penitent sinner: "Christ in you," the sinner's hope, the only "hope of glory." The world can never supply the wants of a *soul*. Christ is "the Alpha and Omega, the beginning and the ending" of a sinner's wants: and to live *in* Christ, to live *by* Christ, to live *upon* Christ, to live *for* Christ, and to dwell for ever *with* Christ, is the first and the last of a believer's desire. May this be "all your salvation, and all *your* desire;" and may the Spirit of Christ, "make it grow." Faith is the *first* grace of a sinner, and the *finishing* grace of a saint: and Christ is both "the Author and the Finisher of our faith." (Acts xvi. 30, 31.) May this faith be imparted unto you in all its saving efficacy; and render you henceforth and for ever, in the most gracious sense, "a Wonder unto many!"—Pp. 294—297.

The Eleventh Sermon is entitled, *The Voice of Blood*, from Gen. iv. 10. *The voice of thy Brother's blood crieth unto me*. This subject the author considers as illustrative of

I. THE DEATH OF CHRIST. And

II. ITS CONSEQUENCES.

"The Voice of thy Brother's Blood" is the Eloquence of the Cross!

We see here the same fanciful exposition to which we have before referred, and of which we are com-

pelled to express our disapprobation: the application however is forcible and impressive.

THE DEATH OF CHRIST and ITS CONSEQUENCES are matters of eternal interest, both to the *Church*, and to the *World*. Have you, my brethren, ever felt *your* interest in them? What think you of such a *Friend* as Jesus Christ? What know you of your *need* of Him? Can you say with the church of old, "This is *my* Friend?" (Cant. v. 16.) This is a subject, in which all are concerned, either to their condemnation or their salvation. The death of Christ will involve you in the *guilt* of his blood; or include you in the *satisfaction* of it. Can you, then, look upon a dying Saviour and say, He hath "loved *me*, and given himself for *me*!" Or is this a matter of doubt? or, what is worse, of indifference? Is it nothing to you, whether his death shall conduce to your eternal salvation? or whether it shall aggravate your everlasting condemnation; and leave your soul in a far more miserable condition, than if he had never come into the world? The gospel leaves no man as it finds him: it comes to him 'for better or worse, for richer or poorer'—either to ensure his peace, or enhance his guilt. "This is the condemnation—Light is come into the world: and they, who love darkness rather than light," will find eternal darkness darker still! O "give not sleep to your eyes, nor slumber to your eyelids," while such an alternative, as life or death, remains in fearful suspense. Endeavour to obtain a realizing view of your own sinfulness: for you can only be suitable objects of a Saviour love, as you feel the misery of a sinful state. "They that are whole, need no physician." It is the very *marrow* of God's love to our world, that "Christ Jesus came to save *sinners*." To speak of mercy as many do, without a reference to misery, is a complete solecism—an idle, meaningless idea: for none are prepared to receive mercy through the death of Christ, but those, who are made sensible of their misery by a death in sin. This is the situation in which the Saviour and the sinner stand towards each other, in which the sacrifice of Christ is exhibited in all its lovely interest and living importance. We must get a sight of Christ through a view of sin. We shall see no comeliness in Christ till we have discovered our own deformity. Here, then, brethren, is "the root of the mat-

ter—a sight and sense of your own vileness—suitable and believing convictions of a sinner's wants, and a Saviour's grace.

Are you a stranger to God in Christ? A stranger to yourself? Have you but little, or no acquaintance with those, with whom you ought to live habitually in the nearest intercourse? Have you no apprehensions of the evil of sin? Behold the Cross! Hear the Victim of your murdering sins in the language of kind, but keen reproach,—“What hast thou done?” Sin is not less sinful, because, it abounds; nor is grace less gracious. (Rom. v. 20, 21.) Consider your relation to Him, who died for you—“The Voice of thy Brother's blood crieth unto Me!” Oh, if you disregard its sin-atoning virtue; its sin-avenging voice will be heard on high.—Pp. 335—337.

We take our leave of Mr. Fenn with great respect, and with an earnest desire that in any future publication he may exercise a more vigorous controul over his imagination, and adhere more closely to his texts.

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*Times of Trial; being a Brief Narrative of the Progress of the Reformation, and of the sufferings of some of the Reformers. By Mary Ann Kelty. Crown 8vo. Pp. vi. and 470. Longman. 1830.*

THE period comprised in this small volume commences with Wickliffe in 1324, and terminates with the full establishment of the English Church in the days of Queen Elizabeth. It includes therefore an outline of the histories of Wickliffe, Huss, Luther, Cranmer, Ridley, Latimer, with other Reformers and Martyrs. The author is much indebted to Milner, Scott, &c. with whose facts and sentiments she usually agrees. The whole is written in a pleasing and interesting manner. The following extracts from that part of the Volume which contains the narrative of the Lady Jane Grey may be considered as affording a fair specimen of the Author's style.

In the bloom of early youth (for she was scarcely yet seventeen) the mind of Lady Jane possessed a principle of moral elevation, which instinctively turned from the pursuit of the perishable things of time and sense, to the exercise of contemplation, and the calm gratifications that flow from a subdued and tranquil stream of thought. It is related of her, that Roger Ascham (who was tutor to the Lady Elizabeth) found her reading Plato's works in Greek, when all the rest of the family were hunting in the park which surrounded her father's house in Leicestershire. He expressed some surprise, and asked her how she could absent herself from such pleasant diversions. She replied, ‘that the pastimes in the park were but a shadow to the delight she had in reading Plato's Phædon.’ She also told him, ‘that she esteemed it a blessing that her parents had been severe with her, and her schoolmaster gentle; since that had been the cause of her taking so much delight in study.’ With all her acquirements, she possessed a singularly humble and pious mind, which occasioned her to be the object of love and respect to all who knew her, and especially to the late king, who had a great admiration for her.

Her surprise at the notification of the honour intended her, was only equalled by her unwillingness to accept of it. She pleaded the injustice of such a measure towards the two princesses, whose preferable right was so distinct and obvious. She urged also the danger attendant on such an act of usurpation, and desired to be permitted to remain in her allotted and tranquil station. But these just and reasonable suggestions where wholly overborne by the entreaties of Northumberland, and by those of her husband, Lord Guildford Dudley, whom she sincerely loved, and who, as Burnet remarks, ‘had less of the philosophy of his wife in him, than the ambition of his father;’ and in a fatal hour she submitted to their will, and consented to accept the dignity which was offered to her; though so reluctantly, that Northumberland was heard afterwards to say in council, ‘that she was rather, by enticement of the counsellors and force, made to accept of the crown, than came to it by her own seeking and request.’—

After adverting to some other particulars, Miss K. thus describes Lady Jane's death :—



The most distressing circumstances that attended this affair, were the deaths of the Lady Jane Grey, and her husband Lord Guildford Dudley. No yearnings of tender feeling, mitigated the wrath which inclined the queen to remove, in the most effectual manner, those who threatened danger or disturbance to her rights. Lady Jane received notice to prepare herself for death; a notice which the painful circumstances of her life, disarmed of all its terrors. This young and lovely victim of follies, not her own, had little to lose in quitting a world where the current of events was so strongly opposed to "the still waters" in which she delighted to bathe her tranquil soul. Her husband, whom she tenderly loved, was sentenced to suffer at the same time with herself; and, on the day of their joint execution, he requested to see her. But, with great magnanimity she refused her consent. "The tenderness of their parting," she said, "would overcome the fortitude of both; and disable their minds from suffering with constancy." She reminded him, that their separation would be but for a moment; and, that their re-union would take place in a scene where their love would never again be interrupted, and where sorrow and death would have no power to disturb their eternal happiness." The queen made an effort to convert Lady Jane to the popish religion, by sending Feckenham (afterwards Abbot of Westminster) to discourse with her, and, as *she* represented, to prepare her for death. But, having for the last six months foreseen the great probability of her eventually becoming the victim of ambition, which had already made her its tool, Lady Jane had too well employed that interval, in seeking light and strength from above, to yield to the influence of human authority; more especially, at the very moment when the value of her divine resources became so precious, and so indispensable.

There had been an intention of executing both victims on the same scaffold, on Tower hill; but, the probability, that the sight of their youth, beauty, and innocence, would excite too much compassion for them in the hearts of the people, occasioned the council to change their orders: and Lady Jane was be-

headed within the verge of the Tower. She saw her husband led to execution, and gave him, from the window, some tokens of remembrance. It is not difficult to conceive the sublime composure with which she did this; nor, do we feel surprised, that, on beholding his headless body carried back in a cart, and learning the unshaken fortitude with which he suffered, she should derive fresh courage to meet her own sad doom. That "longing, lingering look," which, in its departing hour, the soul will cast upon its dearest ties,—that look, for Jane, was heaven directed. This world had nothing now for her.—The dearest object of her human love, had, hand in hand, gone with her to the threshold of eternity.—A moment more, and they should meet again—meet in their Saviour's arms—and—one with him, and their eternal Father, live in love ineffable, for ever.

In a short and calm address from the scaffold, she said "that her offence was not the laying her hand upon the crown, but the not rejecting it with sufficient constancy; and that she deserved this punishment, for having been made the instrument, (though the unwilling instrument) of the ambition of others. She declared that she died a true christian, and hoped to be saved only by the mercy of God in the blood of Christ. She acknowledged that she had too much neglected the word of God, and had loved herself and the world too much, for which her present punishment had justly been sent to her from God. But she blessed him, that he had been pleased to make it a means to lead her to repentance."

She requested those present to pray for her; and herself, kneeling down, repeated the fifty-first psalm. She then caused herself to be disrobed by her women, and, with a steady serene countenance, exclaiming, "Lord into thy hands I commend my spirit," she submitted herself to death.

We would suggest the propriety of annexing to any subsequent Edition, a Table of Contents and an Index of the principal persons and events, which would materially facilitate reference, and enhance the value of the work.

## LITERARY INTELLIGENCE.

## Recently Published.

*The Family and Closet Expositor; being Dr. Doddridge's reflections on the whole of the New Testament with the Harmonized Text of the Four Gospels, arranged in suitable sections for Domestic and Private Devotion.* 2 vols. 12mo. Pp. iv. 452. and 416. Nisbet. 1830.

We have here, in two neatly printed volumes, Dr. Doddridge's Harmony of the Gospels, with his practical and devotional remarks. The first volume contains the Harmonized Text of the Gospels, and the Improvement. The second volume contains the Improvement of the Acts and the Epistles, &c. but without the text. This is an omission which we hope will be rectified in another edition; since, though Christian families are usually well supplied with Bibles, it is desirable that the text and its comment should invariably accompany each other.

*The History of the Bible.* By the Rev. G. R. Gleig, M. A. Vol. I. 18mo. Pp. xii. 372. Colburn, 1830.

*The Word of God vindicated, in reply to the Rev. F. Martyn, Romish Pastor of Wulsall, by the Rev. W. Dalton, a Clergyman of the Catholic and Apostolic Church of England.* Fifth Edition, 1830.

This is a volume of Tracts by Mr. Dalton, which is labelled *A Candid Examination into certain Doctrines of the Roman Catholic Church*, and is printed for the British Reformation Society. It contains much valuable information on the Romish Controversy, and deserves an attentive perusal by all who desire to know what Romanism now is. We cannot but lament that so many nominal Protestants, and so many real Christians continue in ignorance of the lying and delusory doctrines of the man of sin, and are in consequence often induced by a few plausible arguments, and craftily chosen extracts from Romish writers, to regard Romanism as only another modification of Christianity, instead of viewing it in its true character, as subversive of the Doctrine of Christ. To all such we strongly recommend the present volume.

*Piety without Asceticism; or the Protestant Kempis: A Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles How, and Cudworth. With Corrections and occasional Notes.* By John Jebb, D. D. F. R. S. Bishop of Limerick, &c. 8vo. Pp. xvi. and 522. Duncan. 1830.

This Volume contains 'The Nature and Excellency of the Christian Religion, or the Life of God in the Soul of Man,' with six other Discourses, by the Rev. Henry Scougal, A. M. who, when only twenty-five, was chosen Professor of Divinity in King's College, Aberdeen, and died in the year 1768, at the age of twenty-eight. 'Devout Meditations: a Collection of Thoughts upon Religious and Philosophical Subjects,' by the Hon. Charles How, who died in the year 1745, aged eighty-four. And Two Sermons, by Ralph Cudworth, D. D., who died in the year 1688, aged 71. A Preface is prefixed to the volume; containing a brief notice of the authors. and short notes are occasionally added, by the Right Reverend Editor. The whole is neatly printed, and deserving of serious and attentive perusal.

*The Advancement of Society in Knowledge and Religion.* By James Douglas, Esq. Third Edition. 12mo. Pp. vi. and 320. Longman, 1830.

This is a neat and portable reprint of a valuable and interesting publication.

*A Full Analytical and Harmonious View of the Four Gospels; containing the Sacred History of the New Testament Dispensation, from the Advent to the Ascension of our Lord and Saviour Jesus Christ. Introduced by proving from Scripture Testimony that, He is over all God blessed for ever.* 12mo. Pp. xxii. and 230. Cadell.

This is an original and useful compendium or harmony of the four Gospels, accompanied with brief and appropriate observations. The sections relating to the eternal power and Godhead of our Lord Jesus Christ, are exceedingly well arranged and illustrated by passages from the Old Testament and the Epistles, as well as the Gospels and Acts. We wish the volume extensive circulation.

*Scripture the Test of Character: an Address to the Influential Classes of Society, on the Effects of their Example.* 8vo. Pp. xii. and 124. Hatchards, 1830.

*The Platform, or a Vade Mecum for Speakers at Bible and Missionary Meetings.* By a Clerical Member. 18mo. Pp. 90. Seeleys, 1830.

There is much good sense in this small unassuming publication, though many will regard some of the observations as common place. The following brief extracts may at once afford a specimen, and convey useful hints.

'1. On accepting an invitation to speak at a Bible or Missionary Meeting, consider yourself as bound, in all honour, punctually to fulfil your engagement. Nothing but the most substantial and imperative reason will admit of a breach of engagement. Give the subject an immediate place in your thoughts. Regard it as a call of Divine Providence, and prepare for it with a single eye to the glory of your heavenly Master, and the furtherance of his cause in the earth.

'3. On presenting yourself in the Committee room to take your Resolution previous to the Meeting, give as little trouble as may be. It is presumed you go *prepared*; and most probably the Committee will be best judges as to what department you should take. And in truth, where all are rightly actuated, it cannot signify much whether you speak first, middle or last.

'5. Pay due attention to the subject of the Resolution you have accepted, and do not interfere with others: that is, do not introduce such particulars as properly belong to a subsequent resolution; neither interfere with the department which properly belongs to a Deputation, when present. You may often speak with good effect, in reference to what has already been delivered, in the way of amplification.

'15. Be sparing of talking of your own inability, and unpreparedness: for if you should make a tolerable speech after such preamble, you would subject yourself to the charge of vanity.

'17. Even when it is necessary to speak of your own inability and unpreparedness, say not a word about *succeeding* speakers being *more competent*, &c. as such remarks cannot fail to create an unpleasant sensation in every humble man, however great his talent.

'32. In all your labours, never lose sight of the true interest of the cause which you espouse. If you undertake to plead or help, you render yourself responsible to do your best.

'33. The greatest point of all for you to hold sacred and indispensable, is the Glory and Service of HIM, whose is the Cause. You plead for the Kingdom of our God and of his Christ. If then, you properly recollect this, you will, on the one hand, duly maintain solemnity; while, on the other, you will manifest the pleasure you feel in the work, in a Christian spirit.'

The writer assigns the following arguments to show the indispensable necessity of public meetings.

'First. They have an obvious tendency to promote the temporal interest of the cause; to interest the public in its behalf; to gain funds which otherwise could never have been had; to increase the number of contributors, friends, and agents; and to extend and enlarge the streams of the system.

'Secondly. They have a tendency to revive decaying zeal; to give a fresh and repeated impetus to the Agents; to improve the general tone of the thing; to give health and action to the whole system, which has an ultimate good effect at the fountain head; and to leave a zest behind which is every way profitable to the cause.

'Thirdly. They have a tendency to gratify, encourage, and cement the members and friends of the cause. Here speakers and hearers are mutually edified, encouraged, and impelled to renewed diligence.

'Fourthly. They bring together the different friends; unite the different sects engaged in the work at large, which otherwise would never be the case. The whole body is edified, and the cause is benefited.

'Fifthly. They afford striking intelligence to thousands, who, otherwise, might never hear or notice the particulars. In short, they interest the public and serve the cause more than any printing whatever.

'Sixthly. They are of immense service to the different ministers who attend. They become profitably acquainted; they learn one of another; excite one another for good to the cause of God, and for personal improvement.'

Several other benefits are pointed out, for which we must refer to the volume itself.

*A Concise View of the succession of Sacred Literature, in a Chronological Arrangement of Authors and their works from the invention of Alphabetical Characters to the year of our Lord 1445. Vol. I. Part 1. by Adam Clarke, L.L.D. F.A.S. and Part 2 by J. B. B. Clarke, M.A. 8vo. Pp. xvi. and 502. Clarke. 1830.*

The former part of this volume is the re-publication of a work long before the public, which contains much original and useful information. The latter is a continuation of the work, by the Rev. J. B. Clarke, to whom Dr. Clarke had consigned the materials which he has previously collected, and who purposes to carry on and complete his Father's design.

*The Cabinet Cyclopædia: The History of France. By Eyre Evans Crowe. Pp. vi. and 382.*

*The Duty of Prompt and Complete Abolition of Colonial Slavery: A Sermon, preached at Bentinck Chapel, St. Mary-le-bone, with a letter to his Grace the Archbishop of Canterbury, &c. By the Rev. Samuel Charles Wilks, A.M. 8vo. Pp. 52. Hatchards, 1830.*

*The Guilt of Forbearing to Deliver our British Colonial Slaves. A Sermon preached at Cheltenham, Islington, and St. John's Chapel, Bedford Row. By Daniel Wilson, M.A. Vicar of Islington. 8vo. Pp. 33. Wilson, 1830.*

*An Address delivered at the Opening of the Islington Proprietary School before the Honourable and Right Reverend the Lord Bishop of London, Patron, the President, Vice-Presidents, Directors, and Proprietors of that Institution, and printed at their request. By the Rev. John Owen Parr. M.A. Head Master. 8vo. Pp. 28. Wilson, 1830.*

*The Book of the Prophet Isaiah. Translated from the Hebrew Text of Van Der Hooght. By the Rev. John Jones, M.A. Precentor of Christ Church. 12mo. Pp. 204. Rivingtons, 1830.*

*The Moral Muse. A present for Young Ladies. By Emma Price. 12mo. Pp. xx. and 295. Holdsworth, 1830.*

*The Church of England and Dissent: being a Review of J. A. James's Church Member's Guide. 8vo. Pp. ii. and 84. Seeleys, 1830.*

*The Crucifixion, with other Poems. By a Clergyman. Pp. 84. Hamilton. 1830.*

This is a very pleasing little production; beautifully printed, and every way suited as a present to the young, &c. The following is a specimen of the shorter poems:

PSALM CIII.

O bless the Lord, my spirit bless,  
The wonders of his love confess;  
Who can thy countless sins forgive,  
And bid thy dying spirit live.

The Lord is kind, to anger slow,  
In wrath he mercy deigns to show;  
Not as our sins, he makes return,  
Nor will his fires for ever burn.

Behold! how tall yon starry sky:  
How east and west asunder lie!  
So vast his grace, his love so wide,  
So far he casts our guilt aside.

With tender father's watchful eye,  
The Lord shall all our wants supply;  
For all his saints are doubly dear,  
Who love his laws, his precepts fear.

As swiftly fades the withering grass,  
Our days in quick destruction pass;  
But thy compassions, Lord, are sure,  
And shall to endless years endure.

*A History of the Sufferings and Martyrdom of Monsieur Lewis De Marmolles, together with his Essay on Providence. Translated from the French. By John Martin. 12mo. Seeley, 1830.*

*Twenty-two Short Discourses upon Scripture Passages, designed for social or private use. By Charles Hubbard. 12mo. Pp. viii. and 236. Hatchards, 1830.*

*Popular Lectures on the Prophecies relative to the Jewish Nation. By the Rev. Hugh M'Neile, M.A. 8vo. Pp. xxiv. and 210. Hatchards, 1830.*

*The Christian's Appeal; or rules of Faith and Practice, collected from the Holy Scriptures, with a commentary. By a Layman of the Established Church. 12mo. Pp. viii. and 76. Seeleys, 1830.*

## INTELLIGENCE.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for Promoting Christian Knowledge has now been actively engaged for more than ONE HUNDRED AND THIRTY YEARS. The number of Bibles, Testaments, Common Prayer-books, Psalters, and other books and tracts issued during the past year, considerably exceeds the number issued in any former year, since the establishment of the institution. The total number amounts to 1,715,560; a large proportion of which have been supplied to parochial charity, National, and Sunday Schools. Gratuitous grants of books have likewise been made for the use of the settlers in Western Australasia, to his Majesty's convict ships, to his Majesty's commissioners for victualling the navy, and for the use of prisoners confined in the Penitentiary at Millbank.

A new field for exertion was opened some years ago, in consequence of a general order issued by his late Royal Highness the Duke of York, Commander in Chief of the army, that every soldier in his Majesty's service, who could read, should be furnished with a Bible and a Common Prayer Book. The Society has supplied one half of the Bibles, and all the Common Prayer Books, which have been distributed, in virtue of the above-mentioned general order. No less than 2032 Bibles and Common Prayer Books were issued during the past year, on application from the War Office, for distribution among the troops in the different corps of his Majesty's army.

A former Report stated that the sum of £1000 had been placed by the Board at the disposal of the Lord Primate of Ireland, to be expended in Promoting Christian Knowledge in that part of the United Kingdom. A portion of this sum, viz. £400, in addition to the funds raised in Ireland for the same purpose, was employed by his Grace in the maintenance of agents for communicating scriptural information to the Roman Catholic population, under the immediate controul of the parochial clergy, and the general superintendence of the ordinary. But the Incorporated Association in Dublin for Promoting Christian Knowledge and Discountenancing Vice, having found themselves involved in great difficulties, in consequence of the unexpected reduction of the Parlia-

mentary grant annually made to them from £9000 to £4000, the Lord Primate, on mature consideration of all the circumstances of the case, was of opinion that the sum which remained unappropriated out of the grant made to him by the Board might be advantageously applied to this important object; and, accordingly, books in sheets, to the amount of £600, have been furnished to the Association.

An edition of 5000 copies of the New Testament in the Irish language and character, with marginal references, has recently been completed by the King's printer in Dublin, at the charge of the Society.

The total of the receipts, between the audit, April 1829, and the Audit, April 1830, amounted to the large sum of £67,018 9s. 0d.

## INDIA—CALCUTTA.

The Twelfth Report of the proceedings of the Calcutta Diocesan Committee, states, "that the prospect is cheering, whether they advert to the improved state of religion among the European population, or to the gradual change which has been wrought in the habits of the Hindoos. In the short space of a dozen years a multitude of schools have been founded and brought into active operation; thousands of youths read the Scriptures; and female children, hitherto so cruelly neglected, are permitted to share in the blessings of education, which their brothers so happily enjoy."

The wishes of the Society, with respect to a version of the Liturgy in Hindoostanee, have been anticipated, Archdeacon Corrie having at length completed the work, and carried it through the press; and a Bengalee version of the Liturgy is in a state of considerable forwardness, under the superintendence of the Rev. Mr. Morton, a Missionary in the service of the Society for the Propagation of the Gospel in Foreign Parts.

## WEST INDIES.

The Bishop of Barbadoes has lately transmitted to the Society's Office a Report of the Antigua Branch Association of the Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands, for

the year 1829, which states, that in the parish of St. John, there is a School supported by the parent Society, which contains 188 boys, viz. 148 free, and 40 slaves; and 92 girls. Out of about forty estates in the parish, every considerable estate has its subordinate teacher, either belonging to it, or living in the neighbourhood; and it is confidently hoped, that, by this domestic provision, security has been made against the loss of instruction hitherto painfully felt by the interruption of the crop. The day after Christmas-day, nearly 300 slaves, who attend the Sunday school, were assembled in the unoccupied space before the altar in St. John's Church, and examined in the broken Catechism by companies. The effect was most pleasing, not only for the accuracy with which the answers were made, but for the well-ordered and varied tone in which they were delivered by the united voices of the negroes from each estate, according to the manner in which they were taught in classes by their teachers. In the parish of St. Paul, there were in the

Boys' School, 41	Free 27	Slaves 68
Girls' Schools 32	— 16	— 48

Total, 116

In the parish of St. Mary, about 402 children and 26 adult slaves are instructed; and in other parishes very favourable returns are made, both as to the schools and other exertions making for the instruction of the negroes.

We rejoice exceedingly in the prospects which this report holds out of some effectual progress being made in the religious instruction of the Negroes in at least one of our West Indian Colonies. It is a melancholy consideration, that the Society for the Propagation of the Gospel has long been in possession of a considerable estate in the West Indies, and that until a very recent period, if not at the present moment, the slaves on that property have remained in the same debased and degraded condition, as utterly, and entirely devoid of any Christian or moral instruction, as the slaves of openly ungodly, and infidel proprietors. We trust, however, that this *opprobrium* will speedily be removed, and that the Estate of the Society for the Propagation of the Gospel will soon be cultivated by free and Christian Negroes, and thus afford an encouraging and edifying example to the Colonies in general.

## IRELAND.

### CATECHETICAL EXAMINATIONS.

THE following extract refers to a system adopted in Ireland, which we think might be advantageously followed in many parts of this country.

The Annual Catechetical Examinations, under the patronage of the Association for discountenancing Vice, were held in the Cathedral Church of Ferns. On this interesting occasion the children of the parish of Ferns, and of the two adjoining parishes of Camoling and Kilrush, attended, and were examined by fourteen of the clergy of the diocese. Premiums for distinguished answering were adjudged to the most deserving candidates, as well as to others who were remarkable for diligent attendance at their respective Sunday Schools. The premiums which the Association thus distributes, consist principally of Bibles, Testaments, and Prayer-books; but if the successful candidate in the higher classes should have been already provided with these, they are allowed to select books to an amount proportioned

to their advancement, from a list of the most valuable and instructive religious publications. The advantages of such a system of examinations, if universally established, are too obvious to require comment: and we cannot too earnestly recommend to our readers the support of an institution which has already conferred such important benefits, and whose operations are only limited by the limitations of its means. After the examination at Ferns had concluded, the children were hospitably entertained at the Palace; about two hundred well-dressed and happy-looking children sat down to an excellent dinner provided by Mrs. Elrington. The family of the Bishop, with several of the ladies and gentlemen of the neighbourhood, acted as their attendants. The Clergy were afterwards entertained by the Bishop. We regret that his Lordship was unable to be present at the examinations, in which he usually takes so lively an interest; he is, however, rapidly recovering from the effects of a severe accident.

## CIRCULATION OF THE SCRIPTURES BY MISSIONARIES.

THE following statements of the anxiety evinced by the natives in different parts of India, to obtain copies of the Holy Scriptures, are at once instructive and encouraging.

## MADRAS.

The Rev. C. Rhenius, one of the Missionaries employed by the Church Missionary Society, writes :

‘A heathen lad came one day to me, and asked for the Gospel of St. Matthew, of which he had heard from other boys. A catechism, which he got some how or other in the street, had excited in him the desire : out of this he could answer several questions. Examining his mind, I was much struck with his ardent wish to read these books : purposely, I hesitated to give him the Gospel ; when he craved vehemently for it, because he wished ‘to become a good boy.’ The actual benefit derived from the perusal of the Scriptures is so much blended with that derived from the tracts and from preaching, that it is difficult to separate the one from the other. In every way the word of God is principally set before the people ; and I am happy to say that many are not only reading and hearing, but turn also from their vain idols to serve the living God. The congregations increase rapidly, to whom the word of truth is constantly read : many of them love it too, and form their conduct more and more according to its dictates. Not long ago, a young native Christian said to me, ‘Sir, I have lately got very sorrowful, and I request you to clear up my mind. I am a sinner ; and in my sorrow about it, I was comforted by the word of the Lord Jesus, in St. Matthew, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” But lately, I read, in the 9th chapter of the Romans, that the Apostle St. Paul himself had great heaviness and continual sorrow of heart. If the holy Apostle felt so, how much more reason have I ? This troubles me.’ I gave him an explanation of St. Paul’s sorrow ; and he was relieved.—We have now about 80 catechists, and between 30 and 40 schoolmasters under our care, together with eight or ten young men preparing for both these offices. They learn portions of scripture by heart, which, at their monthly assemblies here, they deliver from memory, when the scope of the book

and difficult passages are explained to them. Thus they have gone through the two Epistles of St. Peter, the Epistles to Timothy, and a part of the Romans. Nearly throughout the week, in the evenings, the Books of Moses are read and expounded, and on the Sabbath-days the Prophecy of Isaiah ; and previously to this, some of the minor Prophets. On the Sabbath-days many heathens attend, and passengers, who hear them, as also the Psalms and the Lessons ; from which they carry at least some knowledge of the Scriptures to their houses.’

The Rev. Mr. Winckler states—

‘In examining a school, I found several children very fluent in reading the gospel ; and giving good answers, as to the purport of what they read. One of the children was pointed out to me by the schoolmaster ; who said, ‘This little boy, at home, teaches his mother our scriptural catechism, and reads his school lessons in the gospel to her.’ The same evening, I saw the mother of the child, a widow ; and perceived that she had in every respect been blessed by that means, she being one of the most intelligent and consistent Christians in the congregation.’

## TRAVANCORE.

The Rev. Mr. Mead, of Neyoor in Travancore writes :—

‘The scriptures are statedly read to the inhabitants of the surrounding towns and villages, by about 30 native teachers and youths training up for this important purpose. Public worship is conducted on the Sabbath at about 40 villages belonging to this station. Upwards of 730 families are pretty regular in their attendance on Christian instruction. The practice of publicly reading the scriptures daily, at the chapels and school rooms, is continued. Some of the Christians attend, when their engagements allow of doing so, together with the children of the school : frequently, several heathens are present. By these and other means employed in the Mission, we hope that a knowledge of the scriptures is increasing. The rising generation in this country now possess many advantages for becoming acquainted with Christianity, as revealed in the volume of inspiration. Comparatively few adults are able to read ; but a few in most of our congregations are learning.’

## MALABAR.

The Rev. B. Bailey, one of the Church Missionaries, observes :—

‘ Having to go to a place about eighty miles north of Cotyam, after the death of the late venerable Mar Philoxenes, metropolitan of the Syrian Church, I took a number of copies of separate Gospels, &c. along with me, for distribution ; as the most populous town of the Syrian Christians is about four miles distant from the place to which I was going. Two days after my arrival there, a great number of Syrians came to pay their respects to the present Metropolitan, who had just arrived. On its being announced that I had some Malayalim Gospels, &c. to part with, the room which I occupied was beset on all sides ; and when I commenced distributing the books, the people pressed so one upon another to obtain them, that I was actually under the necessity of refusing to give, until order was restored. Having prevailed on them to stand in a line outside the room, I distributed among them all I

had with me. I had not, however, sufficient to supply one person in a hundred of those who requested ; and it was with the greatest difficulty I could persuade them I had no more with me. As soon as the people had received the above portions of scripture, I had the pleasing gratification of seeing them collect together, in separate parties, under sheds erected on the occasion of a funeral ceremony, or under the shade of trees, to read them. A thousand copies would have been thankfully received, had I had as many with me. I promised to send a large supply, after my return to Cotyam : but the calls from other quarters have been so urgent, that I have not yet been able to fulfil my promise. We have great cause for thankfulness to God, that a desire to possess the word of Life is manifesting itself in all Malabar. Let us give the Lord all the praise ; and pray that He will cause his holy word to prove the power of God unto salvation to those who hear or read it.’

## OBSERVANCE OF THE LORD'S DAY AT CALCUTTA.

WE are happy to understand that public attention at Calcutta has been powerfully attracted to the observance of the Lord's day, by a controversy which had divided nearly the whole of its European population into two parties. The one insisted on the propriety of the natives being compelled to abstain from all kinds of work on the Sabbath-day, and the other maintained that this would be a violent interference with their religious

prejudices—an interference which it would always be good policy to avoid. The assertors of religious propriety, however, had sent forth a kind of manifesto, published in the *India Gazette* by which they intimate their determination to use every possible exertion with the view of procuring a total suspension of work on Sundays among the natives. This document is said to have received the sanction of the Bishop of Calcutta.

## IRISH CHURCH MISSION.

## EXTRACT OF A RECENT LETTER FROM IRELAND.

THREE of the clergy of the diocese of Tuam, the Rev. Messrs. Henry, Page and Potter, accompanied by the Rev. Henry Beamish of Kinsale, have visited the diocese of Ardagh, under the directions of his Grace the Archbishop, and are now proceeding in their tour through that country, preaching, to all who will hear, the unsearchable riches of Christ. Mr. Beamish preached on Wednesday evening in the Church of Newtownforbes, to a large congregation, from 2d chap. of St. Paul's Epistle to the Colossians, and part of the 10th verse—“ Ye are complete in Him”—when he shewed the entire perfection of the believer in the Lord Jesus Christ. This gentleman has been obliged to leave the mission for the present, as he is engaged for a time to undertake the charge of the Irish

Chapel St. Giles's, London. He has had an opportunity of preaching in the Irish language to several hundreds of Roman Catholics in the diocese of Tuam, and testifying to them in their own tongue the wonderful works of God.

We understand that the Rev. Mr. Beamish intends commencing an Irish service at West Street Chapel, St. Giles's, on Sunday, Nov. 28. This is an interesting and important undertaking. God grant that the experiment may be crowned with abundant success. The friends however of the undertaking must not be discouraged should the progress in the first instance be far less than they have anticipated. Eventually we doubt not many of our fellow subjects will by these exertions be made wise unto salvation.



## THE REV. LEGH RICHMOND'S TRACTS.

THE Rev. Mr. Knill, in the employ of the London Missionary Society, at St. Petersburg, has transmitted to us a communication, of which the following is an extract, and which we recommend to the attention of our Christian friends.

'It was on the pages of the 'Christian Guardian,' that these precious little volumes were first presented to the public, and now that millions of them have been published in various languages, it must be gratifying to the conductors of the Christian Guardian, to recollect that they first introduced them. Will you permit your pages once more to say a word respecting these messengers of mercy.

'Their celebrated author once corresponded with the Russian Princess Mestchersky, and was honoured with a Letter from Her Excellency, which he highly valued; and the contents of which shewed how greatly she esteemed Mr. Richmond, and how highly she appreciated his labours.

'The Princess translated his 'Dairyman's Daughter,' 'The Young Cottager,' and 'The Negro Servant,' into the Russian Language, and printed an Edition of each, which has had a most extensive circulation.

'Some years ago the Princess was very actively engaged in preparing Tracts for her countrymen; many of these were translations of the choicest English tracts, and others were selected from standard Russian authors, amounting in all to about one hundred different kinds.

'Last year the Princess had nearly two hundred thousand of these excellent publications in her possession, which she kindly gave to me. It was a Princely gift—an unexpected favour—a rich and bountiful supply of scriptural treatises, presented in almost every variety of form, and embracing almost every important subject. My friends rejoiced with me in being so providentially supplied with means to benefit our fellow-creatures. They united most cordially with me in the work of distribution, and we have not been sparing of these gifts. The greatest part of them are gone, and some of them to places thousands of miles distant, where we trust they will produce happiness in

many a sinner's heart, through the knowledge of Christ crucified.

'At present we are making arrangements for printing an edition of ten thousand of the Young Cottager, and should rejoice exceedingly to see it followed by a new edition of the 'Dairyman's Daughter, and the 'Negro Servant,' both of which are greatly needed, for we have not a copy on hand.

'Many of the friends and admirers of the beloved Legh Richmond, and many of the disciples of our Lord Jesus Christ, would surely rejoice to see these three beautiful Tracts circulating in the *Russ language, among sixty millions of people.* And would it not be a most animating sight? O! could I place the subject before the minds of Christians, but half so forcibly as its importance deserves, I am sure that many would co-operate in this labour of love. An edition of these Tracts would cost a considerable sum, but a few pounds would be of most essential service towards it. The Religious Tract Society in London sent us £10. last year for furnishing Tracts, and they have repeated their kindness by the same sum this year. But their calls are urgent from all parts of the world, and their resources are small when compared with the wants of a world, therefore I wish to bring this interesting case before the eyes of benevolent persons throughout the land. O that the Lord would incline the hearts of his people towards us. O that every one who reads this *and has the ability to help us*, would contribute his guinea towards it, then we should soon have a new edition of the Rev. Legh Richmond's Tracts, and of many others also.

I remain, Sir,

Your very obedient Servant,

RICHARD KNILL.

*Sarepta House, St. Petersburg,*

*27 August, 1830.*

'We lately printed an edition of Martin Luther's Commentary on the Lord's Prayer, in the Finnish language which we are circulating as a Tract, and during the last two years we have been enabled by private benevolence, and especially by the aid of the British and Foreign Bible Society, to circulate nearly fourteen thousand Bibles, Psalters, and New Testaments.'

## REGISTER OF EVENTS.

The last few weeks have been marked by a series of highly important events. We noticed in our Number for November, the Meeting of Parliament for dispatch of business on the 28th of October. The speech from the Throne was delivered by his Majesty in person, on Tuesday November 2, in which his Majesty states,

‘It is with great satisfaction that I meet you in Parliament, and that I am enabled, in the present conjuncture, to recur to your advice. Since the dissolution of the late Parliament, events of deep interest and importance have occurred on the Continent of Europe. The elder branch of the House of Bourbon no longer reigns in France, and the Duke of Orleans has been called to the throne by the title of ‘King of the French.’ Having received from the new Sovereign a declaration of his earnest desire to cultivate the good understanding, and to maintain inviolate all the engagements subsisting with this country, I did not hesitate to continue my diplomatic relations and friendly intercourse with the French Court. I have witnessed with deep regret the state of affairs in the Low Countries. I lament that the enlightened Administration of the King should not have preserved his dominions from revolt, and that the wise and prudent measure of submitting the desires and the complaints of his people to the deliberations of an extraordinary meeting of the States-General, should have led to no satisfactory result. I am endeavouring, in concert with my allies, to devise such means of restoring tranquillity as may be compatible with the welfare and good government of the Netherlands, and with the future security of other States. Appearances of tumult and disorder have produced uneasiness in different parts of Europe; but the assurances of a friendly disposition which I continue to receive from all Foreign Powers, justify the expectation that I shall be enabled to preserve for my People the blessings of Peace. Impressed at all times with the necessity of respecting the faith of national engagements, I am persuaded that my determination to maintain, in conjunction with my Allies, those Treaties by which the political system of Europe has been established, will offer the best security for the repose of the world.’

His Majesty then intimates his intention of recognizing Don Miguel—suggests the provision of a Regency in case of his own removal, while his successor continues a minor—expresses his determination to enforce economy—and places at the disposal of Parliament his Hereditary Revenues—and then refers to some recent disturbances in the following terms.

‘I deeply lament that, in some districts of the country, the property of my subjects has been endangered by combinations for the destruction of machinery, and that serious losses have been sustained through the acts of wicked incendiaries.

‘I cannot view without grief and indignation the efforts which are industriously made to excite among my people a spirit of discontent and disaffection, and to disturb the concord which happily prevails between those parts of my dominions, the union of which is essential to their common strength and common happiness.

‘I am determined to exert, to the utmost of my power, all the means which the Law and the Constitution have placed at my disposal, for the punishment of sedition, and for the prompt suppression of outrage and disorder.

‘Amidst all the difficulties of the present conjuncture, I reflect with the highest satisfaction on the loyalty and affectionate attachment of the great body of my people.

‘I am confident that they justly appreciate the full advantage of that happy form of government under which, through the favour of Divine Providence, this country has enjoyed for a long succession of years, a greater share of internal peace, of commercial prosperity, of true liberty, of all that constitutes social happiness, than has fallen to the lot of any other country in the world.

‘It is the great object of my life to preserve these blessings to my people, and to transmit them unimpaired to posterity; and I am animated in the discharge of the sacred duty which is committed to me, by the firmest reliance on the wisdom of Parliament, and on the cordial support of my faithful and loyal subjects.’

This speech has given rise to considerable discussion in both Houses. Serious apprehensions are entertained lest our interference with respect to Belgium should involve this country in war; and though this alarm has been in some degree diminished by the Duke of Wellington’s statement that our interference was to be solely and strictly amicable, yet this explanation is far from being considered as entirely

satisfactory. An entire change of ministry, however, having since taken place, a different line of policy will of course be adopted.

It has been perfectly obvious to those who have contemplated the progress of the late elections, that unless the Duke of Wellington could attach to his administration some of the great popular leaders, it would be absolutely impossible for his government to continue through the Session; and accordingly the first trial of strength has been anxiously contemplated. This took place on Monday Nov. 14, in consequence of a motion made by the Chancellor of the Exchequer on the Civil List; an amendment was proposed by Sir Henry Parnell, referring the consideration of the whole subject to a Select Committee. This proposition was of course opposed by the Ministry, and on the division, there appeared for Sir H. Parnell's amendment 233, against it 204, leaving a majority against ministers of 29. The administration consequently resigned on the Wednesday, and the following appointments have subsequently taken place.

Earl GREY, First Lord of the Treasury.  
Mr. BROUGHAM, Lord Chancellor.  
Lord ALTHORP, Chancellor of Exchequer.  
Lord MELBOURNE, Home Secretary.  
Lord PALMERSTON, Foreign Secretary.  
Lord GODERICH, Colonial Secretary.  
Sir J. GRAHAM, First Lord of Admiralty.  
Marquis of LANSDOWNE, President of the Council.  
Lord DURHAM, Lord Privy Seal.  
Marquis of ANGLESEY, Lord Lieutenant of Ireland.  
Mr. STANLEY, Chief Secretary for Ireland.  
Mr. DENMAN, Attorney-General.

Mr. HORNE, Solicitor-General.  
Lord HILL, Commander-in Chief.  
Lord AUCKLAND, President of the Board of Trade.  
Mr. C. GRANT, President of the Board of Control.  
Lord HOLLAND, Duchy of Lancaster.  
Duke of DEVONSHIRE, Lord Chamberlain.  
Lord PLUNKETT, Lord Chancellor of Ireland.  
Mr. PENNEFATHER, Attorney-General of Ireland.  
Mr. EDWARD ELLICE and Mr. SPRING RICE are to be joint Secretaries of the Treasury.

We confess we cannot contemplate the new administration without anxiety. The list displays considerable talent, but almost all the leading members are pledged on political and religious questions to sentiments which we cannot approve. God grant that in their new and highly responsible station they may be directed aright. We trust, indeed, that by the recent change effectual measures may be adopted for the emancipation of our Colonial slaves. Above two thousand petitions against slavery have already been presented to Parliament this Session, and we hope that they will be followed by such an overwhelming multitude, that the administration may be emboldened to attempt and to effect the breaking of every yoke, and may thus remove the foul blot and aggravated guilt with which our country is stained.

The principles of the new Administration are understood to have been stated by Lord Grey, in the House of Lords, as follow, namely, a moderate and temperate reform in Parliament—a strict economy and retrenchment in the expenditure, so far as is consistent with the public faith—and the preservation of peace, by adopting a system of non-interference with other powers, so far as is consistent with the national honour. His Lordship also expressed himself most decidedly on the importance of putting down, even by rigorous measures, the disturbances and insubordination, which have been evinced in some parts of the country.

Prior to the retirement of the Administration, considerable excitement had been produced by his Majesty having been advised to postpone his intended visit to the city. Preparations had been made for a sumptuous entertainment at Guildhall, on Tuesday, November 9; and the inhabitants on the whole line from St. James's to the Mansion House, had been vying with each other in arrangements for illuminating their several establishments, and evincing in every possible way their loyal and affectionate regard for his Majesty, when, late on Saturday evening, a communication was made from Government, that his Majesty's visit was postponed. The utmost alarm was consequently excited. Untold thousands of artificers were said to be marching on London, with the most incendiary purposes. The funds fell with amazing rapidity. The Tower guns were mounted, and the walls provided with ammunition, sand-bags, &c. as if anticipating an immediate assault; and all eyes were directed to the explanations and statements which the Administration would give to Parliament. The whole information, after all, only amounts to this—That the Duke of Wellington had received a kind intimation from the Lord Mayor elect, to be on his guard against personal violence; and that therefore, instead of staying

at home himself, or adopting suitable precautions, he chose to disappoint the City of London, to deprive the inhabitants of a pleasure they anxiously desired, and to propagate throughout the world that a Monarch, who is really the idol of his people, could not go to dine with the Lord Mayor and Corporation of his metropolis—the first city in the world, without danger of bloodshed. We have seldom witnessed a weaker defence than that made by Ministers on this occasion. They spoke indeed of desperate persons, who intended to cut off the gas, to assault those houses which were illuminated, and amidst the consequent darkness, to enact violent and atrocious deeds: but the idea of producing darkness in the metropolis, on the night of an illumination, by cutting off a few gas-lights, and breaking a few windows, is too ridiculous to be dwelt upon. Every house would have beamed with light, and the lovers of darkness would on that occasion at least have been at a loss to find a place of retreat.

Affairs in Belgium are still, we regret to say, unsettled. A dreadful battle has taken place at Antwerp, where the Governor of the citadel has fired on the town; a large part of which, together with the arsenal, has been destroyed. The coast of the kingdom of the Netherlands, belonging to the province of West Flanders, and also the ports of Antwerp and Ghent, are in a state of blockade. We hope, however, that the negotiations which are understood to be in progress, may prevent further bloodshed.

France appears at present quiet. A change of Administration has also taken place in that country, but no very important events have recently occurred. Messrs. Polignac, Peyronnet, &c. are expected to be tried in the course of December.

We regret to state that numerous fires have taken place in Kent, Sussex, &c. evidently the work of incendiaries, acting with great secrecy, and who have hitherto escaped detection. A proclamation has been offered by Government, offering rewards on the conviction of the perpetrators.

A Mr. St. John Long, brought up, we understand in Ireland as an artist, and unable to succeed, found it convenient to embark in the medical profession, and obtained most distinguished and extensive practice. His patients have been called to inhale vapour, and been rubbed externally with some preparation, producing in many instances large and violently inflamed wounds. This desperate proceeding was, in July last, followed by death, in the case of a Miss Cashin, and Mr. St. John Long was in consequence convicted of manslaughter at the Old Bailey, in October, and fined £250. While the cause was pending, Mr. Long still adhered to his system, and a coroner's jury have just returned another verdict of manslaughter against him, in the case of a Mrs. Lloyd. How deeply is that infatuation to be lamented which induces persons to subject themselves to such desperate and fatal quackery.

\*\*\* IN concluding our present volume, while acknowledging the kind assistance we have received during another year, and soliciting the continuance of the patronage of the public, and the renewed communications of our valuable friends and correspondents; we cannot but earnestly urge upon all the duty and the importance of interceding with Almighty God in behalf of our guilty land, beseeching him to pour down upon us the spirit of grace and supplication—the spirit of true repentance, lively faith and devoted obedience—that a revival of true religion may take place amongst us—and that while God's judgments are impending over us; we, our Sovereign, his Nobles, Counsellors, and Senators, together with all the people of this land, "may bear the rod, and who hath appointed it;" may turn unto him that smiteth us, and so seek the Lord with full purpose of heart, that the threatening stroke may be averted, and that those privileges which we have so long enjoyed, and so grievously neglected and abused, may still in mercy be continued to us and our posterity, even to remote generations.

### Notices and Acknowledgments.

Received.—W. L.—E. S.—LETTER TO A FATHER.—A CONSTANT READER.  
—J. B. C.—D. W.—A—a,—X x.—TOTAL.

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